Imam Abu Hamed AL-GHAZALI
(450-505 H.=1058-1111 A.D.)

REVIVAL OF RELIGION'S SCIENCES (IHYA' ULUM AD-DIN)

Translated by
Mohammad Mahdi al-Sharif

Volume III

The quarter of the destructives

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IN THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFUL

REVIVAL OF RELIGIOUS SCIENCES

Quarter of destructives

The third quarter of REVIVAL OF RELIGIOUS SCIENCES

Book one: Exposition of wonders of heart

It is the first book of the quarter of destructives

INTRODUCTION

In the name of Allah, Most Gracious, Most Merciful

Praise be to Allah whose majesty does perplex the hearts and thoughts of those who seek in vain to comprehend him; whose shining light at its beginning bewilders eye and sight; who is acquainted with all hidden secrets; who knows all that conscience does conceal; who has no need of counselor or helper in ruling of His kingdom; the Overturner of hearts and the Forgiver of sins; the Concealer of faults; the Deliverer from anxieties. In addition, Allah's blessing and peace rest in abundance upon the chief of the messengers, the uniter of religion, the exterminator of heretics, and upon his descendants..

To go further: The honor and excellence of man in which he surpasses all other sorts of creatures are his aptitude for knowing Allah, whose is the praise. This knowledge provides for man's beauty and perfection and glory in the present world, and his provision and store for the hereafter. He is prepared for this knowledge only through his heart, and not by means of any of his body organs. For it is the heart which knows Allah, draws near to Him, works for Allah, strives toward Allah, and discloses that which is in the presence of Allah. The organs of body, on the other hand, are no more than followers, servants, and instruments which the heart uses and employs as the king uses his servants, as the shepherd makes use of his flock, or as the craftsman uses his instrument.

That is because it is the heart which is accepted with Allah when it is free from all barring Him, even though veiled from Allah when it becomes wholeheartedly engaged in anything other than Him. It is the heart which is required (to do good), is communicated with, is admonished (for violation), and is punished (for doing evil). It rejoices in nearness to Allah and prospers if justified, and becomes undone and miserable if debased and corrupted. It is that which in reality is obedient to Allah, and the acts of worship manifested in the organs of the body are but (the signs of) its light. It is it also which is disobedient and rebellious against Allah, and the acts of violation that run through the organs are but its effects. By its darkening and its enlightening, there appear the good

and evil qualities of its external appearance, since "every vessel drips of what it contains."

The heart is that, which, if a man knows, he knows himself, and if he knows himself, he knows his Lord Almighty; and vice versa, it is that which, if a man ignores, he ignores himself, and if he ignores himself, he indeed ignores his Lord Almighty. He who ignores his own heart is still more ignorant of everything else, since the majority of mankind ignore their own hearts and their own selves, for intervention has been made between them and their own selves as confirmed by Allah's saying: "Allah comes in between a man and his own heart." (Al-Anfal 24)

﴿ أَنَّ ٱللَّهَ يَحُولُ بَيْنَ ٱلْمَرْءِ وَقَلْبِهِۦ ﴾

His intervention consists in preventing man from observing it (his heart), watching over it, and becoming acquainted with its qualities, and perceiving how it is turned between two of the fingers of (Allah) Most Merciful; and how at one time it lusts for the lowest of the low and is brought down to the plane of the demons; and at another time, it mounts up to the highest of the high, and advances to the world of the angels who are drawn near to Allah. He who ignores his heart to watch over it and be mindful of it, and to observe such of treasures of the unseen as shines on and in it from the Dominion of the unseen, he is one of those in whom Allah Almighty says: "they forget Allah, so He has Therefore, caused them to forget themselves. They are indeed the wicked." (Al-Hashr 19)

﴿ نَسُوا۟ ٱللَّهَ فَأَنسَىٰهُمْ أَنفُسَهُمْ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴾

Thus, the knowledge of the heart and its qualities is the root of religion and the foundation of the way followed by the novices. Since we have completed the first half of this book which deals with the acts of worship and customs carried on by the external body organs, and this is the exoteric knowledge, and since we have promised to explain in the second half the destructives and saviors which come upon the heart, and this is the esoteric knowledge, we must preface this part with two books: The first will deal with the explanation of the wonders of heart qualities and characteristics, and the other with the manner of disciplining the heart and improving its characteristics. After that, we will launch forth into a detailed discussion of destructives and saviors. Let us now mention that which can be most readily understood of the exposition of the wonders of heart by means of examples. Most minds are too dull to make a clear statement of its wonders and secrets which pertain to the realm of the dominion of the unseen.

CHAPTER ONE

EXPOSITION OF MEANING OF NAFS (SOUL), RUH (SPIRIT), QALB (HEART), AND AQL (MIND); AND THEIR RELATED SIGNIFICANCE

It should be known that these are four names used in these chapters. However, few of the leading scholars have a comprehensive knowledge of these

names and their different meanings, and of the definitions of the things named. Most mistakes regarding them originate in ignorance of the meaning of these names, and of the way in which they are applied to different objects. We will explain the meaning of these names as much as pertains to our purpose.

The first of these is the term Qalb (heart), and it is used with two meanings:

One of them is the cone-shaped organ of flesh which is located inside the left side of the chest. It is flesh of a particular sort within which there is a cavity, and in this cavity, there is black blood which is the source and seat of the spirit. We do not now intend to explain its shape nor its mode of operation since religious ends have no connection therewith, but this is the field of physicians. Animals and even the dead have this heart of flesh. Whenever we use the term heart in this book, we do not mean this sort of heart, for it is but an impotent bit of flesh, belonging to the visible material world, and is perceived by the sense of sight, by animals as well as by mankind.

The other meaning of the heart is a subtle tenuous substance of an ethereal spiritual sort (Latifah Rabbaniyyah Ruhaniyyah), which is connected with the physical heart. This subtle tenuous substance is the real essence of man. The heart is the part of man which perceives and knows and experiences; it is addressed and held responsible and rebuked, and it has some connection with the physical heart. The majority of men have been mentally bewildered when they tried to perceive the nature of this connection. Its connection therewith resembles the connection of accidents with substances, of qualities with the things they qualify, of the user of a tool with the tool, or of that which occupies a place with the place.

We will guard against trying to explain this for two reasons: first, because it deals with mystical sciences (Ulum Al-Mukashafah) and our aim in this book is limited only to the science of practical religion (Ilm Al-Mu'amalah). Second, to verify it summons disclosure of the secret of spirit, concerning which the Messenger of Allah "Allah's blessing and peace be upon him" did not speak, and Therefore, no one else should speak. Our aim then is that whenever we use the term Qalb (heart') in this book we mean by it this subtle tenuous substance. Our intention is to mention its characteristics and states, not its real nature in itself, for the science of practical religion necessitates to know about its characteristics and states and does not require to make a mention of its real nature.

The second term is Ruh (spirit), and it is also used with two meanings relevant to our purpose:

One of these is a subtle body whose source is the cavity of the physical heart, and which spreads by means of the pulsative arteries to all the other parts of the body. Its circulation in the body and the overflowing from it of the light of life, sense perception, sight, hearing, and smelling to the members of the body resemble the flood of light from a lamp which is moved about throughout a house, whenever the lamp is brought to any part of the house it is lighted by it. Life is like the light that falls upon the walls; the spirit is like the lamp; the

circulation of the spirit and its movement within (the body) correspond to the movement of the lamp throughout the house by the moving of him who moves it. Whenever physicians use the term spirit, they have in mind this meaning, which is a subtle vapor produced by the heat of the heart. It is not our purpose to explain this meaning of the term since it lies in the scope of physicians who treat the body. The purpose of physicians of religion who treat the heart that it may be led near to the Lord of the worlds, has no connection at all with the explanation of this 'spirit.

The second meaning is that subtle tenuous substance in man which knows and perceives, as we have already explained in the second meaning of the heart. It is the meaning intended by Allah in His statement: "And they ask you (O Muhammad) concerning the Ruh (the Spirit); Say: "The Ruh (the Spirit): it is one of the things, the knowledge of which is only with my Lord. Moreover, of knowledge, you (mankind) have been given only a little."" (Al-Isra' 85)

﴿ وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾ ﴾

It is a marvelous and Divine thing, and it is beyond the limit of most minds and understandings to perceive its real and ultimate nature.

The third term is Nafs (soul) and it includes many meanings, two of which pertain to our purpose:

One is intended to refer to the faculties of anger and appetence in man, which we will explain later. This meaning prevails among Sufis, for they mean by the soul that principal in man which includes his blameworthy qualities. So they say: "The soul must be mortified and broken." It is that which is referred to by the Messenger of Allah "Allah's blessing and peace be upon him" in his statement: "Your worst enemy is your soul that lies between your sides." (This narration is reported by Al-Baihaqi on the authority of Ibn Abbas).

The other meaning is that subtle tenuous substance which we have mentioned, i.e. man in reality. It is the soul and essence of man. Nevertheless, its description differs according to its different states. When it is at rest under His command, and agitation has left it on account of its opposition to the fleshly appetites, it is called "soul at rest" (An-Nafs Al-Mutma'innah), of which Allah says: "(It will be said to the pious - believers of Islamic Monotheism): "O soul in (complete) rest and satisfaction! Come back to your Lord well pleased (yourself) and well pleasing (unto Him)! Enter you then among My (honored) slaves, And enter you My Paradise!" (Al-Fajr 27:30).

﴿ يَٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ﴿٢٧﴾ ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾ فَٱدْخُلِى فِى عِبَٰدِى ﴿٢٩﴾ وَٱدْخُلِى جَنَّتِى ﴿٣٠﴾ ﴾

The soul according to the first concept cannot be conceived of as returning to Allah for it is far removed from Allah and belongs to the party of Satan. However, when the soul is restless, but is striving to drive off and oppose the appetent soul, it is called "upbraiding soul" (An-Nafs Al-Lawwamah), for it upbraids its possessor whenever he falls short in the worship of his Master, of

which Allah Almighty says: "I swear by the upbraiding soul." (Al-Qiyamah 2).

﴿ وَلَآ أُقۡسِمُ بِٱلنَّفۡسِ ٱللَّوَّامَةِ ﴾

Nevertheless, if the soul leaves opposition and becomes submissive and obedient to the demands of the fleshly appetites and the invitations of Satan, it is called 'the soul that commands to evil (An-Nafs Al-Ammarah Bis-Su'), of which Allah said relating about the wife of Al-Aziz (Egyptian prime minister): "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."(Yusuf 53)

﴿ ۞ وَمَآ أُبَرِّئُ نَفۡسِيٓۚ إِنَّ ٱلنَّفۡسَ لَأَمَّارَةُۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّيٓۚ إِنَّ رَبِّي غَفُورٞ رَّحِيمٞ ﴾

Yet it may be said: "By the soul that commands to evil' is meant the soul with the first concept", for that, 'soul' is most blameworthy. Nevertheless, the soul with the other concept is praiseworthy, for it is man's very self, or his essence and real nature, which knows Allah and all other knowable things.

The fourth term is Aql (mind). It also includes various meanings which we have mentioned in the Book of Knowledge, of which two pertain to our purpose:

First, Aql (mind) refers to the force of knowledge of the real nature of things, and is Thus, an expression for the quality of knowledge whose seat is the heart.

Second, it refers to that which perceives knowledge, and Thus, it points out the heart in the sense of the subtle tenuous substance. We know that every knower has within himself an entity (Wujud) which is a self-existing principle, and knowledge is a quality residing in it, and the quality is something other than the thing qualified. So mind may be used to refer to the quality of the knower, and also to mean the seat of perception, the mind which perceives. It is the latter meaning that is referred to in the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "The first thing Allah created was mind." (This narration is reported by At-Tabarani on the authority of Abu Umamah; and Abu Na'im on the authority of A'ishah). Knowledge is an accident which cannot be conceived as the first created thing, and its seat should have been created before or along with it, and because one cannot converse with it (knowledge). It is reported in a particular tradition that He (Allah) said to mind: "Draw near" and it drew near. Then He said: "Retreat" and it retreated.

Therefore, it has now been made clear to you the following meanings of these names: the corporeal heart, the corporeal spirit, the appetent soul, and mind. These are four meanings which are denoted by four terms. There is also a fifth meaning which is that subtle tenuous substance in man which knows and perceives, and all these four names are successively applied to it. There are then five meanings and four terms, and each term is used with two meanings. Most scholars are confused in distinguishing between these terms, and concerning their successive usage. So you find them talking about thoughts, saying: "This is the thought of mind, this is the thought of spirit, this is the thought of heart,

and this is the thought of soul", and the observer does not understand the distinction in the meanings of these names. So for the sake of uncovering this matter we have put here at the beginning an explanation of these names.

Wherever the word heart occurs in the Qur'an and in the Sunnah, it refers to that in man which discerns and comes to know the real nature of things. This may be alluded to by metonymy as the heart which is in the breast, because there is a special connection between that subtle tenuous substance and the physical heart. For although this subtle tenuous substance is connected with and used by the rest of the body as well, yet this connection is by means of the heart, so Therefore, its primary connection is with the heart. It is as though the heart where its seat, its kingdom, its world, and its mount. For this reason, Sahl At-Tastari has likened the heart to the throne and the breast to the seat. He said: "The heart is the throne and the breast is the seat." Nevertheless, it must not be supposed that he meant the throne and seat of Allah, for that is impossible. But he meant that the heart is the subtle tenuous substance's kingdom and the primary channel for its planning and activity. These then (the physical heart and the breast) stand in the same relationship to the heart (subtle tenuous substance) as do the throne and seat to Allah Almighty. This simile is appropriate only in certain respects. The explanation of this is not fitting for our purpose and so let us pass it by.

CHAPTER TWO: EXPOSITION OF ARMIES OF HEART

Allah says: "And none knows the armies of your Lord save Himself." (Al-Muddaththir 31).

﴿ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ ﴾

In hearts and spirits and in other worlds Allah has levied armies, whose nature and the details of whose number none knows save He. We will now refer to some of the armies of heart pertaining to our purpose.

Heart has two armies: one visible seen with the eyes, and the other invisible seen only by insight. The heart is as king, and the soldiers are as servants and helpers, and this is the meaning of army. Now its visible army seen by the eye includes the hand, the foot, the eye, the ear, the tongue, and the rest of the outward and inward body organs. These all serve the heart and are in subjection thereto, and it has the disposition of them, and repels for them. They were created with an inherent disposition to obey it, and cannot disobey it nor rebel against it. For if it orders the eye to be opened, it is opened; if it orders the foot to move, it moves; if it orders the tongue to speak and is decisive about the matter, it speaks; and so also for the rest of the organs.

The subjection of organs and senses to the heart resembles, from one point of view, the subjection of the angels to Allah; for they were created with an inherent disposition to obedience, and they cannot disobey Him. "They disobey not Allah in what He commands them, but they do what they are commanded (to do)." (At-Tahrim 6).

﴿ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴾

But even, there is one difference, that is, the angels know their own obedience and conformity, whereas the eyelids obey the heart in opening and dosing because they are in subjection to it, and have no knowledge of themselves nor of their obedience to the heart. The heart is in need of these armies in the same way as it is in need of a vehicle, and provision for that journey for which it was created, the journey to Allah, thereby it is able to come upon its different stations until He is met face to face. It is for this reason that hearts were created as Allah says: "I have not created jinn and men but to worship Me." (Adh-Dhariyat 56)

﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴾

The vehicle of the heart is the body alone; its provision is knowledge alone; and the means of attaining the provision for the journey and supplying one's self therewith lie only in righteous acts. It is impossible for the creature to reach Allah except by dwelling in the body and passing through this present world, for the nearest stage must be passed through in order that the most distant stage may be attained. This present world is the seedbed of the hereafter, and it is one of the stages of right guidance. It is called nearer only because it is the nearer of the two abodes. The heart must Therefore, get its supply of provision from this world. The body is its vehicle by which it comes into contact with this world. Thus, the body needs to be cared for and preserved, and it is preserved only by procuring for it such food and other things as are suitable for it, and by warding off from it the causes of destruction which are repugnant to it and destroy it. The heart Thus, needs two armies in order to procure food: an internal army which is the appetite, and an external which is the hand and organs that procure food. So the needed appetites are created in the heart, and the members of the body are created which are the instruments of the appetites.

Likewise, the heart needs two armies to drive off the things which destroy: an internal army of anger, by which it drives off things that destroy and takes revenge upon its enemies, and an external which is the hand and the foot by which it carries out the dictates of anger. This is completed by means of things outside the body. The organs then are like weapons, etc. Then, too, the appetite for food and the means of securing it are of no profit to him who needs food as long as he has no knowledge of food. So in order to gain such knowledge the heart needs two armies: an internal army, which is the perception of sight, taste, smelling, hearing, and touch; and an external, which is the eye, ear, nose, etc. A detailed account of the need for these and the wisdom in them would be very long, and many volumes would not be sufficient to contain it. We have referred to a small portion of it in the Book of Thanksgiving, and this will suffice.

All the armies of the heart are limited to three classes. One class incites and instigates either to the obtaining of that which is profitable and suitable, as, for example, appetence; or to the removing of that which is harmful and destructive, as, for example, anger. This impulse may be called will. The second class is that

which moves the members to the attainment of these desired ends, and it is called power. These are armies which are diffused throughout the rest of the members, especially the muscles and sinews. The third class is that which perceives and gathers information as spies. These include the power of sight, hearing, smell, taste, etc, which are divided among particular members. This is called knowledge and perception. Corresponding to each of these internal armies there are external armies which are the physical members. These are made up of flesh, fat, nerve, blood, and bone, which are prepared as the instruments of these armies. Thus, the power to seize lies only in the fingers, the power to see only in the eye, and so on for the other powers. We are not now speaking of the external armies, I mean the physical members, for they belong to the visible material world, but rather of those unseen armies by which the heart is helped.

This third class, which alone of this group perceives, is divided into that which is lodged in the outer abodes, i.e. the five senses, hearing, sight, smell, taste, and touch; and that which is lodged in inner abodes, or the ventricles of the brain which are also five. Thus, a man after seeing an object closes his eye and perceives its image within himself. This is the retentive imagination. This image then remains with him by means of something which preserves it that is the army of memory. He then thinks about what he has remembered and combines pert with pert, after which he recalls what he had forgotten and it comes back to him again. Then he gathers together in his retentive imagination all the meanings of his sense impressions by means of the common sense. For there are within man common sense (Hiss Mushtarak), imagination (Takhayyul), reflection (Tafakkur), recollection (Tadhakkur), and memory (Hifdh).

Had Allah not created the powers of memory, thought, recollection, and imagination, the brain would be devoid of them even as is the hand and the foot. Thus, these powers are internal armies and their seats are internal. Such then they are the armies of the heart. It would take a long time to explain this by setting forth examples so that the understanding of the week could comprehend it, while our purpose in such a book as this is that the strong and superior from among the learned shall be profited thereby. Yet we will strive to make the weak understand by setting forth examples so that this may be brought within the range of their understanding.

CHAPTER THREE: EXPOSITION OF SIMILITUDES OF HEART WITH ITS INTERNAL ARMIES

It should be known that the two armies of anger and appetence are sometimes perfectly obedient to the heart, and help it go on the path it follows, and be good companions in the journey which lies before it. But these two also sometimes might disobey the heart, in trespass and revolt, until they gain the mastery over it and bring it into subjection. This results in destroying it and cutting it off from its journey by which it might reach eternal happiness. The heart has another army which is knowledge, wisdom, and reflection, the

explanation of which will follow. it should seek the aid of this army, for it is the party of Allah, against the other two armies, for they may Join themselves to the party of Satan. If it neglects this help and gives the army of anger and appetence dominion over itself, it will surely perish and suffer a manifest loss.

This is the state of the majority of people, for their intellects have been forced by their appetence to labor at devising stratagems to satisfy the appetence, whereas appetence should have been forced by their intellects to labor to satisfy the need of mind. We will make this clearer to your understanding by means of three examples.

Example One

We may say that the soul (I mean by the soul the aforementioned subtle tenuous substance) is like a ruler in his city and his kingdom, for the body is the kingdom, world, abode and city of soul. The powers and organs occupy the place of craftsmen and laborers. The intelligent reflective power is like the sincere advisor and intelligent minister. Appetence is like an evil slave who brings food and provisions to the city. Anger and passion are like the chief of police. The slave who brings the provisions is a liar, a deceiver, an impostor, and a malicious person who plays the part of a sincere advisor, while there lies beneath his advice dreadful evil and deadly poison. It is his wont and custom to contend against every plan which the wise minister makes, so that not even, for an hour does he cease his contention and opposition to his opinions.

When the ruler in his kingdom seeks the advice of his minister and shuns the counsel of this vile slave, inferring indeed from his counsel that the right course is that which is contradictory to his opinion; and the chief of police disciplines him and brings him under the authority of the minister and causes him to be under his orders, empowering him on his part over this vile slave and his followers and devotees, so that the slave becomes under authority and not the possessor of it, and subject to orders and directions and not one who gives orders and directs; then the rule of his state becomes upright and justice prevails because of him. Thus, when the soul seeks the aid of the intellect and is disciplined by the passion of anger which it empowers over appetence, seeking the aid of one of the two against the other; sometimes through diminishing degree and excess of anger by making an ally of appetence and gradually modifying it; sometimes through subduing and overcoming the appetence by giving anger and ardor power over it and by disapproving of its demands; then its powers are made harmonious and its character comely. Whoever turns aside from this path is like unto him of whom Allah says: "Have you seen he who has taken as his god his [own] desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah? Then will you not be reminded?" (Al-Jathiyah 23).

﴿ أَفَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَـٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِۦ وَقَلْبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَـٰوَةً
فَمَن يَهْدِيهِ مِنۢ بَعْدِ ٱللَّهِ ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾ ﴾

He also says: "And if We had willed, we could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs." (Al-A'raf 176)

﴿ وَلَوْ شِئْنَا لَرَفَعْنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخْلَدَ إِلَى ٱلْأَرْضِ وَٱتَّبَعَ هَوَىٰهُ ۚ فَمَثَلُهُۥ كَمَثَلِ ٱلْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَث ۚ ذَّٰلِكَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۚ فَٱقْصُصِ ٱلْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾ ﴾

Again, He says about him who restrains his soul from lust: "But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, Then indeed, Paradise will be [his] refuge." (An-Nazi'at 40-41)

﴿ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ﴿٤٠﴾ فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ﴿٤١﴾ ﴾

The way in which these armies strive, and the way in which some of them are given power over others will be discussed, if Allah so wills, in the Book of Discipline of Soul.

Example Two

It should be known that the body is like a city and the mind, I mean the perceptive power in man, is like a king who rules over it. Its perceptive external and internal powers of the senses are like its armies and helpers. Its organs are like the people of the city. The soul which commands to evil, i.e. appetence and anger, is like the enemy who opposes him in his kingdom and strives to destroy his people. His body Thus, becomes as it were a frontier outpost, and his soul is stationed on guard therein. So if he is one who strives against the enemy and routs him and conquers him as it should be, then will his deeds be praised on the day when he returns to the Presence (of Allah), Who says: "Not equal are those believers remaining [at home] - other than the disabled - and these who strive and fight in the cause of Allah with their wealth and their lives. Allah has preferred these who strive with their wealth and their lives to those who remain [behind], by degrees. And to both Allah has promised the best [reward]. But Allah has preferred those who strive over those who remain [behind] with a great reward." (An-Nisa' 95)

﴿ لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُو۟لِى ٱلضَّرَرِ وَٱلْمُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ فَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ عَلَى ٱلْقَٰعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَفَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ عَلَى ٱلْقَٰعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾ ﴾

But if he loses the frontier and neglects his people, his deeds will be blamed and vengeance will be exacted from him when he meets Allah. According to a certain Tradition: "It will be said to him on the day of Judgement: 'O evil shepherd, you ate meat and drank milk and did not bring back the lost nor restore the broken; today I will revenge on you.'" It is also due to this struggle that the Messenger of Allah "Allah's blessing and peace be upon him" refers in

his statement: "We have returned from the minor fight in the Cause of Allah (jihad) to the major fight." (This narration is reported by Al-Baihaqi on the authority of Jabir).

Example Three

The mind is like a horseman who has gone hunting. His appetence is his horse and his anger is his dog. When the horseman is skilled and his horse well broken and his dog trained and taught, then he is able to succeed. But when he is himself clumsy, his horse ungovernable, and his dog vicious, then his horse neither is guided under him, nor does his dog go forth in obedience to his signs. So he himself deserves to perish rather than to gain that which he seeks. The clumsiness of the horseman is like the ignorance, lack of wisdom, and dim insight of a man. The agitation of the horse is like the victory of appetence, especially the appetite for food and sexual intercourse. The rabidity of the dog is like the victory of anger and its domination. We ask Allah to grant us success with His grace.

CHAPTER FOUR
EXPOSITION OF SPECIAL PROPERTIES OF HEART OF MAN

It should be known that Allah has bestowed on all animals other than man all of the things we have mentioned. For animals, have appetence and anger, and external and internal senses. Thus, the sheep sees the wolf with her eye and knows in her heart its enmity, and so flees from it. That is an inner perception. We will now mention that which peculiarly characterizes the heart of man, because of which he has been given great honor and is qualified to draw near Allah. This special characteristic has its basis in knowledge and will. By 'knowledge' is meant to have knowledge of the things of this world and the hereafter, and of intellectual realities. These things are beyond the objects of sense perception, and animals do not share man in them. Nay rather, knowledge of axioms and universals is a peculiar property of the reason. Thus, a man judges that a single person cannot be imagined to be in two places at one time. This is his judgment for every person, although it is well known that he has observed some persons by his sense perception. So his judgment he passed on all persons goes beyond that which sense has perceived. If you understand this concerning this obvious axiomatic knowledge, it is even more obvious in the rest of theoretical sciences.

Regarding the will, when a man perceives by his intellect the consequences of an act and the good way to deal with it, there is aroused within his essential self a desire for the interest, a desire to exert himself in the means to attain it, and also the will to this end. This differs from the will stirred up by appetence and the willpower that animals have: indeed, it is quite the opposite of appetence. For appetence shuns bleeding and cupping, while the intelligent man wants them, seeks them, and freely spends money for them. The appetite inclines to savory foods in time of sickness, while the intelligent man finds within himself a

deterrent from them. This abstinence does not come from appetence. Had Allah created the intellect which gives information regarding the consequences of things, and not created this motive which moves the organs to carry out the mandates of the intellect, then the Judgment of the intellect would in reality have been lost.

Thus, the heart of man has the special properties of knowledge and will, which are lacking in the other animals, if not lacking in the child in his original constitution, for this comes to him with maturity. Now appetence, anger, and the external and internal senses exist potentially in the child, but in attaining them the child must pass through two stages: the first is that his heart must comprehend the knowledge of axioms and universal principles, such as the knowledge of the impossibility of impossible things, and the possibility of things manifestly possible. But in this stage, he has not yet attained the speculative sciences, save that they have become possible and within easy reach of attainment. His status in relation to knowledge is like that of the writer whose knowledge of writing does not go beyond inkstand, pen, and the letters as they are written separately but not in their combined forms, for such a person is on the way to writing but has not yet achieved it. The second is that he shall acquire that knowledge by experiment and reflection, so that it is stored up in him in a way that enables him to return to it whenever he wills. His status is like that of a man skilled in writing who, on account of his ability therein, is called a writer, even though he is not actually engaged in writing.

This is the highest stage of humanity, but in this stage, there are innumerable degrees of disparity among men in the abundance or paucity of knowledge, in the majesty or sordidness of knowledge, and in the way of attaining it. Sometimes, knowledge comes to some hearts through divine inspiration by way of immediate revelation and disclosure, and for some it is a thing to be learned and acquired. Sometimes it is gained quickly and sometimes slowly. In this stage the varying degrees of learned, wise, saints, and prophets are seen.

The degrees of advancement in knowledge are unlimited in as much as Allah's knowledge is infinite. The highest rank is that of the prophet to whom is revealed all or most of realities, not by a process of acquisition nor after difficulty, but by a divine inspiration within the shortest possible time. In this happiness, man draws close to Allah in thought, reality, and quality, regardless of place and distance. The stepping-stones up to these various degrees are the stations reached by those seeking after Allah, and they are limitless. Each traveller knows his own station which he has attained on his journey. He knows it and he knows also those stations which are behind him. He does not know the real nature of that which is just ahead of him, but he may believe in it as he believes in the unseen.

Even as we believe in Prophethood and the prophet and accept his existence as true, while no one but a prophet knows the real nature of Prophethood; and even as the embryo knows not the state of the baby, nor does the baby know the state of the discerning child and what has been opened

up to him of axiomatic knowledge; nor does the discerning child know the state of the intelligent man and what he has acquired of speculative knowledge; so also the intelligent man knows not what attainments of the grace and mercy of Allah have been revealed to His saints and prophets: "Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter. And He is the Exalted in Might, the Wise." (Fatir 2)

﴿ مَّا يَفْتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُۥ مِنۢ بَعْدِهِۦ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢﴾ ﴾

Although this mercy is generously bestowed by virtue of the goodness and generosity of Allah who never withhold it from anyone, it appears in those hearts which are exposed to the gifts of Allah. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily your Lord has, in many of your days, gifts (of mercy), so, behold! Expose yourselves to those gifts!" (This narration is reported on the authority of Abu Hurairah and Abu Sa'id). One exposes himself to them through cleansing and purifying the heart from evil and from the wickedness which comes from blameworthy character, as will be discussed later. This liberality is that which is referred to in the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Allah descends every night to the lowest heaven and says, 'Is there anyone who asks, that I may respond to him?'" Again, the Messenger of Allah "Allah's blessing and peace be upon him" said relating from his Lord: "Great indeed is the longing of the righteous to meet me, and I long even more to meet them." Consider also the statement of the Messenger of Allah "Allah's blessing and peace be upon him" in his narration about his Lord Almighty: "Whoever draws a span nearer to me, I come a cubit nearer to him."

All of this is an indication that the light of knowledge is not veiled from men's hearts by any stinginess or prohibition on the part of the Giver, who is far removed from such acts, but rather it is veiled by wickedness, uncleanness and anxiety within the heart. For hearts are like vessels; as long as they are filled with water air cannot enter them. So the knowledge of the majesty of Allah cannot enter into hearts which are occupied by anything else apart from Him. It is that to which the following statement of the Messenger of Allah "Allah's blessing and peace be upon him" refers: "Had it not been for the fact that Satans hover over the hearts of mankind, They would have been able to see the dominion of Heaven." (This narration is reported by Ahmad on the authority of Abu Hurairah).

It is obviously clear that the special characteristic of man is knowledge and wisdom, and that the noblest kind of knowledge is the knowledge of Allah, His attributes and deeds. By this, man achieves perfection, and in his perfection lie his happiness and worthiness to live near the divine majesty and perfection. The body then is a vehicle for the soul, and the soul is the seat of knowledge. Knowledge is the end destined for man and his special characteristic for which he

was created. As well as the horse shares with the donkey the power to carry burdens and is distinguished from it by its own special characteristics of advancing and fleeing properly, and beauty of form, for which the horse was created in a way that the removal of which from it would bring it down to the low rank of the donkey; likewise man shares some things with the donkey and horse, and differs from them in others which are his own special characteristics. These distinguishing characteristics are among the qualities of the angels who are drawn near Allah.

Man lies in a rank between brutes and angels. Man, in nourishment and reproduction, is a plant; in having sense perceptions and movement by his own free will, he is an animal; and as regards his figure and stature, he is like the figure engraved on the wall; but his distinguishing characteristic is his experiential knowledge of the real nature of things. Whoever makes use of all of his organs and powers in such a way as to seek their aid in attaining knowledge and work, becomes like the angels and is worthy to be joined to them, and deserves to be called an angel and a lord-adherent (Rabbani), or an honourable angel as stated by Allah on the tongue of the women who described the Prophet Yusuf: "This is no mortal; this can be no other than an honorable angel." (Yusuf 31).

﴿ مَا هَـٰذَا بَشَرًا إِنْ هَـٰذَآ إِلَّا مَلَكٌ كَرِيمٌ ﴾

But whoever spends his energy in lagging behind bodily pleasures and lusts as do the animals is brought down to the low depth of the brutes. So he becomes ignorant as an ox, glutinous as a pig, greedy as a dog or a tomcat, malevolent as a camel, arrogant as a tiger, or sly as a fox; or he may unite all of these and become a rebellious devil.

There is not a single organ nor a single sense perception but that it may be helpful along the path that leads to Allah, as will be discussed in part in the Book of Thanksgiving. Whoever uses them therein achieves felicity, but whoever turns aside therefrom loses and fails. The totality of man's happiness therein lies in making the meeting with Allah his aim, the abode of hereafter his dwelling place, this present world his temporary stopping place, the body his vehicle, and its members his servants.

So the perceptive part of man dwells in the heart, as a king in the midst of his kingdom. The imaginative faculty whose seat is in the front of the brain acts as the master of his couriers, for the reports of sense perceptions are gathered therein. The faculty of retentive memory, whose seat is the back of the brain, acts as his storekeeper. The tongue is his interpreter and the active members of his body his scribes. The five senses act as his spies, and he makes each one of them responsible in a carte in domain. Thus, he sets the eye over the world of colors, hearing over the world of sounds, smell over the world of odors, and so on for the others. These are the bearers of news which they collect from their different worlds and transmit to the imaginative faculty which is like the master of the couriers. The latter in turn delivers them to the storekeeper, which is memory. The storekeeper sets them forth before the king who selects therefrom what he

needs in managing his kingdom, in completing the journey ahead of him, in overpowering his enemy by whom he is afflicted, and in warding off from himself those who cut off his path.

If the king does that, he is successful, happy, and thankful for the blessings of Allah. But if he neglects all of these things, or uses them for the welfare of his enemies which are appetence and anger, and other swiftly passing pleasures, and in the building of his path instead of his abode, given that this present world is his path through which he must pass, while his own homeland and permanent abode is the hereafter, then he is forsaken, wretched, ungrateful for the blessings of Allah, being one who misuses the armies of Allah and forsakes His path. So he deserves hatred and exile in the day of overturn and return. We seek refuge with Allah from such.

Ka'b Al-Ahbar "Allah be pleased with him" referred to this example which we have set forth when he said: "I visited A'ishah "Allah be pleased with her" and said to her: "Man's eyes are a guide, his ears a funnel, his tongue an interpreter, his hands wings, his feet couriers, and the heart is his king.

If the king enjoys good health, so also will his armies." She said: "Thus, have I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying." In his illustration of man's heart, Ali "Allah be pleased with him", said: "Verily Allah has vessels on His earth, and they are the hearts of men. Those most beloved to Him are the smoothest, the purest, and the most robust." Then he explained: "The most robust in religion, the purest in certainty (of faith), and the smoothest to the brethren." This is a reference to the statement of Allah Almighty: "and those with him (the Prophet) are forceful against the disbelievers, merciful among themselves." (Al-Fath 29)

﴿ مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ﴾

And: "Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire." (An-Nur 35)

﴿ ۞ ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ مَثَلُ نُورِهِۦ كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ۖ ٱلْمِصْبَاحُ فِى زُجَاجَةٍ ۖ ٱلزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّىٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَٰرَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِىٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ﴾

Ubai Ibn Ka'b "Allah be pleased with him" said: "This refers to the light of a faithful believer and his heart." He Almighty further says: "Or [they are] like darknesses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds - darknesses, some of them upon others. (An-Nur 40)

﴿ أَوْ كَظُلُمَٰتٍ فِى بَحْرٍ لُّجِّىٍّ يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِۦ مَوْجٌ مِّن فَوْقِهِۦ سَحَابٌ ۚ ظُلُمَٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ إِذَآ

﴿أَخْرَجَ يَدَهُۥ لَمْ يَكَدْ يَرَىٰهَا ۗ وَمَن لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا فَمَا لَهُۥ مِن نُّورٍ﴾

It is an illustration of the heart of the hypocrite. Zaid Ibn Aslam "Allah be pleased with him" said in comment on the statement of Allah: "in a preserved tablet" (Al-Buruj 22)

﴿فِى لَوْحٍ مَّحْفُوظٍۭ﴾

"It is the heart of the faithful believer." Sahl said: "The heart and the breast are like the throne and the seat." These then are the examples of the heart.

CHAPTER FIVE

EXPOSITION OF QUALITIES AND SIMILITUDES OF HEART

It should be known that there are four mingled factors which dwell together in man's nature and makeup, and Therefore, four kinds of qualities are combined against him. These are the qualities of the beasts of prey, brutish qualities, devilish qualities, and lordly qualities. In so far as anger rules over him, he is addicted to the deeds of a beast of prey, such as enmity, hatred, and attacking people by beating and cursing them. In so far as appetence rules over him, he is addicted to brutish acts of gluttony, greed, carnal desire, and so on. In so far as there is within his soul something lordly, as Allah says: "The Ruh (the Spirit): it is one of the things, the knowledge of which is only with my Lord, and of knowledge, you (mankind) have been given only a little" (Al-Isra' 85)

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا﴾

He claims lordship for himself and loves mastery, superiority, exclusiveness, and despotism in all things, and to be the sole ruler, and to slip away from the rope of servitude and humility. He longs to study all the sciences, and even he claims for himself science and knowledge and the comprehension of the real nature of things. He rejoices when knowledge is attributed to him, and grieves when accused of ignorance. The comprehension of all realities, and seeking to rule by force over all creatures are among the lordly qualities, for which man is greedy. In so far as he differs from the brutes in having the faculty of discernment, although sharing with them in anger and appetence, he attains to devilish qualities. Thus, he becomes wicked and uses his discernment in the discovery of ways of evil. He seeks to attain his ends by guile, deceit, and cunning, and sets forth evil as though it were good. These are the characteristics of devil.

Every man has within him a mixture of these four qualities, i.e., lordly, devilish, beastly, and brutish; and all of these are gathered together in the heart. So there are gathered inside of a man's, skin, as it were, a pig, a dog, a devil, and a pig. The pig is appetence, for the pig is not dispraised for his color, his shape or appearance, but for his covetousness, his voracity, and his greed. The dog is anger, for the wild beast and the rabid dog are not dog and beast for their appearance or color or shape, but because the spirit and meaning of this bestial

quality is rabidity and enmity. Now within man there is the rabidity and anger of the beast, and the greed and voluptuousness of the pig. Thus, the pig through gluttony invites man to excess and abomination, and the wild beast by means of anger calls him to oppression and harmful acts.

The devil continues to stir up the appetite of the pig and the wrath of the wild beast, and to incite the one by means of the other, and makes their inborn dispositions alluring to them. The sage, who represents the intellect, is in duty bound to ward off the plotting and guile of the devil by disclosing his dissembling, by way of penetrating insight and evident clear illumination; and to destroy the gluttony of this pig by setting the dog over him, for by means of anger he breaks down the assault of appetence. He wards off the rabidity of the dog by setting the pig over him and bringing the dog in subjection under his rule. If he does this successfully, his affairs are set right, equity is manifest in the kingdom of the body, and all goes in the straight path. But if he is unable to overcome them, they overpower him and bring him into servitude, and so he continues to search out crafty tricks and careful plans to satisfy his pig and please his dog. Thus, he is constantly in servitude to a dog or a pig.

This is the condition of the majority of mankind whenever their primary concern is for the belly, sexual indulgence, and vying with the enemy. The strange thing is that he disapproves of idolaters worshipping stones, whereas if the veil were removed and his true state were disclosed and his true condition were disclosed to him as it is disclosed to mystics, either in sleep or when awake, he would see himself standing before a pig, now prostrating himself before him and again kneeling, awaiting his signal and his command: whenever the pig is roused up to seek the satisfying of any of his appetites, the man is sent forth at once to serve him and to bring that for which he lusts. Or else the man would see himself standing before a rabid dog. worshipping him, obeying his demands and requests, and carefully planning schemes to render obedience to him. Thus, he endeavors to please his devil, for it is he who stirs up the pig and arouses the dog and sends them forth to bring the man into subjection. In this way, he worships the devil in his worship of these two.

So every man should first of all watch over times of his activity and inactivity, his silence and his speech, his rising up and his sitting down, and let him meditate them with careful insight, and he will find, if he is just to himself, nothing but an effort all day long to serve these base impulses. This is the peak of oppression for it makes the possessor to be possessed, the lord to be lorded over, the master a slave, and the conqueror to be conquered, for that man forces the mind which is worthy of lordship, conquest and rule to serve these low impulses.

Undoubtedly from obedience to these three, there spring forth unto the heart qualities which are heaped up thereupon so that they become a dirty stain and a rust which is destructive and deadly to the heart. From obedience to the pig of appetence, there result the following characteristics: shamelessness, wickedness, wastefulness, avarice, hypocrisy, defamation, wantonness, nonsense, greed,

covetousness, flattery, envy, rejoicing at another's misfortune, etc. As for obedience to the dog of anger there issue to the heart the qualities of rashness, squandering, haughtiness, boasting, hot temper, pride, conceit, sneering, disregard, despising of creatures, the will to evil, the lust of oppression, etc. In regard to obedience to devil through obedience to appetence and anger, there result from it the qualities of guile, deceit, craftiness, cunning, deception, dissembling, violence, fraud, mischief, obscenity, and such like.

But if the matter is reversed and man overcomes all these, bringing them under the rule of the lordly element within him, then his heart becomes the abode of such lordly qualities as knowledge, wisdom, comprehension of real nature of things, knowledge of things as they really are, subjugation of all by the power of knowledge and insight, and worthiness to excel all creatures because of the completeness and majesty of his knowledge. Then, too, he dispenses with the worship of appetence and anger, and, through holding in check the pig of appetence and placing him back again within his proper limits, he acquires such honorable qualities as chastity, contentment, quietness, abstemiousness, godliness, piety, happiness, goodly aspect, modesty, sagacity, helpfulness, and such like. By holding in check the power of anger and conquering it, and putting it back within its proper limits, man attains the qualities of courage, generosity, gallantry, self-control., patience, gentleness, endurance, pardoning, steadfastness, nobility, valor, majesty, and others.

The heart is as a mirror which is surrounded by these factors which exert their influence upon it. These influences reach the heart in an uninterrupted succession. The praiseworthy influences which we have mentioned increase the clearness, shining, illumination, and brightness of the mirror so that the clear statement of Reality shines therein and there is revealed in it the real nature of thing sought in religion. To such a heart the Messenger of Allah “Allah’s blessing and peace be upon him” referred in his statement: "Whenever Allah intends good for a man He causes his heart to exhort him." He further said: "The man whose heart is his exhorter has a protector from Allah over him." This is the heart in which there abides the celebration (of the Praises of Allah Almighty). Allah says: "Unquestionably, by the remembrance of Allah hearts are assured." (Ar-Ra’d 28)

﴿أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ ﴿٢٨﴾﴾

The blameworthy influences are like a darkening smoke which rises up over the mirror of the heart and is heaped up upon it time after time until it becomes black and gloomy and entirely veiled from Allah. This is corrosion and rust. Allah said: "No! Rather, the stain has covered their hearts of that which they were earning.” (Al-Mutaffifin 14)

﴿كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا۟ يَكْسِبُونَ ﴿١٤﴾﴾

He also said: "if We willed, We could afflict them for their sins? But We seal over their hearts so they do not hear.” (Al-A’raf 100)

﴿ لَّوْ نَشَاءُ أَصَبْنَاهُم بِذُنُوبِهِمْ ۚ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾ ﴾

Here He connected their lack of hearing with sealing over their hearts by sins, even as He connected hearing with godly fear in His statement: "Fear Allah and listen" (Al-Ma'idah 108)

﴿ وَاتَّقُوا اللَّهَ وَاسْمَعُوا ﴿١٠٨﴾ ﴾

(And: Fear Allah, for Allah teaches you." (Al-Baqarah 282

﴿ وَاتَّقُوا اللَّهَ ۖ وَيُعَلِّمُكُمُ اللَّهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾ ﴾

Whenever sins are heaped up the heart is sealed, thereupon it is blinded to the perception of reality and the goodness of religion. It scorns the hereafter and magnifies this present world, feeling concern for it alone. So if anything concerning the hereafter and the dangers therein knocks at its ear gate, it goes into one ear and out the other. It does not find an abiding-place in the heart nor stir it to repentance and making amends. These are they who despair of the hereafter just as the infidels despair of those who are in their graves. This is the meaning of the blackening of the heart by sins according to the statement of the Qur'an and the Sunnah.

Maimun Ibn Muhran said: "Whenever a man commits a sin he makes a black spot upon his heart, and whenever he turns away from it and repents, the spot is polished away, and if he returns to sin it increases until it covers the heart." This is rust. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The heart of the believer is stripped clean therein a lamp shines, but the heart of the disbeliever is black and upside down." (This narration is reported by Ahmad and At-Tabarani on the authority of Abu Sa'id). Obedience to Allah by striving against the appetites polishes the heart, but disobedience to Him blackens it. So whoever engages, in acts of disobedience blackens his heart; and whoever does a good deed after he has done an evil one, thereby removes its effect, does not have his heart blackened, but its light decreases. It is like a mirror which is breathed upon and then wiped off, and then breathed upon again and wiped off, causing it to be without cloudiness.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are four kinds of hearts: a heart which is stripped clean in which a lamp shines and this is the believer's heart; a heart which is black and upside down, and it is the unbeliever's heart; a hardened heart bound in its sheath of evil, and it is the heart of the hypocrite; and a broad heart in which there is both belief and hypocrisy. Its belief is like green herbage which pure water causes to abound, and its hypocrisy is like an ulcer which purulent matter and pus cause to spread. This heart is judged to belong to whichever of the two prevails over the other." (This narration is reported by At-Tabarani and Ahmad on the authority of Abu Sa'id). Allah said: "And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing." (Al-A'raf 200)

﴿ وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ ۚ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ﴾

Thus, He stated that the clearness of the heart and its perspicacity are attained by the practice of celebration of Allah, and none achieves this except those who fear Him. For the fear of Allah is the door to celebrating Him; celebration is the door to disclosure; and disclosure is the door to the greatest felicity which is the success of meeting Allah.

CHAPTER SIX: EXPOSITION OF SIMILITUDES OF HEART REGARDING SPECIAL SCIENCES

It should be known that the seat of knowledge is the heart, by which I mean the subtle tenuous substance which rules all the parts of the body and is obeyed and served by all its members. In its relationship to the real nature of intelligibles, it is like a mirror in its relationship to the forms of changing appearances. For even as that which changes has a form, and the image of that form is reflected in the mirror and represented therein, so also every intelligible has its specific nature, and this specific nature has a form which is reflected and made manifest in the mirror of the heart. Even as the mirror is one thing, the forms of individuals another, and the representation of their image in the mirror a third, being Thus, three things in all, so here too there are three things: the heart, the specific nature of things, and the representation and presence of these in the heart. The intellect stands for the heart in which there exists the image of the specific nature of things. The intelligible stands for the specific nature of things. Comprehension stands for the representation of the image in the mirror.

As well as the act of grasping, for example, requires that which grasps, such as the hand, that which is grasped, such as the sword, and an act bringing together the sword and the hand by placing the sword in the hand which is called the act of grasping, so also the presence of the image of the intelligible into the heart is called comprehension. The reality was in existence and so also was the heart, but there was no comprehension present, for comprehension stands for the presence of the reality into the heart. Similarly the sword was in existence and so also was the hand, but there was nothing named 'the act of grasping and taking' hold because the sword has not actually come into the hand. It is true that grasping stands for the presence of the sword itself in the hand, while the Intelligible itself does not actually come into the heart. For fire, itself does not actually come into the heart of one who knows fire, but that which is actually present is its definition and real nature which corresponds to its form. So the comparison of the heart with the mirror is more fitting, for man himself is not really present in the mirror, but there is present merely an image which corresponds to him, and Thus, the presence of an image in the heart corresponding to the real nature of the intelligible is called comprehension.

The mirror may not reflect the forms for five reasons: first, because of a defect in its formation, as, for example, a piece of crude iron before it is turned and shaped and polished; second, because of its dirt and rust and dullness, even

though it is perfect in formation; third, because it is turned away from the direction of the object toward something else, as, for example, if the object were behind the mirror; fourth, because of a veil placed between the mirror and the object; and fifth, because of ignorance of the direction of the object desired, so that it is impossible to place it in front of the position and direction of the object.

Likewise, the heart is a mirror ready to have reflected in it the true nature of reality in all things. Hearts are short of knowledge which they lack only because of the following five reasons:

The first reason is an imperfection in its own nature, such as the heart of a child which does not reflect intelligibles because of its imperfection.

The second reason is because of the dullness due to acts of disobedience, and the filth heaped up upon the face of the heart because of many lusts, for these prevent the purity and cleanness of heart. Reality ceases to be manifest therein in proportion to its darkness and the filth heaped up upon it. To this, the Messenger of Allah "Allah's blessing and peace be upon him" referred in his statement: "When a man commits a sin something of his mind forsakes him and does not return to him again." That is to say, there comes over his heart a dullness whose influence abides forever, even when his purpose is to remove it with a good deed. But if he had done the good deed without the preceding evil deed, then the heart would unquestionably shine more. However, when the evil deed preceded, the value of the good deed was lost, although the heart was restored by it to its state previous to the evil deed, but its light was not increased thereby. This is an evident loss and an inescapable defect. The mirror which has been stained and then wiped off with a polishing cloth is not like that which has been wiped with the polisher to increase its clearness without any previous stain. So undertaking obedience to Allah and opposing the demands of the appetites brighten the heart and purify it. Therefore, Allah Almighty says: "But those who strive in Our Cause We will surely guide them into our ways." (Al-Ankabut 69)

﴿ وَٱلَّذِينَ جَٰهَدُواْ فِينَا لَنَهۡدِيَنَّهُمۡ سُبُلَنَاۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلۡمُحۡسِنِينَ ﴿٦٩﴾ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah causes him who acts upon the best he knows to become the heir of knowledge which he knows not." (This narration is reported by Abu Na'im on the authority of Anas).

The third reason is that the heart may be turned away from the direction of reality which is sought. The heart of the righteous and obedient man, although being bright, might not have the clear statement of reality, for he does not seek reality nor does he have his mirror opposite to the direction of the thing sought. Perhaps all of his attention is taken up by the details of bodily submission or arranging the means of his livelihood, and his thought is not free to contemplate the Lordly Presence and the hidden divine realities. So there is revealed to him only that which he thinks about, whether it is the minute defects of his religious works or the hidden faults of the soul if it is these which

occupy his mind, or the interests of gaining a livelihood if he thinks of them. If limiting one's attention to works and details of acts of obedience prevents the revelation of reality with clarity, what is your estimation of one who spends his energy in the lusts and pleasures of this present world and the things connected therewith? How should true revelation not be veiled from such a man?

The fourth reason is the veil. The obedient man who has overcome his appetites and devoted himself exclusively to a certain specific reality may not have this revealed to him because it is veiled from him by some belief which he had from his early childhood, and he has blindly followed and accepted in good faith. This belief walls him off from the true nature of reality and prevents anything being revealed to his heart in opposition to the strict interpretation of the doctrines which he has blindly accepted. This too is a great veil which overshadows most Muslim scholastic theologians and those who are fanatical followers of juristic schools, if not most righteous men who think upon the dominion of the heavens and the earth; for they are veiled by their blindly followed dogmas which are hardened in their souls and firmly fixed in their hearts, and have become a veil between them and the perception of realities.

The fifth reason is ignorance of the direction from which the knowledge of the thing sought must be obtained. For the novice cannot obtain knowledge of that which is unknown except by recalling the sciences which are related to what he desires. Once he recalls them and arranges them within himself in a special order to which the learned name process of deduction, he will then have found the direction of the thing sought, and its true nature will be clearly revealed to his heart. For the things which are not instinctive that one desires to know cannot be caught save in the net of acquired knowledge; indeed no item of knowledge is acquired except from two preceding items of knowledge which are related and combined in a special way, and from their combination a third item of knowledge is gained. This is like the product of the copulation between a male stallion and a mare. Here even as well as one who wishes to produce a mare cannot do so from donkey, camel, or man, but from a special source, from male and female horses, through a particular way of union, so also every item of knowledge has two special sources and a particular way for their combination, and from this combination there is gained the derived item of knowledge which is sought. Ignorance of these sources and of the manner of combining them is what hinders understanding. An example of this already mentioned is the ignorance of the direction in which the object is.

Another example is that of a man who desires to see his nape in a mirror. If he holds up the mirror in front of his face, he does not have it placed opposite to the position of his nape, which Thus, does not appear in it. If he holds it behind his nape and facing it, he has turned the mirror away from his eyes and so cannot see either the mirror or the reflection of his nape in it, So he needs another mirror to place behind his nape, with the first mirror facing it in such a way that he can see it and he must observe the proper relationship between the placing of

the two mirrors so that the image of his nape is reflected in the mirror opposite to it, and the image of this mirror is reflected in the other mirror which faces the eye. Then the eye perceives the image of his nape. So in the pursuit of knowledge there are strange ways in which there are devious turnings and oblique ways, stranger than those we have mentioned concerning the mirror; and rare indeed upon the face of the earth is he who is guided to the way of clearly seeing through those devious ways.

These are the reasons which prevent the heart from coming to know the real nature of things. Otherwise every heart is constitutionally fitted to come to know realities, for it is a lordly and noble thing, distinctive from other substances in the world by this special property and noble quality, To which it is referred by the statement of Allah Almighty: "Verily we offered the trust to the heavens and the earth and the mountains, and they refused to bear it, and feared it; but man (undertook to) bear it." (Al-Ahzab 72)

﴿ إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا ٱلْإِنسَٰنُ إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا ﴾

This refers to the special characteristic which distinguishes him from the heavens, the earth, and the mountains, by which he is enabled to bear the trust of Allah; This trust is experiential knowledge and monotheism.

The heart of every human being is, in its original constitution, fitted for and capable of bearing this trust, but the reasons which we have mentioned prevent it from carrying this burden and realization of the trust. In this connection, the Messenger of Allah “Allah’s blessing and peace be upon him” said: "Every child is born with a natural conformity to the true religion (of Islam), and it is only his parents who make him a Jew, a Christian or a Magian." (This narration is reported by Muslim on the authority of Abu Hurairah). The Messenger of Allah “Allah’s blessing and peace be upon him” further said: "Had it not been for the fact that devils hover over the hearts of the children of Adam they would have been able to see the dominion of Heaven." This is a reference to many of these hindrances which are the veil between the heart and the dominion.

To this also is the reference in the narration on the authority of Ibn Umar “Allah be pleased with him” in which he said: the Messenger of Allah “Allah’s blessing and peace be upon him” was asked: “O Messenger of Allah! Where is Allah: on earth or in the heaven?” He replied: “In the hearts of His believing creatures." According to a particular narration, Allah said: "Neither My earth nor my heaven could contain me, but the tender and calm heart of my servant.” It is further narrated that the Messenger of Allah “Allah’s blessing and peace be upon him” was asked: "Who are the best of men?" He replied: "Every believer whose heart is cleansed." They asked: "What is the cleansed heart?" He answered: "It is the god-fearing pure heart in which there is no fraud, nor inequity, nor treachery, nor rancour, nor envy."

In this context, Umar Ibn Al-Khattab “Allah be pleased with him” said: "My

heart saw my Lord when, because of piety, He removed the veil." For if the veil is lifted between oneself and his heart, the visible material world and the dominion of invisible unseen become clearly manifest in his heart, and he sees a Garden the breadth of a part of which is that of the heavens and the earth. Its total expanse is greater than the heavens and the earth, for the heavens and the earth stand for the visible material world, which, although broad in extent and far-reaching in compass, is yet but finite in relation to the whole, But the dominion of invisible unseen is boundless, consisting of those mysteries that are beyond the sight of the eyes and perceived only by insight. It is true that only a part of it appears to the heart, but in itself and in its relation to the knowledge of Allah, it is infinite.

The material world and the unseen dominion taken together under one classification are called the Lordly Presence, for the Lordly presence encompasses all existing things. For there exists nothing except Allah, His Acts and Dominion; and His servants are a part of His Acts. What appears of this to the heart is, according to some, the Garden itself; but according to the people of truth, it is the means of meriting the Garden, and the extent of his possession in the Garden is in proportion to the extent of his knowledge, and the extent to which Allah and His attributes and Acts have been revealed to him. The intent of all of these acts of worship and actions of organs is the purification, improvement and enlightenment of the heart. "Prosperous is he who purifies it." (Ash-Shams 9).

﴿ قَدْ أَفْلَحَ مَن زَكَّىٰهَا ﴿٩﴾ ﴾

The purpose of purification is to achieve the Illumination of faith in it; I mean the shining of the light of knowledge (of Allah). That is the point in the statement of Allah Almighty: "Whomsoever Allah wishes to guide, He expands his breast to Islam" (Al-An'am 125)

﴿ فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَٰمِ ﴿١٢٥﴾ ﴾

And: "Is he whose breast Allah has expanded for Islam, and who is in light from his Lord "(Az-Zumar 22).

﴿ أَفَمَن شَرَحَ ٱللَّهُ صَدْرَهُۥ لِلْإِسْلَٰمِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِۦ ﴿٢٢﴾ ﴾

This illumination and this faith have three degrees: The first degree is the faith of the laymen which is purely blind imitation. The second is the faith of scholastic theologians which is mingled with a sort of logical reasoning. The third degree is the faith of the Gnostics, which is seeing clearly with the light of certainty (of faith).

We will make this clear to you by an example: your admitting that Zaid, for instance, is in the house has three degrees. The first is that someone has told you, someone whom you have experienced to be truthful and never known to lie and never doubted his word. Your heart by the mere hearing calmly receives his report and is satisfied with it. This is the belief by mere blind acceptance, and of such nature is the faith of the laymen. For when they reached the age of discrimination they heard from their fathers and mothers of the existence of Allah, of His knowledge, will, and power, and the rest of His attributes; also of

the sending of the Messenger of Allah "Allah's blessing and peace be upon him", his veracity, and his message. They received even as they heard and became established therein and satisfied therewith, and it never occurred to their minds to disagree with what their fathers and mothers and teachers told them because of the high esteem in which they held them. This faith is the efficient cause of salvation in the hereafter, and those who embrace it are in the first (i.e. lowest) ranks of the people of the right hand, but not among those who are drawn near Allah. For this faith has in it no mystical unveiling, nor insight, nor expansion of the breast by the light of certainty, since it is possible for errors to lie in what is heard from individuals, nay indeed from groups, in that which pertains to doctrine. The hearts of Jews and Christians are also satisfied with what they hear from their fathers, only their belief is a mistaken one because an error has been passed on to them. Muslims believe the truth, not because they have studied it, but because the word of truth has been passed on to them.

The second degree of belief is that you hear the words and voice of Zaid from within the house, but from behind, a wall and you deduce from this the fact of his being in the house. Then your belief, your admittance, and your certainty that he is in the house are stronger than your belief through hearsay alone. For if you are told that "He is in the house" and then hear his voice, you become more certain of it, for the voice indicates shape and form to him who hears it on condition of seeing the form. So his heart judges this to be the voice of that person. This is belief mingled with proof. It is also possible for error to follow because one voice might resemble another. Also, pretense is possible by means of imitating the voice. This does not occur to the mind of the hearer, for he had no thought of any such accusation, or that anyone had a purpose in such dissembling and imitation.

The third degree of belief is to enter the house and look at him with your own eyes and see him. This is the real experiential knowledge and sure observation. It is like the knowledge of those who are drawn near Allah and of the sincere lovers of truth, for their belief is based on eyewitness. This belief includes that of laymen and that of scholastic theologians; and they have this very evident additional advantage that leaves no place for the possibility of error. It is true that believers of this class differ in rank according to their attainments in knowledge, and the degrees of unveiling.

An example of the difference in degrees of knowledge is that one man sees Zaid in the house when he is near at hand in the courtyard and while the sun is rising, and so he sees him perfectly; while another sees him in a room, or at a distance, or in the evening, so that his form is sufficiently plain that he can be sure that it is he, but the minute details and hidden features of his form are not made clear to him. The variance in degree in seeing divine things is of this sort. Regarding the difference in the attainment of knowledge, it is as though one sees Zaid, Amr, Bakr, and others in the house, while another sees Zaid only. The knowledge of the former is unquestionably greater than that of the latter because of the abundance of things known.

This is the state of the heart in relation to the sciences; and Allah knows best that which is right.

CHAPTER SEVEN:

EXPOSITION OF CONDITIONS OF HEART REGARDING DIVISIONS OF SCIENCES: INTELLECTUAL AND RELIGIOUS, AND PERTAINING TO THIS WORLD AND THE HEREAFTER

It should be known that the heart is innately predisposed to apprehend the real nature of ideas as has been stated previously. But the knowledge which exist in it is of different kinds: intellectual and Sharia-based. Intellectual knowledge is divided into axiomatic and acquired, Acquired knowledge is divided into that which deals with this present world, and that which deals with the hereafter. By intellectual knowledge, we mean that by which the innate mind makes its judgments and which does not come into existence through blind imitation and instruction. It is divided into axiomatic and acquired. No one knows whence or how the axiomatic is attained, Such is a man's knowledge that one person cannot be in two places at the same time, and that one thing cannot be both created and eternal, existent and non-existent at the same time. For man finds this knowledge to be a natural endowment of his soul from his early childhood, and does not know when or whence he attained it, I mean that he does not know any proximate cause for it. Otherwise, it would not be hidden from him that it is Allah who has created and guided him.

Acquired knowledge is that which is gained by learning and deduction. Both of these are sometimes called intellectual. Ali “Allah be pleased with him” said: "I beheld the intellect as though it were two-fold: innately endowed, and developed through instruction. That which is developed through instruction is of no avail apart from the innately endowed, even as the sun is of no avail apart from a seeing eye." The first of these is referred to in the statement of the Messenger of Allah “Allah’s blessing and peace be upon him”: "Allah certainly has created nothing more honorable to Him than the intellect." The second is referred to in his statement to Ali “Allah be pleased with him”: "When men draw near Allah by different kinds of good deeds, you draw near by your intellect." For it is impossible to draw near by innate constitutional endowment, nor by axiomatic knowledge, but by that which is acquired. In Ali's case, he was able to draw near by using his intellect to acquire the knowledge by which close proximity to the Lord of the worlds is bestowed.

The heart is like the eye, and the innate intellect in it is like the potentiality of sight in the eye. The potentiality of sight is a subtlety which is lost in blindness, but present in sight, even though a man may have closed his eyes, or the darkness of night may have enfolded him. The knowledge attained thereby in the heart is like the potentiality of perception of sight in the eye, and seeing of the essence of things. The fact that knowledge is deferred from the eye of the intellect during childhood until the age of discretion and maturity is like the deferment of vision

from the sight until the time when the sun shines with its flood of light upon the objects of sight.

The pen with which Allah has written knowledge upon the pages of the heart is like the disk of the sun. Knowledge is not achieved within the heart of the child before the age of discretion only because the tablet of his heart is not yet prepared to receive the engraving of knowledge. The pen is one of the creations of Allah which He has made a cause for achieving the engraving of knowledge upon the hearts of men. Allah said: "Who taught with the pen, taught man what he did not know." (Al-Qalam 4-5)

﴿ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ۝٤ عَلَّمَ ٱلْإِنسَٰنَ مَا لَمْ يَعْلَمْ ۝٥ ﴾

The pen of Allah does not resemble the pen of His creatures, even as His attributes do not resemble the characteristics of His creation. Thus, His pen is not made from a reed nor from a piece of wood, even as He Himself is not made up of substance nor of accident.

So the comparison between the inner insight and the outer vision is valid from these points of view, save that there is no comparison between them in honor. For the inner insight is the very soul itself which is the perceiving subtlety. This is like the horseman, and the horse like his mount; and blindness of the horseman is more dangerous to him than blindness of his mount. Indeed, there is no relation between the one affliction and the other, nor comparison between the inner insight and the outer vision. Allah has called it by its name for He said: "The heart belies not what he saw" (An-Najm 11)

﴿ مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰ ۝١١ ﴾

Thus, calling the perception of mind “vision”. Likewise is the statement of Allah Almighty: "Thus, did we show Abraham the dominion of the heavens and the earth" (Al-An’am 75)

﴿ وَكَذَٰلِكَ نُرِىٓ إِبْرَٰهِيمَ مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۝٧٥ ﴾

In this, He did not mean the outer vision of the eye, for that was not granted exclusively to Abraham that it should be set forth as having been a special favor. Therefore, the non-perception is called blindness. Allah Almighty says: "For it is not their eyes which are blind but blind are the hearts which are within their breasts." (Al-Hajj 46)

﴿ فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَٰرُ وَلَٰكِن تَعْمَى ٱلْقُلُوبُ ٱلَّتِى فِى ٱلصُّدُورِ ۝٤٦ ﴾

He further says: "But he who in this life is blind shall be blind in the hereafter too, and err farther from the way." (Al-Isra’ 72)

﴿ وَمَن كَانَ فِى هَٰذِهِۦٓ أَعْمَىٰ فَهُوَ فِى ٱلْءَاخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ۝٧٢ ﴾

This is the exposition of intellectual science.

Now as regards the religious sciences, they are taken by way of acceptance on the authority of the prophets “Peace be upon them”. This is acquired by learning the Book of Allah and the Sunnah of the Messenger of Allah “Allah’s blessing

and peace be upon him", and understanding their meaning after having heard them. In this is the heart made perfect in quality and safe from illness and disease. For the intellectual sciences, although needed by the heart, are not sufficient for its safety; just as the intellect is not sufficient to maintain the causes of physical health, but needs also to gain the experiential knowledge of the properties of medicines and drugs by learning them from the physicians, since the intellect alone cannot find the knowledge. But after it is heard, it cannot be understood except by means of the intellect. Thus, the intellect cannot dispense with instruction nor can instruction dispense with the intellect.

So he who is a proponent of mere blind imitation and of setting the intellect entirely aside is ignorant; and he, who is satisfied with the intellect alone, without the light of the Qur'an and the Sunnah, is deceived. Take care of not becoming in either of these two groups, but be one who combines both sources. For the intellectual sciences are like foods, and the religious sciences are as medicines. The sick person is harmed by food whenever he neglects the medicine. Thus, the diseases of the heart can be treated by the medicines derived from Sharia, which are the duties of the acts of worship and the works which the prophets set in order for the reformation of hearts. So he who does not treat his sick heart by the use of ritual worship, but is content to use the intellectual sciences alone, is harmed thereby, even as the sick man is harmed by food.

The assumption of those who think that the intellectual sciences are contradictory to the sciences of Sharia and that it is impossible to combine them arises from blindness in the eye of insight. We take refuge with Allah from it. But often such a man finds some of the sciences of Sharia contradictory to others and is unable to combine them; so he supposes that there is a contradiction in our religion and is perplexed thereby, and he withdraws from religion as a hair is withdrawn from dough. This is only because his own impotence has caused him to imagine an inconsistency in our religion. How far that is from the truth. He is indeed like a blind man who entered a house and there stumbled over some of the vessels of the house and said: "What are these vessels doing in the path; why are they not put in their place?" They answered him: "Those vessels are in their place, but you did not find the way because of your blindness. How strange it is of you not to hold the blame of your stumbling on your blindness, but rather to hold blame of it upon the negligence of someone else." This is the relationship between religious and intellectual sciences.

The intellectual sciences are divided into those of the present world and those of the hereafter. Those of this present world are such sciences as medicine, arithmetic, geometry, astronomy, and the other professions and trades. Those of the hereafter are such as the knowledge of the states of the heart, of defects in religious works, and of the knowledge of Allah and His attributes and acts as we have explained in the Book of Knowledge. These are two incompatible kinds of

sciences, by which I mean that whoever devotes himself to one of them and goes deeply into it has his insight into the other fallen short for the most part.

Ali "Allah be pleased with him" has given three parables of this present world and the hereafter. He said: "They are like both scales of balance; and like the East and the West; and like two fellow-wives, for when he makes one content he displeases the other." So you see those, who are wise in the affairs of the present world, in medicine, arithmetic, geometry, and philosophy, are ignorant in the matters of the hereafter. Similarly, those who are wise in the minute details of the sciences of the hereafter are ignorant, for the most part, of the sciences of this present world; for the power of the intellect cannot accomplish the two things together, as a general thing. Thus, one of them prevents the perfection of the other.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Most of the inhabitants of the Garden are simpletons." That is, they are simpletons in the things of this present world. Al-Hassan said: "We saw a group, which if you saw them, you would say that they are mad; and if they saw you, they would say that you are demons." So whenever you hear about a strange thing in the field of religion which people well-versed in the sciences deny, do not let their denial delude you so that you do not accept it; for it is impossible for him who walks the Eastern path to get possession of that which exists in the West. So also is the case with this present world and the hereafter. Allah Almighty says: "Verily those who hope not for our meeting, and are content with the life of this world, and are comforted thereby and feel secure therein and those who are heedless of Our signs, " (Yunus 7)

﴿ إِنَّ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا وَرَضُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱطْمَأَنُّوا۟ بِهَا وَٱلَّذِينَ هُمْ عَنْ ءَايَٰتِنَا غَٰفِلُونَ ۝٧ ﴾

He further says: "They know the outward appearance of the life of this present world, but of the hereafter they are heedless." (Ar-Rum 7)

﴿ يَعْلَمُونَ ظَٰهِرًا مِّنَ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ عَنِ ٱلْءَاخِرَةِ هُمْ غَٰفِلُونَ ۝٧ ﴾

He also says: "But turn aside from him who turns his back upon our warning and desires naught but the life of this present world. This is their sum of knowledge." (An-Najm 29-30)

﴿ فَأَعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا ٱلْحَيَوٰةَ ٱلدُّنْيَا ۝٢٩ ذَٰلِكَ مَبْلَغُهُم مِّنَ ٱلْعِلْمِ ۝٣٠ ﴾

So to combine a complete attentive observance of the affairs of this present world and of religion could hardly be available, save to those whom Allah has firmly established for the direction of His servants in their livelihood and their return (to Allah). Such are the prophets who are helped by the Holy Spirit, and receive divine power sufficient for all things, that does not fall short at all. But when the hearts of creatures are given over completely to that which pertains to this present world, they turn aside from the hereafter and fall short of coming to perfection therein.

CHAPTER EIGHT

EXPOSITION OF DIFFERENCE BETWEEN GENERAL INSPIRATION AND LEARNING; AND DIFFERENCE BETWEEN SUFI WAY OF SEEKING THE UNVEILING OF REALITY AND THE WAY OF SPECULATIVE PHILOSOPHERS

It should be known that the sciences which are not axiomatic but which come into the heart at certain times differ in their manner of attainment. Sometimes they come upon the heart as though something were flung into it from a source it knows not. At other times, they are gained through deduction and study. That which is not attained by way of acquisition nor through the cunning of proof is called general inspiration and that which is attained through inference is called reflection and mental perception. Furthermore, that which exists in the heart apart from some expedient or cunning or effort on the part of man is divided into two classes. In the first, the man is not aware how he achieved it, and whence it came; in the other he is acquainted with the cause from which he has derived that knowledge, which is the vision of the angel who casts it into his heart. The former is called general inspiration, and breathing into the heart. The latter is called Divine revelation, and it is an exclusive characteristic of the prophets, whereas the former is given only to saints and pure. The preceding kind of science which is gained through deduction is that given to the learned.

The true doctrine is that the heart is predisposed by nature to have the true nature of reality in all things revealed in it. But this is prevented by the intervention of the five aforementioned causes. These are as a veil which hangs down between the mirror of the heart and the Preserved Tablet, which is engraved with all that Allah, has decreed until the day of Judgement. The reflection of the real nature of knowledge from the mirror of the Tablet upon the mirror of the heart is like the reflection of an image from one mirror to another mirror opposite it. The veil between the two mirrors is sometimes removed by the hand and at other times by a gust of wind which moves it. Thus, the winds of divine favor sometimes blow and the veils are drawn aside from the eyes of hearts so that there is reflected in them something of that which is written upon the Preserved Tablet.

Sometimes this takes place during sleep, thereby there is revealed that which will come into being in the future. The veil is completely lifted by death when the covering is withdrawn. At other times, revelation is made during wakefulness and the veil is lifted by a secret favor from Allah, and some of the marvels of knowledge glisten in the heart from behind the curtain of the unseen. This may be like a dazzling flash of lightning, or it may be continuous up to a certain point, but its continuance is most rare. Revelation then does not differ from acquiring as regards the knowledge itself, its seat, and its cause, but it differs only in the removal of the veil, for this is beyond man's will. General inspiration does not differ from Divine revelation in any of these respects, but only in the matter of seeing angel who imparts the knowledge; for our hearts attain knowledge only by

means of angels. To this Allah Almighty refers in His statement: "It is not fitting for any mortal that Allah should speak to him, except by inspiration, or from behind a veil, or by sending a messenger who reveals, by His permission, what He pleases." (Ash-Shura 51).

﴿ وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآيِ حِجَابٍ
أَوْ يُرْسِلَ رَسُولاً فَيُوحِيَ بِإِذْنِهِۦ مَا يَشَآءُ ﴾

If you have come to know this, know also that the inclination of the Sufis is toward the knowledge gained through inspiration, and not to that gained through instruction. Therefore, they do not covet the study of knowledge, nor the acquiring of that which authors have composed, nor discussion about the statement of doctrines and proofs which have been mentioned. But they say: "The way of knowledge is to put foremost self-mortification, to abolish blameworthy traits, to cut all ties, and to advance toward Allah with utmost concern." Whenever this takes place, Allah becomes the ruler over the heart of His creature and the surety for its illumination with the light of knowledge. When Allah becomes the ruler of the heart He floods it with mercy and sheds His light upon it, and the breast is opened and there is revealed to it the mysteries of the unseen, and by a gift of mercy there is cleared away from the surface of the heart the veil of deceit which blinds its eye, and there shines in it the real nature of divine things.

The novice has only to make himself ready by a thorough purifying, by summoning intention along with a sincere desire, by utter longing, and by watching with constant expectation for the mercy which Allah may grant him. Prophets and saints had divine things revealed to them, and the light flooded their breasts, not by learning and study of books, but by their approach of asceticism in this present world, by cutting their own selves off from all of its ties, by disengaging the heart of all of its affairs, and by advancing with the utmost concern toward Allah; for, whoever belongs to Allah, Allah belongs to him. The Sufis assert that the way to this is, first of all, by cutting off all ties with this present world and by disengaging the heart of them, by taking away concern for family, possessions, children, native land, knowledge, rule, and rank.

Nay, rather, he must bring his heart into that state in which the existence and non-existence of all these are the same. Then he must withdraw alone and remain in privacy in a special place apart and limit himself to the prescribed religious duties and supererogatory prayers. He must sit with empty heart and concentrated purpose. He must not divide his thought by reciting the Qur'an, nor the contemplation of its exegesis, nor by books of tradition, nor anything else. But he must strive that nothing save Allah shall come into his mind.

Then after he has seated himself in a place apart, he shall keep saying continuously with his tongue, "Allah, Allah," and his heart shall be fixed on it too, until he comes finally to a state in which the motion of the tongue will end and it will seem as though the word is flowing over his tongue. He must continue

patiently in that until every trace of the word is effaced from the tongue and he finds his heart persevering in that devotional exercise. Still he shall persevere until the form and letters of the expression and the very appearance of the word is effaced from the heart and there remains present in it naught save the ideal meaning which is, as it were, adhering to and inseparable from the heart.

It is up to him to choose to attain this point or to prolong this condition by warding off the suggestions of Satan. But it is beyond his choice to procure Allah's gift of mercy. By what he has done Thus, far he has exposed himself to the breezes of Allah's mercy, and it only remains for him to wait for such mercy which Allah may grant to him, even as He gave His mercy to the prophets and saints. Upon doing this, if his desire is sincere, his intention pure, and his perseverance good, and if his lusts do not draw him aside nor the suggestions of the self engross him with the ties of this present world, there will shine forth the gleams of reality into his heart. In its beginning, this will be like a swift flash of lightning. It is not continuous but it returns, although it may delay. If it returns it may continue, and it may be but a flash. If it continues, it may be for a longer or shorter time. These different types may appear, one succeeding the other, or they may be limited to one sort only. The stages of the saints of Allah in this are unlimited, even as the superiority of their nature and moral characteristics is beyond limitation. So this way goes back to an absolute purifying and clarifying and brightening of the heart on your part, and then only to make ready and wait in expectation.

The speculative theologians and those whose opinions deserve consideration have not denied the existence of this way, that it is a possibility, and that it does, in rare instances, lead to the desired end. Indeed this way has been that of most prophets and saints. But they consider it a difficult way, and think it slow in bringing results, and feel that the fulfilling of all of its conditions is very improbable. They claim that to blot out all ties to this extent is practically impossible. If it does happen for a moment, its continuation is even more difficult, since the slightest evil prompting or involuntary suggestion disturbs the heart. The Messenger of Allah “Allah’s blessing and peace be upon him” said: "The heart of the believer is more unsteady than a cooking vessel as it boils." (This narration is reported by both Al-Hakim and Ahmad on the authority of Al-Miqdad Ibn Al-Aswad). The Messenger of Allah “Allah’s blessing and peace be upon him” further said: "The heart of the believer is between two of the fingers of (Allah) Most Merciful." (This narration is reported by Muslim on the authority of Ibn Umar)

During such strenuous effort, the physical constitution may be disordered, the intellect confused, and the body diseased. If progress in the discipline and improvement of the soul is not made by means of the realities of the sciences, then the heart is ensnared with corrupt images which the soul trusts for a long time before they come to an end; and one may live out his appointed time without success. Many Sufis has traveled this way and still has continued to hold a certain fancy for twenty years, whereas if he had studied science thoroughly

beforehand, the point of confusion in his fancy would have been opened up to him at once. So to engage one's self in the path of learning is a surer and easier means of attaining the aim.

They claim that it is as though a man left off the study of jurisprudence, asserting that "the Messenger of Allah "Allah's blessing and peace be upon him" did not study it, but even he became one who understood the divine law by means of Divine inspiration without any repetition or application, and perhaps discipline of the soul will bring me finally to that goal." Whoever thinks this wrongs himself and wastes his life. Nay rather, he is like one who gives up the way of gain through farming, hoping to chance upon some treasure. The latter is indeed possible, but extremely unlikely. So too in the matter of gaining knowledge.

They say: "It is first of all necessary to attain that which the learned have achieved and to understand what they said. Then after that there is no harm in expectantly waiting for that which has not been disclosed to the other learned men, and it may be that this will be disclosed afterwards through strenuous effort."

CHAPTER NINE: EXPOSITION OF DIFFERENCE IN RANK BETWEEN BOTH POSITIONS BY A TANGIBLE EXAMPLE

It should be known that the wonders of the heart are beyond the realm of perceptibles of senses, for the heart is also beyond sense perception. The understandings are too weak to grasp, except by means of a tangible example, to put to sense that which is not perceived through the senses. So we shall explain this to people of weak understanding by means of two examples.

For the first illustration let us suppose a reservoir dug in the earth, into which the water can be conducted from the surface above through streams which empty into it. The bed of the reservoir may also be dug up and the dirt removed from it until the fountain of pure water is reached, and then the water bursts forth from the bottom of the reservoir. This water is purer and more constant, and perhaps more copious and abundant. The heart than is like the reservoir and knowledge like the water. The five external senses are like the streams. Knowledge may possibly be conducted to the heart by means of the streams of the senses and the consideration of things observed until it is Thus, filled with knowledge. It is also possible to stop up these streams from it by solitude and retirement and averting the eyes from seeing, and then to resolve in the depth of the heart upon purifying it and taking away from it the layers of coverings until the fountain of knowledge bursts forth from within it. But you might say: "How can knowledge burst forth from the heart itself while it is destitute of it?" Know that this is one of the wonders of the heart's mysteries. It is not permissible to deal with it in the science of practical religion.

What can be mentioned is that the real natures of things are written down in the Preserved Tablet, and indeed in the hearts of the angels who are brought near (Allah). For just as an architect draws plans for buildings on blank paper and then

brings them into actuality in accordance with that archetype; Thus, the Creator of the heavens and the earth wrote an archetype of the world from beginning to end upon the Preserved Tablet, and then brought it into actuality in accordance with that archetype. From the world which has been brought into actuality in the image of the archetype there is transmitted to the external senses and retentive imagination still another image. For whoever looks at the sky and the earth and then closes his eyes, sees in his imagination the image of the sky and the earth, so that it is as though he were looking at them; and were the sky and the earth annihilated and he himself survived, he would find within himself the image of the sky and the earth as though he were beholding them and looking at them, Then from his imagination an effect is transmitted to the heart, so that there is represented in it the real natures of things which have entered into sensation and imagination.

The representation in the heart corresponds to the world which is represented in the imagination, which in its turn corresponds to the world as it exists in itself external to the imagination and heart of man. This existing world corresponds to the archetype existing in the Preserved Tablet. Thus, the world has four degrees of existence. There is existence in the Preserved Tablet which is prior to its corporeal existence. Sequel to it is its real existence, which is followed in turn by its imaginative existence; I mean the existence of its image in the imagination. Its imaginative existence is followed by its intellectual existence; I mean the existence of its image within the heart. Some of these orders of being are of spiritual and some of corporeal character. Of the spiritual, some are more spiritualistic in their order of being than others. This is a kindness coming from the divine wisdom; for Allah has made your eyeball in such a way that, in spite of its smallness, there is pictured within it the image of the world, the heavens and the earth, with all their widely spreading extent. Then it goes on from existence in the realm of sensation to existence in the imagination; and from it to existence in the heart. For you can never apprehend anything save that which has reached you; and Had He not placed an image of the whole world within your very being you would have no knowledge of that which is apart from yourself. Glory be to Him who has arranged these wonders in heart and eye, and then blinded heart and eye to the perception of them so that the hearts of the majority of creatures have become ignorant of themselves and their wonders

Let us now go back to the purpose in view and say: It is conceivable that the real nature of the world might be represented in the heart, once from the senses and once from the Preserved Tablet; even as it is conceivable that the image of the sun should be represented in the eye once from looking directly at it and once from looking at the water on which the sun shines which reproduces its image. So whenever the veils are lifted between the heart and the Preserved Tablet, the heart sees the things which are therein, and knowledge bursts forth into it therefrom, so that it does not have to acquire its knowledge through the avenues of the senses. This is like the bursting forth of water from the depth of the earth. Whenever the heart becomes occupied with things in the imagination derived

from sensibles, this veils it from examining the Preserved Tablet, just as when water is preserved in streams thereby it is prevented from bursting forth from the earth; or just as he who looks into the water which reproduces the image of the sun is not looking at the sun itself.

Thus, the heart has two doors. One door opens toward the dominion of the unseen which is the Preserved Tablet and the world of the angels. The other door opens toward the five external senses which lay hold on the visible material world; This visible world also resembles the dominion of the unseen to a certain extent. Now the fact that the door of the heart is opened to the acquisition of knowledge through the senses is a thing you understand. But regarding its door which opens to the dominion of the unseen and the examining of the Preserved Tablet, you have certain knowledge through meditating upon the wonders of visions and the heart's observation in sleep of what will be in the future or what was in the past, without any acquisition on the part of the senses.

That door However is opened only to him who devotes himself exclusively to the remembrance of Allah. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Men of a single thought have taken the lead." He was asked: "Who are they?" He answered: "Those who are infatuated with the remembrance of Allah, for this devotional exercise of theirs has put away from them their load of sin and they come to the resurrection unburdened." Then he described them by relating the statement of Allah: "Then I shall draw near with my face toward them. Do you think about what anyone knows what thing I desire to bestow upon him toward whom I turn my face?" Then He said: "The first thing I give them is that I cast something of my light into their hearts and they give tidings of me even as I give tidings of them." (This narration is reported by Muslim, Al-Hakim, Al-Baihaqi and At-Tabarani on the authority of Abu Hurairah).

The entrance for these tidings is the inner door. So then therein lies the difference between the knowledge of the prophets and saints and that of the learned and the philosophers: the knowledge of the former comes from within the heart through the door which is opened toward the dominion of the unseen, whereas the knowledge of the philosophers comes through the doors of the senses which open to the material world. The wonders of the world of the heart and its wavering between the visible and invisible worlds cannot be fully dealt with in the science of practical religion. But this is an example which will teach you the difference in the place of entrance of the two kinds of knowledge.

The second example will let you know the difference between the two types of work; I mean the work of the learned and that of the saints. The learned work to acquire knowledge itself and gather it into the heart, but the saints among the Sufis labor only to the end of polishing, cleansing, clarifying, and furbishing the heart. It is related that once the Chinese and the Byzantine Greeks vied with one another before a certain king as to the beauty of their workmanship in decorating and painting. So the king decided to give over to them a portico so that the Chinese might decorate one side of it and the Byzantine Greeks the other side

and to let a curtain hang down between them so as to prevent each group from looking at the other. And he did so. The Byzantines brought with them numerous strange colors, but the Chinese entered without any color at all and began to polish their side and to furbish it. When the Byzantines had finished the Chinese claimed that they had finished also. The king was astonished at their statement and the way in which they had finished the decorating without any color at all. So they were asked: "How have you finished the work without any color?" They replied: "You have nothing to do with us; just lift the veil." So they lifted it, and behold on their side there shone forth the wonders of the Byzantine skill with added illumination and dazzling brilliance, since that side had become like unto a polished mirror by virtue of much furbishing. Thus, the beauty of their side was increased by its added clearness. The care of the saints about cleansing, polishing, purifying, and clarifying the heart until the true nature of reality shines forth clearly therein with utmost illumination is like the work of the Chinese. The care of the learned and the philosophers about acquiring and adorning knowledge, and the representation of this adornment in the heart is like the work of the Byzantines.

But, whatever it might be, the heart of the believer never dies, nor is its knowledge erased at death nor its clearness beclouded. To this Al-Hassan referred in his saying: "Dust will not consume the seat of faith." This knowledge is a means of access that draws one near to Allah, But what the heart has attained of knowledge itself, or what it has attained of purity and capacity to receive what knowledge writes upon the heart, does not enable it to dispense with more knowledge. There is no happiness for anyone apart from learning mystical knowledge, and some degrees of happiness are more noble than others, just as there is no wealth without money. For he who has a dirham is wealthy and he who has storehouses crammed full is wealthy. The difference between degrees of the happy is in accordance with their difference in mystical knowledge and faith, just as the difference between degrees of men of wealth is in accordance with the scarcity or abundance of their money.

The varieties of mystical knowledge are lights, and believers do not run to meet Allah save by their lights. Allah Almighty says: "On the Day you see the believing men and believing women, their light proceeding before them and on their right, [it will be said],"Your good tidings today are [of] gardens beneath which rivers flow, wherein you will abide eternally." That is what the great attainment is." (Al-Hadid 12)

﴿ يَوْمَ تَرَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِم بُشْرَىٰكُمُ ٱلْيَوْمَ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ﴿١٢﴾ ﴾

It is narrated that "Some of them are given light as much as a mountain and some smaller...and so on until the last of them will be a man who is given a light on his big toe, which sometimes shines and sometimes goes out. Whenever it shines, he puts his foot forward and walks, and when it goes out, he stands still.

Their crossing the bridge (that is over the Hell) is in accordance with their light. Some of them cross within the twinkling of an eye, some as quick as a flash of lightning, some as the passing of a cloud, some as a falling star, and some as a charging horse. He who is given a light on his big toe crawls prone on his face, hands and feet. When one hand slips off, he holds on with the other, and when one foot slips off, he holds on with the other. The fire reaches his sides, but he keeps on In this way, until he is saved." (This is reported by At-Tabarani and Al-Hakim on the authority of Ibn Mas'ud).

Thus, the distinction in the faith of men seems evident, and if the faith of Abu Bakr "Allah be pleased with him" is to be placed on one scale of the balance, and on the other scale that of all men except prophets and messengers, it shall overweigh. This resembles the statement of him who said:" Were the light of the sun to be placed in the one scale of balance against that of all lamps it would preponderate." For the light of the faith of individuals among the laymen is like the light of a lamp, and with some it is as the light of a candle. But the light of the faith of the righteous is like that of the moon and stars, and the faith of the prophets is as the light of the sun.

Just as the form of the entire horizon with all its broad expanse is revealed in the light of the sun, while only a narrow corner of the house is revealed in the light of a lamp, Thus, also is there a distinction in the expansion of the breast by mystical knowledge, and in the disclosure of the breadth of the dominion of the unseen to the mystics. It is narrated that "On the day of resurrection the command will be given: 'Bring out from the fire whoever has as little faith as a weight, half a weight, a quarter of a weight, or even a grain of parley, or an atom'." (This narration is reported by both sheikhs on the authority of Abu Sa'id). All of this goes to show the distinction in the degrees of faith, and that these quantities of faith do not prevent entering the fire. It is also understood from this that whoever has more than a weight of faith will not enter the fire. For were he to enter orders would be given for bringing him out first of all. Again, whoever has an atom's weight of faith in his heart does not deserve to abide forever in the fire even though he would enter it.

Similarly, the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is nothing better than a thousand like it except a believing man", (this narration is reported by At-Tabarani on the authority of Salman) referring to the superiority of the heart of a believing mystic, for it is better than a thousand hearts of the common folk. Allah Almighty says: "You shall be the highest if you but be believers." (Al Imran 139)

﴿ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ ﴾

He Thus, gives preference to believers over Muslims. The one referred to is the believing mystic and not the blind imitator. Allah Almighty says: "Allah will raise all you who believe, as well as those who are given knowledge, many degrees." (Al-Mujadilah 11).

﴿ يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ ﴾

By 'those who believe' here He means those who give trust apart from learning, Thus, distinguishing them from 'those who are given knowledge. This indicates that the word 'believer' is applied to the blind imitator even though his giving trust does not result from insight nor mystical revelation. In his comment on the statement of Allah: "Allah will raise all you who believe, as well as those who are given knowledge, many degrees" (Al-Mujadilah 11)

﴿ يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ ﴾

Ibn Abbas "Allah be pleased with both" said: "The learned man is exalted above the believer by seven hundred degrees, between each two of which there is a distance equal to that between heaven and earth." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Most of the people of the Garden are simpletons, but the seventh Heaven is for men of understanding." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The learned man is as far superior to the layman as I am superior to the least man of my Companions" or, according to another version "as the full moon is superior to the rest of the stars." (This narration is reported by At-Tirmidhi on the authority of Abu Umamah). These evidences make it clear that the distinction in rank among the people of the Garden is in accordance with the distinction in their hearts and their mystical knowledge. For this reason, the day of resurrection will be a day of mutual gain and loss, since he who is deprived of the mercy of Allah will be a great loser and suffer a severe failure. For he who is Thus, deprived will see high ranks above his own station, and he will look forward to them in the same way that a rich man who owns ten Dirhams looks forward to the rich man who owns the earth from East to West. Each of them is rich, but how great is the difference between both. So how great loser has he been who has lost his fortune (of the favor of Allah):" In the hereafter are greater degrees and greater preference." (Al-Isra' 21)

﴿ وَلَلْءَاخِرَةُ أَكْبَرُ دَرَجَٰتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾ ﴾

CHAPTER TEN:

EXPOSITION OF TESTIMONY OF DIVINE LAW TO VALIDITY OF METHOD OF MYSTICS IN GAINING EXPERIENTIAL KNOWLEDGE, NOT THROUGH INSTRUCTION NOR BY THE ORDINARY WAY

It should be known that whosoever has had even a small thing revealed to him through inspiration, and brought into his heart from whence he knows not, has learnt by experience the validity of this way. He who has never apprehended this must nevertheless believe in it, for the rank of mystical knowledge therein is very rarely attained. It is attested by proof texts from Divine law, experiences, and stories.

In regard to the proof texts of Divine law, a mention may be made of His

statement: "And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good." (Al-Ankabut 69)

﴿ وَٱلَّذِينَ جَٰهَدُواْ فِينَا لَنَهۡدِيَنَّهُمۡ سُبُلَنَاۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلۡمُحۡسِنِينَ ﴿٦٩﴾ ﴾

All wisdom that appears in the heart through regular steadfastness in worship apart from instruction comes by way of mystical disclosure and inspiration. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah causes him who acts upon what he knows to inherit the knowledge of that which he knows not, and aids him in what he does so that he comes to deserve the Garden. But he who does not act upon what he knows goes astray in that which he knows, and is not aided in what he does so that he comes to deserve the fire." Allah Almighty says: "And whoever fears Allah, to him will He grant a way out (from all difficulties and doubts), and will provide for him from whence he reckons not" (At-Talaq 2)

﴿ وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مَخۡرَجٗا ﴿٢﴾ وَيَرۡزُقۡهُ مِنۡ حَيۡثُ لَا يَحۡتَسِبُۚ ﴿٣﴾ ﴾

I.e. 'He will cause Him to know without instruction and to be sagacious without experiment.' Allah further says: "O you who believe! If you fear, Allah He will make for you a criterion "(Al-Anfal 29)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَتَّقُواْ ٱللَّهَ يَجۡعَل لَّكُمۡ فُرۡقَانٗا ﴿٢٩﴾ ﴾

I.e. light thereby to distinguish reality from falsehood, and one finds a way out of uncertainties.

Therefore, the Messenger of Allah "Allah's blessing and peace be upon him" used to invoke much for light. He said (by way of supplication): "O Allah! Give me light and increase light unto me; grant me light in my heart, light in my grave, and light in my hearing, light in my sight..." until He said: "(and light) in my hair, my skin, my blood, my flesh, and my bones." (This narration is reported by both sheikhs on the authority of Ibn Abbas). The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the significance of the statement of Allah: "Is he whose breast Allah has expanded for Islam, and who is in light from his Lord "(Az-Zumar 22)

﴿ أَفَمَن شَرَحَ ٱللَّهُ صَدۡرَهُۥ لِلۡإِسۡلَٰمِ فَهُوَ عَلَىٰ نُورٖ مِّن رَّبِّهِۦۚ ﴿٢٢﴾ ﴾

Thereupon He replied: "Expanding (of the breast) is enlarging, for, when the light is cast into the heart, the chest is enlarged and expanded for it." (This narration is reported on the authority of Ibn Mas'ud). The Messenger of Allah "Allah's blessing and peace be upon him" further said to Ibn Abbas "Allah be pleased with both": "O Allah! give him religious understanding and teach him interpretation." Ali "Allah be pleased with him" said: "We have nothing which the Messenger of Allah "Allah's blessing and peace be upon him" divulged to us save that Allah gives a servant understanding in His book." This was not by instruction.

In his comment on the following statement of Allah Almighty: "He brings wisdom unto whom He wills" (Al-Baqarah 272)

﴿ يُؤْتِي ٱلْحِكْمَةَ مَن يَشَآءُ ﴾

It is said that 'wisdom is understanding in the Book of Allah. Allah says: "And this we gave Solomon to understand" (Al-Anbiya 79)

﴿ فَفَهَّمْنَٰهَا سُلَيْمَٰنَ ﴾

Referring especially to what was revealed to him under the name of standing. Abu Ad-Darda' "Allah be pleased with him" used to say: "The believer sees with the light of Allah from behind a thin veil." And by Allah, that is the truth; Allah casts it into their hearts and makes it to move upon their tongues. One of the righteous predecessors said: "The estimation of the believer is divination." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of the natural insight of the believer, for he sees with the light of Allah." (This narration is reported by At-Tirmidhi on the authority of Abu Sa'id). It is to this that the following statements of Allah Almighty refers: "Verily, in that there are signs for those who read them aright" (Al-Hijr 75)

﴿ إِنَّ فِي ذَٰلِكَ لَآيَٰتٍ لِّلْمُتَوَسِّمِينَ ﴾

And: "We have made manifest the signs unto a people that are sure." (Al-Baqarah 118)

﴿ قَدْ بَيَّنَّا ٱلْآيَٰتِ لِقَوْمٍ يُوقِنُونَ ﴾

Al-Hassan related a tradition from the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: "Knowledge is of two kinds: one of them is the esoteric knowledge within the heart and it is the profitable knowledge." One of the learned was asked about that esoteric knowledge, and he replied: "It is one of the secrets of Allah which He casts into the hearts of His beloved, and with which He has acquainted no angel nor human being." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily there are from among my nation those communicated with, instructors and (Divinely) inspired, and Umar is one of them." (This narration is reported by Al-Bukhari on the authority of Abu Hurairah; and Muslim on the authority of A'ishah). Ibn Abbas "Allah be pleased with both" recited: "We have not sent any Messenger before you" (Al-Anbiya 25)

﴿ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ ﴾

Nor any prophet, nor anyone to be communicated with, i.e. trustworthy. The (Divinely) inspired is he in whose heart an unveiling has been made from within, and not from the direction of external sensibles.

The Qur'an states that god-fearingness is a key to right guidance and mystical revelation, and it is knowledge without instruction. Allah says: "And in what Allah has created in the heavens and the earth are signs unto a people who do fear." (Yunus 6)

﴿ وَمَا خَلَقَ ٱللَّهُ فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَآيَٰتٍ لِّقَوْمٍ يَتَّقُونَ ﴾

He Thus, makes it particular to them. He further says: "This is an explanation unto men, and a guidance and a warning to those who fear." (Al Imran 138)

﴿ هَـٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴾

Abu Yazid and others used to say: "The learned man is not he who learns something by heart out of a book, for if he forgets what he has memorized he becomes ignorant, but the learned man is he who takes his knowledge directly from his Lord whenever he wishes without any memorizing or study." Such a man is a Divine learned, and to him it is referred in the statement of Allah Almighty: "We taught him knowledge from our presence." (Al-Kahf 65)

﴿ وَعَلَّمْنَـٰهُ مِن لَّدُنَّا عِلْمًا ﴾

Although all knowledge is from His presence, yet some of it come through the means used in teaching mankind, and this is not called Divine knowledge. This latter however, is the knowledge which is opened in the secret of the heart without any usual means from without. These are the traditional evidences, and were all of the existing evidences of this sort to be gathered together including verses, traditions, and recorded sayings, it would be boundless.

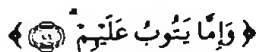
The witness of experience to this is also boundless. This appears from the Companions, the Followers, and those who came after them. Abu Bakr As-Siddiq "Allah be pleased with him" said to A'ishah "Allah be pleased with her" just before his death: "They are but your two brothers and two sisters." At that time, his wife was pregnant and later she bore a daughter, and he knew before her birth that she was a girl. Umar "Allah be pleased with him" said during his sermon on Friday: "O Sariyah! (Take shelter to) the mountain"; since it had been disclosed to him that the enemy was upon them. Learnt about that, he warned them. The fact that his voice reached them was one of the many miraculous gifts of the saints.

Anas Ibn Malik "Allah be pleased with him" said: "I entered upon Uthman "Allah be pleased with him" and on my way there I had come across a woman and looked at her out of the corner of my eye and reflected on her charms. As I entered, Uthman "Allah be pleased with him" said: "One of you comes upon me with the traces of adultery visible in his eyes. Do you not know that the adultery of the eye is the look? So repent or I shall punish you." I said: "Is there Divine revelation after the Messenger of Allah "Allah's blessing and peace be upon him"?" He replied: "No, but mental perception, inference, and true natural insight.""

Abu Sa'id Al-Kharraz said: "I entered the sacred mosque and saw a poor man wearing two tattered cloaks and said to myself: 'This man and his like are a burden upon mankind.' He called me to him and said: "Allah knows what is in your hearts, so beware of Him." (Al-Baqarah 235)

﴿ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِىٓ أَنفُسِكُمْ فَٱحْذَرُوهُ ﴾

Then I asked for forgiveness of Allah secretly, at which he again called me and said: "He it is who accepts repentance from His servants." (At-Tawbah 106)

﴿ وَإِمَّا يَتُوبُ عَلَيْهِمْ ﴾

Then he disappeared from me and I did not see him again."

Zakariyya Ibn Dawud said that Abu Al-Abbas Ibn Masruq went to see Abu Al-Fadl Al-Hashimi when he was sick; and at that time, he had children but was without known means of livelihood. Abu Al-Abbas said: "When I got up I said to myself: "How does this man get earnings to eat from?" But he shouted at me: 'O Abu Al-Abbas put away this sordid anxiety, for Allah has hidden kindnesses.'"

Ahmad An-Naqib said: "I went to Ash-Shibli who said: 'Tried be you O Ahmad.' I said: 'What do you mean?' He said: 'As I was sitting there came over me the thought that you are niggard.' I said: 'I an not niggard.' But my thought continued to reproach me saying: 'but you are niggard.' So I said: 'Whatever the day brings to me, I shall give to the first poor man who meets me.' No sooner had I finished the thought than there came to me a courier of Mu'nis Al-Khadim who brought fifty Dinars and said: 'Use this for your own expenses.' When he said so, I rose up and took it and went out, and behold, a poor blind man was sitting in front of a barber who was shaving his head. So I approached him and gave him the Dinars. He said: 'Give them to the barber.' I said: 'But their sum is such and such.' He replied: 'Have we not told you that you are niggard?' When he said this I gave them to the barber, who said: 'When this poor man sat down before me I agreed that I should take no fee from him,' So I threw them into the Tigris and said: 'No one magnifies you but Allah Almighty humbles him.'"

Hamzah Ibn Abdullah Al-Alawi said: "I went to Abu Al-Khair An-Ninani, with the intention in my heart to greet him but not eat food in his house. After I left his house, he soon caught up with me, carrying a plate of food. He said: 'Eat, O young man, for you have now passed out from the limits of your former resolution.'" This man Abu Al-Khair An-Ninani was famous for his miraculous gifts. Ibrahim Ar-Raqqi said: "I went to see him to greet him, but I arrived at the time of Maghrib prayer, and he had not recited Al-Fatihah correctly. So I said to myself that my journey was in vain. When he finished I went outside to perform ablution and a lion attacked me, so I went back to Abu Al-Khair and told him that a lion had attacked me. Then he went and shouted at it: 'Had I not told you not to attack my guests?' Thereupon the lion turned aside and I performed ablution. When I returned he said to me: 'You have labored to make right the external act and were afraid of the lion, while we have labored to make right the internal act and the lion was afraid of us.'"

The stories of the natural insights of Sheikhs and of the way they were able to tell the thoughts and intents of men are beyond calculation. Indeed, the stories told of their seeing Al-Khadir "Peace be upon him" and asking him questions, of hearing the voice of an unseen speaker, and of various kinds of miraculous gifts are numerous. A story is of no value to him who denies as long as he does not see it with his own eyes, and he who denies the basic idea denies also the details.

The absolute proof which no one can deny consists of two things. One of

them is in the wonders of true vision, for by it the unknown is unveiled. If this is permissible in sleep, it is also not impossible during wakefulness; for sleep does not differ from wakefulness save in the fact that the senses become still and disengaged from the things perceived by them. How many a waking man is there so deep in thought that he neither hears nor sees because of his preoccupation with himself.

The second is that the Messenger of Allah "Allah's blessing and peace be upon him" was able to speak accurately about the unknown and things in the future, as is set forth in the Qur'an. If that is permissible in the case of the Messenger of Allah "Allah's blessing and peace be upon him" it is also permissible for others. For the prophet is merely a person to whom the true nature of things has been disclosed, and who worked for the reformation of mankind. So it is not impossible that there should exist a person to whom the true nature of things might be disclosed, but who does not work for the reformation of mankind. Such a man is not called a prophet, but a saint.

So whoever believes in the prophets and considers true vision as trustworthy must unquestionably assert that the heart has two doors: a door to the outer world which is the external senses; and a door to the dominion of the unseen within the heart, which is the door of both general and prophetic inspiration and breathing into the heart. If he asserts his belief in both of these, he cannot limit knowledge to what is gained by learning and the ordinary direct methods, but striving is also another way for him. This illustrates the fact which we have mentioned of the strange swaying of the heart between the material world and the dominion of the unseen.

As for the cause that lies behind the unveiling of a thing in sleep by means of an example which needs interpretation, and likewise the appearance of angels to prophets and saints in different forms, these are among the secrets of the wonders of the heart, the knowledge of which befits not but the science of disclosure. So let us limit ourselves to what we have mentioned, for it is sufficient to stir up to striving and to seeking unveiling therein.

One of those to whom secrets are unveiled said: "There appeared unto me an angel who asked me to dictate to him something of my hidden celebration of the Oneness of Allah. He said: "What deed shall we write down to your account? We wish to take up (to Allah) for you a deed by which you shall draw near to Allah." I said: "Do you not write down the practice of the obligatory duties?" They answered: "Surely." I said: "That will suffice you." This is an indication that the noble recording angels are not acquainted with the secrets of the heart, but only with deeds which are manifest.

One of the mystics said: "I asked one of the Substitutes (Abdal) concerning the perception of certitude, and He turned to his left and said: "What do you say, Allah's mercy be upon you?" Then he turned to his right and said: "What do you say?" Then he smote upon his breast and said: "What do you say?" Thereupon he answered me with the strangest reply I have ever heard. So I asked him about his turning and he replied: "I did not have any ready answer in that matter; so I asked

the angel on the left and he said: 'I do not know'; then I asked the angel on the right who is more learned than he, and he also said: 'I do not know'; then I looked into my heart and asked it, and it told me the answer which I gave you, so Therefore, it is more learned than both of them." This is the meaning of statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Verily there are in my nation such as inspired, and Umar is one of them."

According to a certain tradition, Allah says: "Whenever I examine the heart of a man and find persistent remembrance of me preponderant therein, I assume control over him and become his companion; I converse with him and become his familiar friend." Abu Sulaiman Ad-Darani said: "The heart is like a pavilion pitched, around which are closed doors, and whatever door is opened into it influences on it." So it appears that one of the doors of the heart is opened toward the dominion of the unseen and the highest assembly (of angels). This door is opened by means of striving, scrupulous abstinence, and shunning the lusts of this present world.

For this reason, Umar "Allah be pleased with him" wrote to the commanders of the troops: "Memorize what you hear from those who are obedient (to Allah) for they have revelations which are true." One of the learned said: "The Hand of Allah is on the mouth of sages, and they only speak of that reality which Allah has prepared for them." Another said: "You can say, if you will, that Allah acquaints the submissive humble with some of His mysteries."

CHAPTER ELEVEN

EXPOSITION OF DOMINATION OF SATAN OVER HEART THROUGH PROMPTING EVIL SUGGESTIONS; MEANING OF SUCH EVIL SUGGESTIONS; AND MEANS OF OVERCOMING THEM

It should be known that the heart, as we have mentioned, is like a pavilion pitched, to which there are doors and their influences and resultant effects pour into it from each door. It is also like a target into which arrows are shot from every direction. Or it is like a mirror which is set up, across which there pass various different images; so there appears in it one image after another, one (the current) image being always present. Or it is like a basin into which different streams of water empty from channels opening into it.

The entrances of these influences which are constantly being renewed in the heart are either from without i.e. the five external senses; or from within i.e. imagination, appetence, anger, and characteristics which are made up of the temperament of man. For if, he apprehends a thing by means of senses it has an effect upon the heart. Likewise when lust is aroused, caused, for example, by vigorous eating and a strong constitution, it leaves its trace on the heart. Even if the effect upon senses ceases, there remain the imaginative images which have been formed in the soul. The imagination shifts from one thing to another, and in accordance with the shifting of the imagination, the heart shifts from one state to another. We mean that the heart is constantly in a state of change and of being

influenced by these causes. The most important of these influences which come into the heart are involuntary thoughts. By involuntary thoughts, I mean the ideas and recollections which take place therein. By these, I mean its perceptions of knowledge, either by way of renewal or recollection; for these are called involuntary thoughts since they occur to the mind while the heart has been unmindful of them.

These involuntary thoughts are motives of wills. Intention, resolution, and will are all unquestionably subsequent to the thought of the thing intended to the mind. Thus, the basis of action is involuntary thoughts. Then the thought stirs up desire; desire stirs up resolution; resolution stirs up intention; and intention stirs up the members of the body. The involuntary thoughts which stir up desire are of two kinds: that which leads to evil, I mean that which has a harmful result; and that which leads to good, I mean that which is profitable in the hereafter. These are two different kinds of thought and need two different names. The praiseworthy thought is called inspiration, and the blameworthy thought, I mean that which leads to evil, is called evil suggestions.

Moreover, it should be known to you that these thoughts is a created occurrence, and every created occurrence must have a creator. Whenever the created occurrences differ, this refers to a difference in their causes. This is what is known from the Sunnah of Allah regarding the relationship between effects and causes. Whenever the walls of a house are lighted by the light of the fire and its ceiling is blackened by the smoke, you know that the cause of the blackening differs from that of the lighting. Similarly, the light of the heart and its darkness have two distinct causes. The cause of the thought which leads to good is called an angel, and the cause of the thought which leads to evil is called Satan. The divine favor by which the heart is prepared to receive the inspiration of the angel is called divine succor; while that by which it is prepared to receive evil suggestion of Satan is called deception and disappointment. For these different meanings, need different names.

Angel' stands for a creature whom Allah has created whose business is to bestow benefit, to serve knowledge, to reveal the truth and right, to promise good, and to enjoin good; and Allah has created him and constrained him to do these things.

Satan' stands for a creature whose business is the opposite of all this, to promise evil, to enjoin shameful deeds, to threaten with poverty whenever one intends to do good. Thus, evil suggestion vis-à-vis inspiration; Satan vis-à-vis angel; and divine succor vis-à-vis disappointment. To this is referred in the statement of Allah Almighty: "And of everything have we created pairs." (Adh-Dhariyat 49)

﴿ وَمِن كُلِّ شَىْءٍ خَلَقْنَا زَوْجَيْنِ ﴿٤٩﴾ ﴾

All existing things have opposites, being in pairs, save only Allah who is unique and has none vis-à-vis Him, Indeed He is the One and Only, the Real, the Creator of all these pairs. The heart is strained between Satan and angel. The

Messenger of Allah “Allah’s blessing and peace be upon him” said: “The heart has two visitations. The one is from the angel and it is a promise of good and belief in the Divine Reality; and whoever finds this let him know that it is from Allah, and let him give praise to Allah. The other visitation is from the enemy and it is a promise of evil, a denial of the Divine Reality, and forbidding of good; and whoever finds it let him take refuge with Allah from Satan the Stoned." Then he recited the statement of Allah Almighty: "Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing.” (Al-Baqarah 268)

﴿ ٱلشَّيْطَـٰنُ يَعِدُكُمُ ٱلْفَقْرَ وَيَأْمُرُكُم بِٱلْفَحْشَآءِ ۖ وَٱللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴾

Al-Hassan said: “These are but two anxieties which revolve in the heart: an anxiety from Allah, and another from the enemy. Allah has mercy on the creature who pays attention to his own concern, executing that whose source is from Allah and striving against that whose source is from His enemy." In regard to the attraction of the heart toward these two ruling forces, the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The heart of the believer is between two of the fingers of (Allah) Most Merciful." Allah is too highly exalted to have a finger made up of flesh, bone, and blood, and divided by joints. But the significance of a finger here refers to swiftness in turning and ability to move and change objects; for you do not want your finger for its own sake, but for what it will do in turning and replacing things, even as you ordinarily do your work with your fingers.

Allah does what He does by subjugating the angel and Satan by His power to turn hearts, even as, for example, your fingers are forced by you to turn objects. The heart in its original innate condition is fitted for receiving the influences of angel and Satan alike, with no preponderance of the one over the other. The preponderance of the one side over the other is, however, brought about either by following whims and giving one's self over to the appetites, or by turning from and opposing them.

When a man follows the dictates of anger and appetence the domination of Satan through desire appears, and the heart becomes the nest and seat of Satan. Desire is the pasture and abundant provision of Satan. But when a man strives against the appetites and does not give them the rule over him, and imitates the moral character of the angels, then his heart becomes the habitation and resting place of angels. Since no heart is devoid of Appetence, anger, miserliness, covetousness, hope of long life, and other similar human qualities which originate in desire, there is no heart in which Satan does not roan about prompting to evil. In connection with this, the Messenger of Allah “Allah’s blessing and peace be upon him” said: "There is not one of you but that he has a devil." They asked: "And you, O Messenger of Allah?" He answered: "And I also, save that Allah helped me to gain the victory over him and he became a Muslim and commands only good." (This narration is reported by Muslim on the authority of Ibn Mas’ud). This is because Satan works only through

appetence. So when Allah has given anyone the victory over appetence so that it extends only in proper directions and within proper limits, then appetence does not invite to evil and Satan which is armored thereby commands naught but good. Whenever the thought of this present world predominates in the heart by virtue of the demands of desire, then Satan finds an opportunity and prompts to evil. But when the heart is devoted exclusively to the thought of Allah, Satan leaves it and his field is constrained, and the angel draws near and inspires.

In the battle of the heart, there are constant attacks and counter-attacks between the forces of the angels and Satan until it is conquered by one of them which takes up its residence and abode therein. When the other enters, he takes it by a trick. Most hearts have been conquered and occupied by the forces of Satans, and so filled with evil suggestions which call for the preference of the swiftly passing world and the casting aside of the hereafter. The starting point for their taking possession is the following of the appetites and desire. After this takes place, the heart cannot be reconquered except by emptying it of the Satan's sustenance which is desire and appetites, and building it up by means of remembrance of Allah which is the place of angelic influence.

Jabir Ibn Ubaidah Al-Adawi said: "I complained to Al-'Ala' Ibn Ziyad about the evil suggestions I find in my breast. He said: "This is like a house which thieves pass by; if there is anything in it they take it. otherwise they pass on and leave it." That is to say, Satan does not enter the heart which is devoid of desire. Regarding this Allah Almighty says: "Verily you have no authority over My servants." (Al-Isra' 67)

﴿ إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ ﴿٦٥﴾ ﴾

But whosoever follows his desire becomes the servant of desire, not a servant of Allah; Therefore, Allah gives Satan power over him. Allah says: "Do you see him who takes his desire as his god?"

That is, his desire is his god and the object of his worship, and so he is a servant of Satan, not a servant of Allah.

Therefore, Amr Ibn Al-As "Allah be pleased with him" said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah, a devil has kept me from my prayer and reciting (the. Qur'an)." He replied: "That demon is called Khinzib, so whenever you are conscious of his presence seek refuge from him with Allah, and spit thrice to your left." He said: "I did so, and Allah sent him away from me." (This narration is reported by Muslim). According to another tradition there is a devil for ablution called Al-Walhan, so seek refuge from him with Allah. (This narration is reported by both Ibn Majah and At-Tirmidhi on the authority of Ubai Ibn Ka'b). The evil suggestion of Satan is not removed from the heart save by the remembrance of anything other than what he suggests. For if there is suggested to the heart the

thought of anything, what has been in it previously is annihilated. Everything other than Allah and what is connected with Him may possibly become a field for Satan's activity.

The remembrance of Allah is the safe side, for it is known that there is no room for Satan there. A thing is treated only by its opposite, and the opposite of all the evil suggestions of Satan is the remembrance of Allah by seeking refuge with Him and disclaiming strength and power. This is what you mean when you say: "I seek refuge with Allah from Satan the Stoned", and: "There is no strength nor power save in Allah Most High, Almighty." This can be done only by the pious in whom the remembrance of Allah predominates, and Satan only approaches them as a sly trick at the times of their blunders. Allah says: "Indeed, those who fear Allah - when an impulse touches them from Satan, they remember [Him] and at once they have insight." (Al-A'raf 201)

﴿ إِنَّ ٱلَّذِينَ ٱتَّقَوْا۟ إِذَا مَسَّهُمْ طَـٰٓئِفٌ مِّنَ ٱلشَّيْطَـٰنِ تَذَكَّرُوا۟ فَإِذَا هُم مُّبْصِرُونَ ﴾

In his comment on Allah's statement: "...from the whisperer who slinks off" (114: 4)

﴿ مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ﴾

Mujahid said: "He (i.e., Satan) stretches out his authority over the heart; if Allah is remembered he slinks away and crouches down, but if this is carelessly overlooked he stretches out his authority over the heart." The mutual hostility existing between the remembrance of Allah and the evil suggestion of Satan is like the mutual hostility between light and darkness and night and day. Of their mutual opposition, Allah says: "Satan has overcome them and made them forget the remembrance of Allah." (Al-Mujadilah 19)

﴿ ٱسْتَحْوَذَ عَلَيْهِمُ ٱلشَّيْطَـٰنُ فَأَنسَىٰهُمْ ذِكْرَ ٱللَّهِ ﴾

Anas "Allah be pleased with him" told that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Satan places his snout on the heart of the son of Adam, If he remembers Allah, Satan slinks away, but if he forgets Allah, Satan gobbles up his heart." (This narration is reported by Ibn Abu Ad-Dunya, Abu Ya'li and Ibn Adi). Ibn Waddah in one of his traditions said: "When a man becomes forty years old without repenting, Satan rubs his hand over the man's face and says: 'By my father it is the face of one who will not succeed.'" Just as the appetites are mingled with the flesh and blood of the son of Adam, so the authority of Satan runs through this flesh and blood and surrounds the heart on all sides. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily Satan runs through the son of Adam just like the circulation of his blood, so make difficult his circulation by means of hunger." For hunger breaks down appetence, and Satan's course is in the appetites. Because the appetites surround the heart on all sides, Allah has revealed the words of Iblis: "I will lie in wait for them in Your straight path; then I will surely come to them from before and behind, on their right hand and on their left." (Al-A'raf 16-17)

﴿ لَأَقْعُدَنَّ لَهُمْ صِرَٰطَكَ ٱلْمُسْتَقِيمَ ۝ ثُمَّ لَءَاتِيَنَّهُم مِّنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَٰنِهِمْ وَعَن شَمَآئِلِهِمْ ۝ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily Satan lies in wait for the son of Adam in all his ways. He lay in wait in the way of Islam and said: 'Will you become a Muslim and leave your religion and the religion of your fathers?' But he disobeyed him and became a Muslim. Then he lay in wait for him in the path of emigration and said: 'Will you emigrate; will you leave your land and your sky?' But he disobeyed him and emigrated. Then he lay in wait for him in the path of Jihad saying: 'Will you engage in war which is the destruction of self and property, and kill and be killed, and your wives be remarried and your property divided?' But he disobeyed him and took part in Jihad." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever does this and dies, it is incumbent upon Allah to admit him to the Garden." (This narration is reported by An-Nasa'i on the authority of Sabrah Ibn Abu Fakih). Thus, the Messenger of Allah "Allah's blessing and peace be upon him" mentioned the meaning of evil suggestion, i.e. the thoughts that occur to the mind of the Mujahid that he will be killed and his wives remarried, and similar thoughts which would keep him from Jihad.

These thoughts are known, and so the evil suggestion is known by observation. Every involuntary suggestion has a cause which requires a name to define it, and the name of this cause is Satan. It is not to be imagined that any human being will be released from him. People differ only in the degree of their disobedience or obedience to him. Therefore, the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no one but that he has a (companion from) Satans."

From this sort of investigation there is made clear the meaning of evil suggestion, inspiration, angel, Satan, divine succor, and disappointment. In addition to this, some have speculated out the essence of Satan: whether he is a refined body, or incorporeal; and how, if he is a body, that which is a body can enter into the body of a man. But this is not now needed in the science of practical religion. He who seeks after this is like the man into whose clothing a female-snake has crawled. What he needs is to remove it and get rid of its harm, but he occupies himself with investigating its color, form, length, and breadth, which is absolute ignorance. The way in which these involuntary evil suggestions strike the soul is known. This indicates undoubtedly that a cause lies behind it. It is known that he who invites to the evil against which warning has been given for the future is an enemy. Undoubtedly, also, man knows through experience who the enemy is, so he ought to busy himself in struggling against him. Allah has made known his enemy in many passages of His Book that men might believe in his existence and guard against him. Allah Almighty said: "Satan is a foe to you, so take him as a foe. But he only calls his party that they may become the companions of the blaze." (Fatir 6)

﴿ إِنَّ ٱلشَّيْطَـٰنَ لَكُمْ عَدُوٌّ فَٱتَّخِذُوهُ عَدُوًّا ۚ إِنَّمَا يَدْعُوا۟ حِزْبَهُۥ لِيَكُونُوا۟ مِنْ أَصْحَـٰبِ ٱلسَّعِيرِ ﴾

He further says: "Did I not enjoin on you, O children of Adam, that you should not serve Satan? Verily he is an open enemy to you." (Ya Sin 60)

﴿ ۞ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَـٰبَنِىٓ ءَادَمَ أَن لَّا تَعْبُدُوا۟ ٱلشَّيْطَـٰنَ ۖ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴾

So man must work to ward off the enemy from himself, not by asking about his origin, his relationships, and his dwelling place. It is true that he must ask about his weapons so that he may ward them off from himself. The weapons of Satan are desire and the appetites. This is sufficient for the intelligent. But in regard to the knowledge of the quality of his essence, his real nature, and the real nature of the angels, this is the field of the mystics who have penetrated deeply into the science of mystical revelations, and it is not required in the science of practical religion that one should know it. One must indeed know that involuntary suggestions are divided into the following: what is known certainly to invite to evil, which is manifestly evil suggestion; what is known to invite to good, which is undoubtedly inspiration; and what one is uncertain about, for he does not know whether it is from the visitation of the angel or Satan.

Indeed, it is one of the tricks of Satan to set forth evil in the form of good. To make correct distinctions in this matter is a subtle problem and the majority of men perish therein. Satan cannot invite them to open evil, but he portrays evil in the form of good. Thus, he says to the learned in the art of preaching: "Will you not look at mankind dead through ignorance, lost through heedlessness, and about to enter the fire? Do you not have mercy on the creatures of Allah to rescue them from the dangerous places by your counsel and preaching? Allah has blessed you with a perspicacious heart, an eloquent tongue, and an acceptable manner of speaking; so how can you deny the grace of Allah and expose yourself to His wrath by refraining from spreading knowledge abroad and calling mankind unto the straight path?" He continues to confirm this idea within the man's soul and to draw him on by agreeable tricks until he engages in preaching to the people for a time. After that Satan invites him to adorn himself for them, and to affect a more beautiful style of utterance and a show of good, saying to him: "If you do not do this your discourse will make no impression upon their hearts, and they will not be guided to the Truth." Satan keeps on confirming this to him, and at the same time fastening on him unmistakably the stains of hypocrisy, popularity with the crowd, delight in high rank, pride in the power given by many followers and much learning, and a contemptuous attitude toward mankind, Thus, with his advice he leads the poor man gradually to destruction, for he speaks, supposing that his purpose is good, whereas it is actually to attain high rank and popularity. By reason of this he perishes, supposing his position is good in the Sight of Allah, even though he is among those of whom the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah aids this religion by a group for which there is no share of happiness." (This narration is

reported by An-Nasa'i on the authority of Anas). He further said: "Verily, Allah establishes this religion by means of the impious man." (This narration is reported by both sheikhs on the authority of Abu Hurairah).

It is narrated that Iblis appeared to Jesus and said to him: "Say, "There is no god save Allah." He answered: "That is a true word, but I do not say it because of your saying." So, underneath the good, Satan has dissemblings, and his dissemblings of this sort are endless. By them are destroyed learned men, godly worshippers, ascetics, the poor and the rich, and all types of men who hate evident evil, and will not allow themselves to enter into open acts of disobedience. We shall give a summary of the tricks of Satan in the Book of Things that Deceive in the end of this Quarter.

It is our purpose, if time allows to write a special composition on the subject which we shall call 'The Dissembling of Iblis. His dissembling is now spread abroad among lands and peoples, especially among the sects and creeds, so that of good things only a trace remains. All of this is in submission to the dissemblings of Satan and his tricks. So it is the duty of man to pause at every intent which is suggested to him so that he may know whether it is from the visitation of the angel or of Satan, and to ponder over it as he looks into it with true insight, not with the desire of nature. He should not consider it save in the light of piety, insight, and abundant knowledge, as Allah Almighty says: “Indeed, those who fear Allah - when an impulse touches them from Satan, they remember [Him] (i.e. return to the light of knowledge) and at once they have insight (have the ambiguity revealed to them).” (Al-A'raf 201)

﴿ إِنَّ ٱلَّذِينَ ٱتَّقَوْا۟ إِذَا مَسَّهُمْ طَٰٓئِفٌ مِّنَ ٱلشَّيْطَٰنِ تَذَكَّرُوا۟ فَإِذَا هُم مُّبْصِرُونَ ﴿٢٠١﴾ ﴾

But he who has not disciplined his soul through godly fear, and whose nature is inclined to submit to the dissembling of Satan through following after desire, makes many mistakes thereby, and his destruction is, though unknown to him, hastened through it. Allah Almighty says about him: "...But there shall appear to them from Allah that which they had not reckoned on." (Az-Zumar 47)

﴿ وَبَدَا لَهُم مِّنَ ٱللَّهِ مَا لَمْ يَكُونُوا۟ يَحْتَسِبُونَ ﴿٤٧﴾ ﴾

It is said that this refers to deeds which they supposed to be good deeds, and behold they are evil deeds.

The most obscure type of the sciences of practical religion to understand is the deceit of the soul and the will of Satan. This is the individual obligation of every creature, but men have neglected it and busied themselves with sciences which bring evil suggestions to them and give Satan authority over them, and cause them to forget his enmity, and the way to guard against him. Nothing can deliver from an abundance of evil suggestions save closing the doors of the involuntary thoughts. These doors are the five external senses, and the inner doors are the appetites and the affections of this present world. Solitude in a dark house will close the door of the senses, and disentangling one's self from kin and

money lessens the entrances for evil suggestions from within. There remain, however, inner entrances in the imaginings which course in the heart, and these cannot be warded off save by exercising the heart in the remembrance of Allah. But still Satan continues to contend and struggle with the heart, and to divert it from meditating on Allah. So there is no escape from struggling against him, and this struggle has no end but death, since no one, as long as he lives, is safe from Satan.

It is true that one may become strong so that he is not led astray by him, and he may ward off his evil from himself by means of struggle, but he can never dispense with struggle and defense as long as the blood runs through his body. For as long as he is alive, the gates of evil are open to his heart and cannot be closed. They are appetence, anger, envy, covetousness, greed, and others which will be explained later. So whenever the gate is open and the enemy not careless, he cannot be warded off except by watchfulness and struggle.

A man said to Al-Hassan: "O Abu Sa'id! Does Satan sleep?" He smiled and answered: "Were he to sleep we should rest." Therefore, the believer has no escape from him. It is true that he has a way of warding him off and weakening his power. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The believer can trouble his Satan just as anyone of you troubles his camel on his journey." (This narration is reported by Ahmad on the authority of Abu Hurairah). Ibn Mas'ud "Allah be pleased with him" said: "The Satan of the believer is emaciated." Qais Ibn Al-Hajjaj said: "My Satan said to ne: 'When I entered into you I was like a camel fit to be slaughtered, and now I am like a sparrow.' I asked him: 'Why is that?' He answered: 'You cause me to melt away by your remembrance of Allah.'" Thus, it is not impossible for pious people to stop up the doors of Satan and to keep them by being on guard; I mean the obvious doors and the clear paths which lead to overt acts of disobedience. But they stumble in his obscure paths, for they are not clearly guided to them so as to guard them, as we mentioned in "The Deceiving of Learned and Preachers".

The difficulty lies in the fact that the doors to the heart which are opened to Satan are many, while there is but a single door for the angels, and that one door is likely to be confused with all the others, Man before them is like a traveler in a desert of many paths and obscure roads on a dark night, where he can hardly know the way except by the eye of insight or the rising of a shining sun. The eye of insight here is the heart which has been purified by piety; and the shining sun is that abundant knowledge derived from the Book of Allah and the Sunnah of the Messenger of Allah "Allah's blessing and peace be upon him". By these two, he is rightly guided regarding Satan's obscure ways; otherwise, his paths are many and obscure.

Abdullah Ibn Mas'ud "Allah be pleased with him" said: "the Messenger of Allah "Allah's blessing and peace be upon him" one day drew a line for us and said: 'This is the way of Allah.' Then he drew other lines to the right and left of that line and said: 'These are ways on every one of which, there is a Satan inviting

(men) to him.' Then he recited the statement of Allah: "And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous." (Al-An'am 153)

﴿ وَأَنَّ هَٰذَا صِرَٰطِي مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَتَّقُونَ ﴾

He Thus, referred to those other lines. Thus, the Messenger of Allah "Allah's blessing and peace be upon him" showed the abundance of Satan's ways.

We have mentioned an example of one of his obscure ways by which he deceives the learned and worshipers who have control over their appetites and abstain from overt acts of disobedience. Let us now mention an example of his plain ways by which it is evident that the son of Adam must pass. This is contained in the following narration attributed to the Messenger of Allah "Allah's blessing and peace be upon him".

There was once a monk of the children of Israel. Satan entered into a maid and caused her to have a fit, and put it into the hearts of her folk that she could be cured by the monk. So they brought her to him, but he refused to receive her. They continued asking him until he finally took her in. When she was with him for treatment, Satan came to him and made approaching her seem alluring to him, and he kept on tempting him until he had sexual relation with her and she became pregnant. Then he whispered to him saying: "Now you will be disgraced. Her folk will come to you: so kill her, and if they ask you, tell them that she died." So he killed her and buried her. But Satan went to her folk and whispered to them, and put in their hearts that he had sexual relation with her and made her pregnant, and then killed and buried her. Her folk then came to him and asked him about her and he told them that she had died. They took him to kill him in revenge for her. Then Satan came to him and said: "I am he who caused her to have the fit, and I put the thought in the hearts of her folk. Now obey me and you will be rescued. Prostrate yourself before me twice," So he prostrated himself twice. He (Satan) said to him: "Now, I am disassociated from you." It is of him that Allah said: "Like unto Satan when he said to man, 'Disbelieve.' But when he disbelieved, he said: 'Verily I am disassociated from you.' (Al-Hashr 16)

﴿ كَمَثَلِ ٱلشَّيْطَٰنِ إِذْ قَالَ لِلْإِنسَٰنِ ٱكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّى بَرِىٓءٌ مِّنكَ إِنِّىٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَٰلَمِينَ ﴾

So look at his tricks and the way in which he compelled the monk to commit these great sins, and all of this because he obeyed him in taking in the maid for treatment.

This in itself was an insignificant matter, and perhaps he who did it considered it a good and charitable act, and he approved of it in his heart because of a hidden desire. So he went ahead with it as one desirous of doing good, and thereafter the matter went beyond the sphere of his choice, one

thing leading him on to another, until he found no escape. We seek refuge with Allah from the loss of the beginnings of things. To this, the Messenger of Allah "Allah's blessing and peace be upon him" referred in his statement: "He who hovers about a forbidden thing is in danger of falling into it." (This narration is reported by both sheikhs on the authority of An-Nu'man Ibn Bashir).

CHAPTER TWELVE

EXPOSITION IN DETAIL OF WAYS BY WHICH SATAN ENTERS HEART

It should be known that the heart is like a fortress, and Satan is an enemy who wishes to enter the fortress, to take possession of it, and to rule over it. The fortress cannot be kept secure from the enemy except by guarding its doors and entrances, and the breaches in its walls. He who does not know its doors cannot guard them. The protection of the heart from the evil suggestions of Satan is an prescribed duty and an individual obligation upon every legally competent. That which is indispensably connected with fulfilling duty is itself also obligatory. The warding off of Satan cannot be achieved save by the knowledge of his ways of entering, and so the knowledge of his entrances becomes an obligation. The entrances and doors of Satan are the characteristics of the creature, and they are many. But we shall refer to the great doors which are like the large street gates, which are not too narrow for the many forces of Satan.

One of his great gates is anger and appetence. Anger is the ogre of the intellect. If the forces of the intellect grow weak the forces of Satan attack, and whenever man becomes angry Satan plays with him just as a lad plays with a bell. It is narrated that Iblis met Moses "Peace be upon him" and said: "O Moses! You are he whom Allah chose to give His message and spoke to directly, and I am one of the creatures of Allah. I have sinned and desire to repent. So intercede with my Lord on my behalf that He may forgive me." Moses said: "Well." So Moses climbed the Mount and talked to his Lord, and then intended to descend, his Lord said to him: "Fulfill the trust (you have been required to fulfill)." Moses "Peace be upon him" said to him: "O Lord! Your servant Iblis likes that you should accept his repentance." Allah revealed to Moses: "O Moses, you have fulfilled your duty; order him to prostrate himself before the grave of Adam in order that he may be forgiven." Then Moses met Iblis and said to him: "You are commanded to prostrate yourself before the grave of Adam in order to be forgiven." But he became angry and proud and said: "I rejected to prostrate myself to him when he was alive, should I do it now that he is dead?" Then he said: "O Moses, you have made me indebted to you in that you have interceded with your Lord on my behalf. So remember me on these three occasions and I shall not destroy you: Remember me when you are angry, for then my spirit is in your heart and my eye in yours, and I run through you even as the circulation of your blood. Remember me when you are angry, for when a man is angry I 'breathe into his nose and he does not know what he is doing. Remember me when you encounter the army of the enemy,

for I come to a man who meets the army of the enemy and remind him of his wife, his children and people, so that he will turn back. Do not sit by a woman who is unlawful for you, for I am her apostle to you and yours to her." By this, he referred to appetence, anger and greed. Fleeing from the army is greed for this present world. His refusal to prostrate himself to Adam after he was dead was envy, which is the greatest of his entrances.

It is narrated that one of the saints said to Iblis: "Show me how you overcome a son of Adam." He replied: "I take him while in anger or desire." It is further related that Iblis appeared to a monk who asked him: "Which characteristics of mankind are more helpful to you?" He answered: "Hastiness of temper; for if a man is sharp-tempered we can turn him upside down even as lads toss a ball." It is narrated that Satan says: "How can the son of Adam overcome me, for if he is content I come so that I may be in his heart, and if he gets angry I fly so that I may be in his head."

Among the great doors for his entrance are envy and greed. For whenever a man is greedy for anything his greed makes him blind and deaf, as the Messenger of Allah "Allah's blessing and peace be upon him" said: "Your love for the thing blinds and deafens." (This narration is reported by Abu Dawud on the authority of Abu Ad-Darda'). The light of insight is that which makes known the entrances of Satan, but if envy and greed cover it up man cannot see and then Satan finds his opportunity. He makes everything which will help to the attainment of his desire seem alluring to the greedy one, even though it be disapproved and immoral.

It is narrated that when Noah "Peace be upon him" entered the ark, he took into it a pair of every sort as Allah commanded him. He saw in the ark an old man whom he did not recognize. So he asked him: "What brought you here?" He said: "I came to seize the hearts of your friends, so that their hearts would be with me and their bodies with you." So Noah "Peace be upon him" said to him: "Go out from here, O Enemy of Allah, for you are accursed." Iblis said to him: "By means of five things I destroy mankind, and I shall tell you about three of them, but I shall not tell you about the other two." Allah then revealed to Noah: "You have no need of the three; let him tell you of the two." Noah said to Iblis: "What are the two?" He replied: "They are the two which never play me false nor disobey me, and by them I destroy man: they are greed and envy. Through envy I was cursed and became stoned Satan; and as for greed, the whole garden was permitted to Adam, save only the tree, but I obtained my desire over him through greed."

One of his great doors is satiety of food, even though it be lawful and pure. Satiety strengthens lusts, and lusts are weapons of Satan. It is narrated that Iblis appeared to Yahya Ibn Zakariyya "Peace be upon both" who saw on him hooks of every sort. So he said to him: "O Iblis, what are these hooks?" He replied: "These are the lusts by which I overcome the son of Adam." He asked: "Do I have any of these?" He answered: "Perhaps you become satiated with food and Thus, we make ritual prayer and devotional exercises a burden to you." He asked:

"Is there anything else?" He answered: "No." So he said: "By Allah I shall never eat my fill." Iblis replied: “And, by Allah, I shall never give advice to a Muslim again."

It is said that in eating abundantly there are six blameworthy qualities: First, it drives the fear of Allah from his heart. Second, it drives from his heart compassion toward mankind; for he supposes that, they are all satiated. Third, it makes the acts of worship a burden upon him. Fourth, if he hears wise speech he is not impressed by it. Fifth, if he speaks in admonition and wisdom it makes no impression on the hearts of men. Sixth, it stirs up disease within him.

Another one of his great doors is the love of adornment in furnishings, apparel and house. When Satan sees this quality dominant in the heart of man he lays eggs in that heart and hatches them, and keeps on bidding him to make the house heritable, to adorn its ceiling and walls, and to enlarge its buildings. He invites him also to adorn his apparel and his riding animals, and seeks to enslave him therein along his lifetime. If he overcomes him in this, he has no need to return to him again, for one phase of this leads on to another and continues to take him on from one thing to another until his fixed term comes, and he dies while he is in the way of Satan and following desire. Evil consequences are to be feared therefrom in infidelity; we seek refuge with Allah from it.

Another one of his great doors is covetousness of men. Satan constantly makes it seem alluring to him to use craftiness and flattery towards him whenever his desire prevails over his heart, using all sorts of hypocrisy and deception so that he becomes the object of his desire or the object of his worship. So the man keeps on thinking of a trick for attracting his love and affection, and tries every means possible to attain this end. The very least he does is to praise him for something he does not possess, and to treat him with adulation by not commending him to do good nor forbidding him to do evil.

Safwan Ibn Salim told that once Satan appeared to Abdullah Ibn Hanzalah and said to him: "O Ibn Hanzalah! Learn from me a thing which I shall teach you." He answered: "I have no need of it." He said: "Look, and if it is good, take it, otherwise, leave it. O Ibn Hanzalah do not ask for anything for which you desire any save Allah; and look how you will be if you get angry for I take possession of you when you become angry."

Among his great doors is haste, and giving up steadfastness in affairs. The Messenger of Allah “Allah's blessing and peace be upon him” said: “Haste is from Satan whereas deliberateness is from Allah Almighty.” (This narration is reported by At-Tirmidhi on the authority of Sahl Ibn Sa'd). on that, Allah Almighty says: “Man was created of haste." (Al-Anbiya 37)

﴿ خُلِقَ ٱلْإِنسَٰنُ مِنْ عَجَلٍ ﴾

And: "And man was ever hasty" (Al-Isra' 11)

﴿ وَكَانَ ٱلْإِنسَٰنُ عَجُولًا ﴾

He said to His Prophet "Peace be upon him": "Hasten not (on reciting) the Qur'an until its inspiration is completed for you." (Ta Ha 114)

﴿ وَلَا تَعْجَلْ بِٱلْقُرْءَانِ مِن قَبْلِ أَن يُقْضَىٰٓ إِلَيْكَ وَحْيُهُۥ ﴾

This is because actions should follow clear understanding and experiential knowledge. Clear understanding requires reflection and leisurely action, but haste prevents this. For when man seeks to make haste Satan readily dispenses to him his own evil from whence he knows not.

It is narrated that when Jesus "Peace be upon him" was born devils came to Iblis and said: "All of the idols have bowed their heads this morning." He answered: "This is some new event that has taken place; remain in your places." So he flew over the earth until he came from its East to West, but he found nothing. Then he found Jesus who had been born, and beheld the angels surrounding him. So Satan returned to them and said: "A prophet was born last night. No female ever conceived or brought forth save when I was present except this one. So despair of idols being worshipped after this night, but approach the sons of Adam through haste and agility."

Another one of his great doors lies in Dirhams and dinars, and all types of possessions, such as goods, beasts and estates; for whatsoever exceeds the bounds of daily sustenance and need is the abiding-place of Satan. For he who has his daily provision has an empty heart. But if he found a hundred dinars, for example, on the road, ten desires would be stirred up in his heart, each of which would require another hundred dinars. So what he found would not satisfy him, but he would need nine hundred more. Before he found this hundred, he had been self-sufficient, and now when he has found the hundred he thinks that through them he has become rich. But he has come to be in need of nine hundred in order to buy a house in which to dwell, to buy a servant girl, furniture, and graceful clothing. Each one of these things calls for something else to go with it, and that for something else ad infinitum, until he falls into a pit the bottom of which is Hell, for it has no other end.

Thabit Al-Bunani narrated that when the Messenger of Allah "Allah's blessing and peace be upon him" was sent forth on his mission, Iblis said to his soldiers: "Something has happened, so go and see what it is." They dispersed in their search until they were weary, and then they came back and said: "We do not know." He said: "I shall bring you the news." So he went, and returned saying: "Allah has sent forth Muhammad." Thabit went on to say: "So He began sending his soldiers to the Companions of the Messenger of Allah "Allah's blessing and peace be upon him", but they returned frustrated, saying: 'We have never encountered such folk as these. We no sooner smite anyone of them than they rise up for their prayers and it is all cancelled.' Iblis said to them: 'Take your tine with them; perhaps Allah will give them some of this present world's goods, and then we shall seize those of whom we have need.'" (This narration is reported by Ibn Abu Ad-Dunya).

It is related that one day Jesus “Peace be upon him” took a stone for a cushion and Iblis passed by him and said: "O Jesus! You have desired something in this present world." On that Jesus “Peace be upon him” took it and threw it away from beneath his head and said: “You may have this along with this present world." In reality, he who owns a stone to use for a cushion during sleep, possesses a thing of this world which may be a tool of Satan against him. Take for example a man who rises by night for prayer. whenever there is near him a stone which he can use for a cushion, it keeps on calling him to sleep, and to use it as a pillow, and but for it he would not think of doing such a thing, nor would his desire for sleep be aroused. This being true for a stone, what is the state of who possesses downy pillows and a soft bed and goodly recreation pieces? Then will such a man rouse himself to the worship of Allah?

Among his great doors is stinginess and fear of poverty. This is what prevents from spending and giving alms, and summons to storing up roods, to laying up treasures, and to that, painful punishment which is promised to those who vie with one another in possessions, as the Qur'an says. Khaithamah Ibn Abd-Ar-Rahman quotes Satan as saying: "No son of Adam has overcome me, nor will anyone overcome me in three things when I command him: to take money wrongfully, to spend it wrongfully, and to withhold it from its proper use." Sufyan said: “Satan has no weapon like the fear of poverty, and if man accepts this from him he begins doing deeds of vanity, withholding the right, talking with falsehood, and supposing evil of his Lord.” One of the evils of stinginess is a greedy frequenting of markets to gather money, for marketplaces are nesting-places of Satans.

It is narrated on the authority of Abu Umamah “Allah be pleased with him” that the Messenger of Allah “Allah's blessing and peace be upon him” said: "When Iblis descended to the earth he said: ‘O Lord! You have cast me down to the earth and caused me to become a stoned one, so appoint for me a house. 'The Lord answered: 'The bath.' Then he said: 'Appoint for me a sitting place.' He answered: 'The marketplaces and the intersections of the streets.' He said: ‘Appoint food for me.' He answered: "That on which the name of Allah has not been mentioned.' He said: ‘Appoint drink for me.' He answered: 'Everything intoxicating.' He said: ‘Appoint for me an announcer, ' He answered: 'Musical instruments,' He said: ‘Appoint a Qur'an for me.' He answered: 'Poetry.' He said: ‘Appoint for me a kind of writing.' He answered: 'Tattooing.' He said: ‘Appoint a tradition for me.' He answered: 'Falsehood.' He said: 'Appoint snares for me.' He answered: 'Women.'" (This narration is reported by At-Tabarani).

Among his greed doors is sectarianism and partisanship, prejudice and secret hatred of opponents and looking upon them contemptuously and disdainfully. This is one of the things which destroy both pious and profligate together. For one of the savage characteristics in nature is an inborn disposition to slander, and to busy oneself with men's shortcomings. So when Satan makes this appear to a man as the truth and it becomes agreeable to his nature, its sweetness overcomes

his heart, and he goes to work at it with all enthusiasm. He is glad and happy in it, and thinks that he is striving in the field of religion when he is really endeavoring to follow Satan. Thus, you will see one who is a devoted partisan of Abu Bakr As-Siddiq "Allah be pleased with him" and at the same time a partaker of that which is unlawful, giving free rein to his tongue as a busybody and in falsehood addicted to all manner of corruption, and were Abu Bakr "Allah be pleased with him" to see him he would be his foremost enemy; for the follower of Abu Bakr is he who chooses his way and walks in his mode of life, and guards his mouth. It was the habit of Abu Bakr "Allah be pleased with him" to put pebbles in his mouth so that his tongue would be silent about what did not concern him. So how can such a busy body pretend loyalty to and love for him?

Then you will see another busy body who goes beyond all bounds in his partiality for Ali "Allah be pleased with him" who was so much ascetic in his manner of life that he wore, while he was Caliph, a garment which he bought for three Dirhams, and cut off the end of the sleeve up to the back of the hand. But you see the wicked wearing silk garments and adorned with wealth gained unlawfully, while he quarrels over love to Ali "Allah be pleased with him" and pretends such love, when in fact Ali "Allah be pleased with him" will be his foremost opponent on the day of Judgement. What would you say of a person who took a man's son, dear to him, his consolation and his heart's life, and began to beet him and tear him, to pluck out his hair and cut it off with sheers, and at the same time he pretended to love the boy's father and be loyal to him? What would the father think of such a man?

Now it is a well-known fact that religion and religious law were more loved by Abu Bakr, Umar, Uthman and Ali and the rest of the Companions "Allah be pleased with them" than their families or children, if not more than their own selves. Those who rush blindly into disobedience to the law are they, who rend the law and cut it off with the shears of lusts, thereby show their love for Iblis, the enemy of Allah and of His saints. What then do you suppose will be their condition on the day of resurrection in the presence of the Companions of the Prophet and the saints of Allah? May rather, if the lid were removed so that these might know what the companions desire in the people of the Messenger of Allah "Allah's blessing and peace be upon him", they would be ashamed to mention them with their tongues because of the turpitude of their acts. Satan also makes them imagine that if anyone dies as a devotee of Abu Bakr and Umar "Allah be pleased with them" the fire will not come near to him. He makes another imagine that if he dies as a devotee of Ali "Allah be pleased with him" there will be no fear for him. This is what the Messenger of Allah "Allah's blessing and peace be upon him" said to Fatimah "Allah be pleased with her" who was a part of his own self: "Do righteously, for I cannot avail you against Allah in the least." (This narration is reported by both sheikhs on the authority of Al-Miswar Ibn Makhramah).

We have cited that as a representative example of all the partisan loyalties. Such also is the predicament of the partisans of Ash-Shafi'i, Abu Hanifah, Malik

and Ahmad. For if anyone pretends to belong to the sect of an imam and does not walk according to his manner of life, that imam will be his opponent on the day of resurrection when he will say to him: "My doctrine is to do, and not merely to talk with the tongue; and talking with the tongue is to the end of doing, not raving. So why have you disobeyed me in the practise and manner of life which are my belief, and my walk by which I advanced, and in which I departed to Allah, and then afterward you pretended falsely to belong to my sect?" This is one of the greed entrances of Satan by which he destroyed most of the world.

The juristic schools have been given over to a group in which there is but little fear of Allah, whose insight into religion has grown week, whose desire for this present world has become intense, and whose greed to gain followers has grown strong, and they have not been able to gain a following and attain influence save through their partisanship. So they have veiled this within their own breasts, and have not reminded their followers of the wiles of Satan therein, but indeed, they have acted as agents of Satan in carrying out his wiles against them. So men have continued in partisanship and have forgotten the principal truth of their religion. Thus, they have perished and caused others to perish. May Allah forgive us and them.

Al-Hassan narrates that Iblis said: "I enticed the people of Muhammad "Peace be upon him" to disobedience, but they overcame me by seeking forgiveness. Then I enticed them to sins for which they would not seek forgiveness: these are partisan prejudices." In this, the Accursed One told the truth, for they do not know that these are the causes which lead to acts of disobedience, so how should they seek forgiveness for them?

One of the great devices of Satan is to turn man's attention away from himself by busying them with the disputes and contentions which arise between people in the matter of sects. Abdullah Ibn Mas'ud "Allah be pleased with him" said: "A group of people were sitting in the state of celebration (of Allah) when Satan came to cause them to abandon their assembly and to cause divisions among them, but he could not. So he came to another company who were conversing on worldly affairs, and stirred up dispute among them so that they began to fight with one another. But it was not they on whom he had set his purpose. Then they who were engaged in the celebration (of Allah) rose up and busied themselves in deciding between those who were fighting, and so were scattered from their assembly; and this was what Satan was aiming to accomplish with them."

Another one of his great doors is to induce the laymen, who are not experienced in the science of theology and have not gone deeply into it, to set themselves to thinking about the essential nature and attributes of Allah, and about subjects which their limited intelligence cannot attain, until he causes them to doubt the basis of their religion or to indulge in vain imaginings unworthy of Allah, thereby a man becomes a disbeliever or an innovator, while at the same time he is happy, joyful, and rejoicing at that which has come into his heart. He supposes it to be mystical knowledge and insight, and that this has been revealed

to him because of his own perspicacity and greater intelligence. The most foolish of men are those who believe most strongly in their own intelligence; and the men of most stable intelligence are those most suspicious of themselves and most ready to ask the learned.

A'ishah "Allah be pleased with her" narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily Satan comes to one of you and says: 'Who has created you?' He replies: 'Allah who is blessed and exalted.' Then Satan says: 'But who has created Allah?' Therefore, if one of you has this experience let him say: 'I believe in Allah and His Apostle', and Satan will go away from him." (This narration is reported by Ahmad, Abu Ya'li and Al-Bazzar; and both sheikhs on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" did not order any investigation of a way of treating this evil suggestion because it effects the laymen rather than the learned. The laymen should content themselves with believing, submission, and occupying themselves with their worship and their means of gaining living, and leave learning to the learned. It is better for a layman to commit adultery and theft than to talk about the science of theology, for he who speaks about Allah and His religion without sure learning falls into disbelief in a way which he knows not, and is like one who rides the fathomless sea without knowing how to swim. Satan's devices that have to do with creeds and sects are numerous, and we only mentioned these by way of example.

Another one of the doors by which Satan enters the heart is thinking evil of Muslims. Allah says: "O you who believe, shun much assumption, for verily sin lies in much assumption." (Al-Hujurat 12)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ ۖ ﴿١٢﴾ ﴾

For if, anyone passes an evil judgment on another through conjecture, he is sent by Satan to slander him by means of backbiting, and he shall perish. Satan may induce him to give the other less than his just rights, or to be remiss in honoring him, or to look at him with the eye of disdain, considering himself much better than the other. These all are among the things that destroy. Divine law has Therefore, forbidden man to give himself to accusations. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Ward off the places of accusations." He himself guarded against exposing himself to accusation.

In this issue, it is narrated on the authority of Ali Ibn Al-Hussain that he said: Safiyyah, the wife of The Prophet "Allah's blessing and peace be upon him" told me that she went to The Messenger of Allah "Allah's blessing and peace be upon him" to visit him in the mosque while he was in I'tikaf in the last ten days of Ramadan. She had a talk with him for a while, then she got up in order to return home. The Prophet "Allah's blessing and peace be upon him" accompanied her. When they reached the gate of the mosque, opposite the door of Umm Salamah, two Ansari men were passing by and they greeted The Messenger of Allah "Allah's blessing and peace be upon him". He told them: "Do not run away! And

said: "She is (my wife) Safiyyah Bint Huyai." Both of them said: "Glory to Allah, (How dare we think of any evil) O Allah's Apostle!" And they felt it. The Prophet "Allah's blessing and peace be upon him" said (to them): "Satan reaches everywhere in the human body as blood reaches in it, (everywhere in one's body). I was afraid lest Satan might insert an evil thought in your minds." (This narration is reported by both sheikhs).

Observe how the Messenger of Allah "Allah's blessing and peace be upon him" was anxious about their religion and guarded them, and how he felt anxiety for his nation and taught them how to guard themselves against accusation. Thus, the godly learned who is known for his religion should not think lightly about his affairs and say in self-admiration: "No one would assume aught but good of me." For ell men do not look at even the most godly and pious and benevolent people in the same way. Some look upon them with the eye of approval, and others with the eye of displeasure. A poet said: "The eye of consent is dulled to every fault, but the eye of disapproval reveals the defects." So one must guard against supposing evil of another, and against accusation of evil men. Wicked men think naught but evil of all men; so whenever you see a person thinking evil of men and looking for faults, know that he is a corrupt person in his own heart. His wickedness is his thinking evil of others, and this fairly oozes out of him. He thinks of others only from his own standpoint. The believer looks for excuses; the hypocrite for faults. The believer is sound-hearted in his attitude toward all creatures.

These are some of the entrances of Satan into the heart. If I desired to compass all of them, I should be unable to do so. But that number will point to others. There is no blameworthy characteristic in man that is not an instrument of Satan, and one of his entrances into the heart.

Now you may ask: "What then is the remedy and the way to ward off Satan? Is it not enough to remember Allah and for a man to say: 'There is no might nor power save with Allah'?" It should be known that the remedy for the heart in this matter is to obstruct these entrances by purifying the heart of these blameworthy characteristics. This is something that would take a long tine to mention. Our aim in this quarter of the book is to set forth the remedy for the destructive characteristics, and every characteristic needs a separate book, as will be explained later. It is true that if you are to cut out of the heart the roots of these characteristics, Satan would still be able to pass through it and make suggestions to it, but it would not be an abiding-place for him, and the celebration of Allah prevents him from passing through it. The true nature of celebration does not dominate the heart until after it has been built up in piety and cleansed of all blameworthy qualities. Otherwise remembrance is merely a suggestion of the self which has no power over the heart and does not ward off the power of Satan. Therefore, Allah says: "Indeed, those who fear Allah - when an impulse touches them from Satan, they remember [Him] and at once they have insight." (Al-A'raf 201)

﴿ إِنَّ ٱلَّذِينَ ٱتَّقَوْاْ إِذَا مَسَّهُمْ طَٰٓئِفٌ مِّنَ ٱلشَّيْطَٰنِ تَذَكَّرُواْ فَإِذَا هُم مُّبْصِرُونَ ﴾

He thereby makes this a special characteristic of the god-fearing men.

Satan is like a hungry dog which comes to you. If you have neither bread nor meat in your hands it is driven back by your saying 'go away', the voice alone sufficing to ward it off. But if you have some meat in your hands and the dog is hungry, it will rush at the meet and will not be driven away by mere talk. Thus, Satan can be driven away from the heart which is devoid of his food by merely remembering Allah. But if appetence overcomes the heart it drives the true nature of remembrance of Allah to the marginal regions of the heart so that it does not gain the mastery over its core. This core becomes the abiding-place of Satan. But Satan tempts the hearts of those who fear Allah, which are devoid of whims and blameworthy characteristics, not to lusts, but to emptiness through neglect of remembrance. When one begins the exercise of celebration again Satan crawls back. The proof of this is the statement of Allah Almighty: "So seek refuge with Allah from Satan the expelled [from His mercy]." (An-Nahl 98)

﴿ فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴾

There are also other traditions and Holy Verses on the subject of remembrance.

Abu Hurairah "Allah be pleased with him" said that the devil of a disbeliever met the devil of a believer. the devil of the unbeliever was sleek, fat, and well clothed, while the devil of the believer was emaciated, dishevelled, dust-colored, and naked. The unbeliever's devil asked that of the believer: "What is the matter with you that you are so emaciated?" He replied: "I am with a man who mentions the name of Allah when he eats, and so I remain hungry. He mentions the name of Allah when he drinks, so I stay thirsty. He mentions the name of Allah when he gets dressed, and I continue naked, and when he anoints himself he mentions the name of Allah and I remain disheveled." The other said: "I dwell with a man who does nothing of all of this, so I share with him his food, his drink and his clothing."

Muhammad Ibn Wasi' used to say every day after the morning prayer: "O Allah, You have invested with power over us an enemy who has insight into our faults, and who with his cohorts sees us as we cannot see them. O Allah, cause him to despair of us ever, as You have caused him to despair of Your mercy. Make him abandon hope of us as You have made him abandon hope of Your pardon. Remove him far from us as You have removed him far from your mercy, for You have power over all things." One day he was on his way to the mosque when Iblis appeared to him and said: "O Ibn Wasi', do you recognize me?" He replied: "Who are you?" He said: "I am Iblis." He asked: "What do you want?" He said: "I desire that you will not teach anyone this supplication of seeking refuge perchance I would not touch you with harm." He answered: "By Allah, I shall not keep it from anyone who desires it, and you may do what you will."

Abd-Ar-Rahman Ibn Abu Laila said: "There was a devil who used to come to the Messenger of Allah "Allah's blessing and peace be upon him" with a firebrand in his hand and stand before him as he prayed. Whenever the Messenger of Allah "Allah's blessing and peace be upon him" recited and sought refuge with Allah, the demon would not go away. Then Gabriel "Peace be upon him" came to him and said to the Messenger of Allah "Allah's blessing and peace be upon him": "Say, 'I seek refuge with the perfect words of Allah, which neither pious nor impious crosses, from the evil which persists in the earth and from what goes forth from it; from what comes down from heaven and what ascends up into it; from the temptations of night and day and the misfortunes of night and day, except that which brings good, O (Allah) Most Merciful.'" When he said this the devil firebrand was extinguished and he fell on his face. (This narration is reported by Ibn Abu Ad-Dunya and others).

Al-Hassan said: "I was informed that Gabriel "Peace be upon him" came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: 'Verily a demon of the jinn is plotting against you, so when you retire to your bed recite the Holy Verse of Throne (of Majesty, i.e. Al-Baqarah 255).'" (This narration is reported by Ibn Abu Ad-Dunya). The Messenger of Allah "Allah's blessing and peace be upon him" said: "A demon came to me and contended with me and contended with me again, so I seized him by the throat, and by Him Who sent me forth as a messenger of truth, I did not release the demon until I found the cold saliva from his tongue on my hand; and had it not been for the summons of my brother Solomon "Peace be upon him", he (the demon) would have been left lying in the mosque." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Ash-Sha'bi; Al-Bukhari on the authority of Abu Hurairah; and An-Nasa'i on the authority of A'ishah).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Never did Umar follow a path but that Satan took a course different from his." (This narration is reported by both sheikhs on the authority of Sa'd Ibn Abu Waqqas). This is because the hearts of these had been cleansed of that on which Satan pastures and feeds, namely the appetites. So if you desire that Satan be warded off from you only by mere celebration of Allah, as he was warded off from Umar "Allah be pleased with him", you will find it impossible, and you will be like a man who takes medicine before he abstains from food, whose stomach is burdened with heavy foods, and yet he hopes that the medicine will benefit him as it benefits one who has taken it after abstaining and emptying his stomach. The celebration of Allah acts as medicine, piety as abstinence which frees the heart from the appetites. When celebration comes into a heart that is empty of anything else save the thought of Allah, Satan is warded off, even as illness is repelled when the medicine enters a stomach that is empty of all foods.

Allah said: "Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind]." (Qaf 37)

﴿ إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُۥ قَلْبٌ أَوْ أَلْقَى ٱلسَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾ ﴾

He also said: “It has been decreed for every devil that whoever turns to him - he will misguide him and will lead him to the punishment of the Blaze.” (Al-Hajj 4)

﴿ كُتِبَ عَلَيْهِ أَنَّهُۥ مَن تَوَلَّاهُ فَأَنَّهُۥ يُضِلُّهُۥ وَيَهْدِيهِ إِلَىٰ عَذَابِ ٱلسَّعِيرِ ﴾

Whoever helps Satan by his work is his devotee, even though he celebrates Allah with his tongue. If you say that the tradition is absolute that celebration of Allah drives out Satan, and do not understand that most general statements of the divine law are limited in their particular application by conditions transmitted by those learned in religion, then consider your own self, for hearing is not like seeing with the eye. Consider prayer, the highest point of your celebration of Allah and of your worship. Watch your heart when you are at prayer and see how Satan attracts it to the markets, to the reckoning of dealers, and to answering those obstinate. Observe how he causes you to pass through the valleys of this present world and its places of destruction, so that you do not recall the unnecessary things of this world which you had forgotten, except during your prayer. Satan does not press upon your heart save while you prey. Thus, prayer is the touchstone of hearts by which its good and vile qualities both appear. Prayer which comes from hearts laden with lusts is not accepted.

It is no wonder then that Satan is not driven away from you; nay rather, his evil suggestions to you may increase, just as the medicine taken before refraining from food may increase disease. So, if you seek deliverance, do abstinence through piety, and then follow it with medicine of remembrance and Satan will flee from you as he fled from Umar “Allah be pleased with him”. It is narrated on the authority of Wahib Ibn Munabbih that he said: “Fear Allah, and do not insult Satan openly while in secret you are his friend", i.e., while you are obedient to him. Another said: "How strange it is that a man, knowing the benefactor's goodness, will disobey Him; and knowing likewise the Accursed One's rebellion, will obey him." As Allah said: “Call upon me, I will answer you ", (Ghafir 60)

﴿ وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ ﴾

And you claim He does not answer, so also you celebrate Allah, and Satan does not flee from you because of your failure to observe the conditions of celebration and supplication.

Ibrahim Ibn Adham was asked: "Why is it that we invoke and our invocations receive no answer, although Allah Almighty says: ‘Call upon me, I will answer you'?" He answered: "Because your hearts are dead." He was asked: "What has caused them to die?" He answered: "Eight habits: You have known Allah's right (over you) but have not done your duty towards Him. You have read the Qur'an, but have not acted according to the limitations it has imposed. You have said 'We love the Messenger of Allah “Allah’s blessing and peace be upon him”' but you have not followed his law. You have said 'We fear death' but you have not prepared for it. Allah said: 'Verily Satan is to you a foe, so take him as a foe' (Fatir 6)

﴿ إِنَّ ٱلشَّيْطَٰنَ لَكُمْ عَدُوٌّ فَٱتَّخِذُوهُ عَدُوًّا ﴾

But you have agreed with him upon acts of disobedience. You said 'We fear the fire', and constrained your bodies to enter it. You said 'We love the Garden', but have not labored to gain it. Whenever you get up from your beds you cast your faults behind your backs and spread the faults of other men before your faces. You have angered your Lord, so how can He answer your prayers?"

If you ask whether he who invites to the different acts of disobedience is a single devil or different devils, you should know that in practice you have no need to know about this matter. Busy yourself in warding off the enemy, and do not ask about his characteristics. Eat the vegetable wherever it comes from, and do not ask where the garden is. However, in the light of investigation and the testimony of tradition it appears evident that the devils are armies set in array, and that every type of disobedient act has its own devil, appointed to it and inviting to it. But the path of investigation is a long one, and what we have mentioned will suffice you, namely, that different effects indicate different causes. This is what we have mentioned regarding the light of the fire and the blackness of smoke.

As for tradition, Mujahid said: "Iblis has five sons and has appointed to each one of them the charge over a certain matter. They are Thabr, Al-A'war, Mabsut, Dasin, and Zalanbur. Thabr is the master of afflictions who enjoins destruction, splitting of pockets, smiting of cheeks, and the claim of the pre-Islamic days of ignorance. Al-A'war is the master of adultery who commands thereto and makes it appear beautiful. Mabsut is the master of lies. Dasin enters into the relations between a man and his wife, bringing about faults to him and making him angry at them. Zalanbur is the master of the market-place, and by virtue of him those in the market continue to be unjust to one another." The devil of prayer is called Khinzib, and the devil of ablution is called Walhan. There are many narration on this subject.

As well as devils are a host so also angels are a host. In the Book of Thanksgiving we mentioned the secret of the multitude of angels, and that each one of them is appointed for a special work unique to him. It is narrated on the authority of Abu Umamah Al-Bahili "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "One hundred and sixty angels have been given charge over the believer to drive away from him that which he cannot ward off. Of these seven are for sight and they drive away (evil) from it just as flies are driven away from a plate of honey on a summer day. They drive away also those who, were they to appear to you, you would see them on every plain and mountain, each one with outstretched hand and open mouth; and that which if the believer were given charge of himself therein for a single instant, the demons would snatch him away." (This narration is reported by Ibn Abu Ad-Dunya and At-Tabarani).

Ayyub Ibn Yunus Ibn Yazid said: "We have been reported that there are born children to the jinn along with the children of mankind, and these grow up together." It is narrated on the authority of Jabir Ibn Abdullah "Allah be pleased with him" that when Adam was cast down to the earth he said: "O Lord, You have placed enmity between this creature and myself, so should You not give me help against him I would not be able to overcome him." Allah answered: "There shall not be a child born to you but he will be given to the keeping of an angel." He said: "O my Lord, give me more." He answered: "I shall recompense an evil deed with an evil deed and a good deed with ten and more." He said: "O Lord, give me more." He answered: "The door of repentance is open as long as the spirit is in the body." Then Iblis said: "O Lord, would You not give me help against this creature whom You have honored above ne, so that I may be able to overcome him?" He answered: "No son shall be born to him but there shall be one born to you also." He said: "O Lord, give me more." He answered: "You shall course through them as the circulation of their blood, and you shall take their breasts as dwelling- places." He said: "O Lord, give me more." He answered: "incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion." (Al-Isra' 64)

﴿ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا ﴾

It is narrated on the authority of Abu Ad-Darda' "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has created the jinn of three sorts. One sort is snakes, scorpions and creeping insects of the earth. Another is like the wind blowing through the air. The third sort is subject to reward and punishment. Allah has also created three kinds of men. One kind is like the brutes, as Allah Almighty says: "They have hearts they discern not therewith; they have eyes they see not therewith; they have ears they hear not therewith; they are like cattle, nay, they go more astray" (Al-A'raf 178)

﴿ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ ءَاذَانٌ لَّا يَسْمَعُونَ بِهَآ
أُوْلَٰٓئِكَ كَٱلْأَنْعَٰمِ بَلْ هُمْ أَضَلُّ ﴾

Another kind have bodies of human beings and spirits of devils. A third sort are those who will be in the shadow of Allah on the day when there is no other shadow save his alone." (This narration is reported by Ibn Abu Ad-Dunya and Ibn Hibban).

Wuhaib Ibn Al-Ward told that once Iblis appeared to Yahya Ibn Zakariyya "Peace be upon both" and said: "I want to give you an advice." He said: "I do not need your advice, but tell me about the sons of Adam." He said: "They are of three sorts. The first sort which is the strongest of them upon us, is such that, when we come to one of them to tempt him and gain control over him, he in fear

betakes himself to protection to seeking forgiveness and repentance. Thus, he destroys every advantage we may have gained over him. we return to him again and he repeats the same thing. Thus, we neither despair of him, nor do we achieve our purpose in him, so we are in distress regarding him. Another kind consists of those who are in our hands just like a ball in the hands of your children, and we catch them as we will, for we can cope with their souls. The third kind are those who, like yourself, are infallible (from committing sin), and we can do nothing with them."

You may say: "But how can Satan appear to some men and not to others? If one sees his form, is it his real form, or is it an image in which Satan appears to him? If it is his real form, how is it that he is seen in different forms? How can he be seen in two places and in two forms at the same time in such a way that two people see him in two different forms?" It should be known that the angels and devils each have two forms which are their real forms. These are not perceived by natural sight, save only by the illumination of the prophetic office. The Prophet only saw Gabriel in his true form on two occasions. Once the Messenger of Allah "Allah's blessing and peace be upon him" asked him to appear to him in his real form, and Gabriel made his appointment with him at Baqi', and he appeared to him and filled the whole horizon from East to West. He saw him again in his true form on the night of the Heavenly Journey at the Lote tree. But for the most part he saw him in the form of a man. He used to see him in the form of Dihyah Al-Kalbi who was a good-looking man.

For the most part he (angel or devil) unveils an image of his form to mystics and masters of hearts, and Thus, he appears to one of them while he is awake, and this man will see him with his eye and hear him with his ear. This will take the place of his real form. likewise he is revealed to a majority of good men during sleep. Revelation during wakefulness is made only to one who has attained such a high rank that the occupation of his senses with the things of this world does not prevent the revelation which comes in sleep, so he sees while awake what one sees during sleep. It is narrated on the authority of Umar Ibn Abdul-Aziz that a man asked his Lord to show him the place Satan occupies in relation to the heart of a man. He saw in his sleep the body of a man like crystal, and the inside of it was visible from without. He saw Satan in the form of a frog sitting on the left shoulder, between the shoulder and the ear, and he had a long and thin proboscis which he had put in through the left shoulder into the heart in order to make evil suggestions to it. Whenever the man made mention of Allah, Satan withdrew. This very same thing is sometimes seen during wakefulness, for some of the mystics have seen Satan in the form of a dog reclining on a carcass and inviting men to it. The carcass represents this world.

This is like observing his real form. That's because reality must appear in the heart from that side of it which is turned toward the dominion of the unseen. Then its influence shines upon the side which is turned toward the visible materiel world, for the two sides are connected with each other. We have already

explained that the heart has two sides. One of them is turned toward the dominion of the unseen which is the place of entrance of inspiration and Divine revelation, and the other side is turned toward the world of sense; and that which appears of this world in the side turned toward the world of sense is only an imaged form, for the world of sense is entirely subject to imaginative reproduction. But that image comes from looking by means of sense (of sight) at the exterior of the visible world. It is possible that the form may not correspond to the ideal reality. You may see a person with a beautiful external appearance, while he is abominable in his heart and hideous in his inner life, because the world of sense abounds in deception.

But the form produced in the imagination by the illuminating effect of the dominion of the unseen upon the inner secret hearts cannot but reflect accurately their qualities and correspond to them. For the form in the dominion of the unseen follows the true characteristic and corresponds to it. So it is not strange that the hideous reality is not seen save in a hideous form. Thus, Satan is seen in the form of a dog, a frog, a pig, etc, whereas angel in a pretty beautiful form. form is an indication of the ideal realities and a true reflection of them. Therefore, the monkey or pig seen in sleep indicates some hideous likeness, while a sheep indicates a man of integrity, Thus, it is with all the categories of dreams and their interpretation. These are strange mysteries, and they belong to the wonders of the heart. It is not fitting to mention them in the science of practical religion. But the intent is that you shall believe that Satan and angels are revealed to masters of hearts, sometimes by means of representation and reflection during sleep, and sometimes in reality. For the most part revelation is representation by a form that reflects the ideal reality, not the ideal reality itself. The latter is However, seen by the eye in very truth. Only the mystic has this direct sight, not others around him, as for instance a man asleep.

CHAPTER THIRTEEN: EXPOSITION OF THAT FOR WHICH MAN IS HELD ACCOUNTABLE AND THAT FOR WHICH HE IS PARDONED IN FIELD OF EVIL SUGGESTIONS TO HEARTS, THEIR DECISIONS, INVOLUNTARY THOUGHTS AND PURPOSES

It should be known that this is an obscure matter and that there have appeared Holy Verses and traditions regarding it which contradict each other. It is confusing for all save discriminating scholars of the law to find a way of combining these statements.

Regarding pardon, it is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "My people are pardoned their self talk as long as they do not translate it in words or deeds." (This narration is reported by both sheikhs on the authority of Abu Hurairah). It is further narrated by both Al-Bukhari and Muslim on the authority of Abu Hurairah "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily Allah says to the recording angels: 'If a servant of mine intends to do an

evil deed, do not write it down; but if he does it then write it down as an evil deed. If he intends to do a good deed record it as a good deed, and if he does it write it as ten.'" This points to pardon for the act of heart and its intention to do an evil deed. According to another version: "He who intends to do a good deed but does not do it has it reckoned to him as a good deed, and he who intends a good deed and does it has it reckoned to him up to seven hundred folds. He who intends an evil deed but does not do it does not have it reckoned against him, but if he does it, then, it is written down." According to a third version: "If one thinks about doing an evil deed, I will forgive him this, as long as he does not do it." All of this points to pardon.

In relation to punishment, Allah Almighty says: "Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent." (Al-Baqarah 284)

﴿ وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ (٢٨٤) ﴾

He further says: "And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned." (Al-Isra' 36)

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا (٣٦) ﴾

This indicates that the deed of the heart is like that of the hearing or sight and is not pardoned. He also said: "And conceal not testimony, for he who conceals it, verily, sinful is his heart." (Al-Baqarah 283)

﴿ وَلَا تَكْتُمُوا۟ ٱلشَّهَٰدَةَ ۚ وَمَن يَكْتُمْهَا فَإِنَّهُۥٓ ءَاثِمٌ قَلْبُهُۥ ۗ ﴾

He also says: "Allah will not hold you accountable for a casual word in your oaths, but He will hold you accountable for what your hearts have earned." (Al-Baqarah 225)

﴿ لَّا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِىٓ أَيْمَٰنِكُمْ وَلَٰكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ ۗ ﴾

One cannot become well acquainted with the true nature of this matter, as it seems to us, unless he comprehends the details of the heart's acts from the time they begin to appear until the act is committed by the members of the body. Let's say that the first thing that comes to the heart is the involuntary thought, For example, of the form of a woman, and that she is behind him in the road so that if he were to turn around he would see her. The second is the stirring up of his desire to look, which is the moving of appetence in human nature. This is generated by the first involuntary thought and we call it natural inclination, while the first is called the self-talk. the third is the judgment of the heart that the thing must be done, i.e., that he must look at her. For when there exists a natural inclination there is still no decision nor intention until the inhibitions are put away. Thus, modesty or fear may prevent him from looking. The nullification of

those inhibitions may come through reflection, but in any case it is a judgment of the reason and is called a conviction. This is subsequent to the involuntary thought and natural inclination.

the fourth stage is to fix his determination upon looking, and to make it his definite intent. This is call a decision to act and intent and purpose. This decision may have a weak beginning, but if the heart gives heed to the first involuntary thought until its attraction to the heart is prolonged, this decision becomes inevitable, and it becomes a determination of the will. Then when the will is determined one may repent after determination and give up the action. Perhaps he may neglect it because of some happening and neither do it nor give heed to it, or again, perhaps some hindrance may come along to prevent him from the action. There then are four states of the heart before the bodily member acts: involuntary thought, which the talk of the self is; then inclination; then conviction, then decision.

Now regarding the involuntary thought we say that one is not held accountable for it because it is not included in voluntary choices. Such also is the case with inclination and the stirring up of appetence, for they too are involuntary. These are what the Messenger of Allah “Allah’s blessing and peace be upon him” intended in his statement: "My people are pardoned the talk of the self." The talk of the self stands for the involuntary thought which suddenly occurs to the mind, but is not followed by any determination to carry it out. Determination and decision are not called talk of the self. This is confirmed by a narration on the authority of Uthman Ibn Maz'un “Allah be pleased with him” in which he said to the Messenger of Allah “Allah’s blessing and peace be upon him”: “O Apostle of Allah! My self talks to me to divorce Khawlah." The Messenger of Allah “Allah’s blessing and peace be upon him” answered: "Be deliberate; my usage includes marriage." He said: "My self talks to me to get castrated." The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Be deliberate; castration of my nation is persistent fasting." He said: "My self talks to me to become a religious ascetic.” The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Be deliberate; the asceticism of my people is to take part in Jihad and pilgrimage." He said: “My self talks to me to give up meat." The Messenger of Allah “Allah’s blessing and peace be upon him” answered: "Be deliberate, for I like it. If I should find it I would eat it; and if I were to ask Allah for it He would feed me therewith." (This narration is reported by At-Tirmidhi on the authority of Sa’id Ibn Al-Musayyab; and Ad-Darimi on the authority of Sa’d Ibn Abu Waqqas; and At-Tabarani and Al-Baghawi on the authority of Uthman Ibn Maz’un). These are involuntary thoughts, unaccompanied by a determination to carry them out, and they are the talk of the self. Therefore, he consulted the Messenger of Allah “Allah’s blessing and peace be upon him” since he had no determination nor decision to act.

The third stage is conviction, and the judgment of the heart that the thing must be done. There is an extent of uncertainty in this, in that it may be

compulsory or voluntary, and the states differ accordingly. One is held accountable for that which is voluntary, But not for that which is compulsory.

The fourth is a decision to act, and one is held accountable for it. But if it is not carried out, in this case: if one has given it up through fear of Allah and contrition for his decision, then this is reckoned to him as a good deed. His decision was evil, but his abstaining from it and struggle with himself against it were good. A decision in accord with nature does not indicate a complete heedlessness of Allah, but abstinence through struggle against the nature requires great power. One's effort in going contrary to nature, which is a work done for Allah, is stronger than his effort to agree with Satan through agreeing with his own nature. Thus, it is reckoned to him as a good deed, because his effort in abstaining and his decision thereto outweighed his decision to do the deed. But if the act is stopped by a hindrance, or if he gives it up for any reason other than the fear of Allah, it is reckoned to him as an evil deed, for his decision is a voluntary act of the heart. The proof of this detailed statement is attested from the authentic narration in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels say: 'O Lord, that servant of You desires to do an evil deed', although He perceives (that) better (than they). He says: 'Keep watch of him, and if he does it, write it as an evil deed like it. But if he gives it up write it down as a good deed for him, for he has given it up only for my sake'." Then He said: 'If he does not do it', He meant the forsaking of it for Allah's sake.

But if one has determined on an act of lewdness which is made impossible for him by some cause or neglect, how can this be reckoned to him as a good deed? The Messenger of Allah "Allah's blessing and peace be upon him" said: "People will be mustered (on the Day of Judgement) according to their intentions solely." (This narration is reported by Ibn Majah on the authority of Jabir and Abu Hurairah; and Muslim on the authority of A'ishah and Umm Salamah). We know that he who determines at night to get up the next morning and kill a Muslim or commit adultery with a woman, and then he dies that night, he will have died with his deed made up and will be mustered (on the Day of Judgement) according to his intention, having decided upon an evil deed which he has not carried out. The decisive proof of this is confirmed by the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "If two Muslims meet in a sword fight, both the killer and the killed will be in the fire." Someone said to him: "This one was a murderer, but what about the slain?" He replied: "Because he desired to slay his fellow." (This narration is reported by both sheikhs on the authority of Abu Bakrah).

This is an authoritative statement which shows that by mere desire a man became one of the people of the Fire even though he himself was unjustly slain. How can anyone suppose that Allah will not punish for intention and decision, when man is punished for everything that comes within the scope of voluntary action, save as he atones for it by a good deed? Destroying the determination by contrition is a good deed, and it is Therefore, reckoned to him as a good deed. But to miss the thing desired because of hindrance is not

a good deed.

But involuntary thought, the talk of the self and the stirring up of desire are all outside the realm of voluntary acts. So to consider them as worthy of punishment would be to make man responsible for what is beyond his power. In this connection, It is narrated by the grand imam Ahmad and Muslim on the authority of Abu Hurairah "Allah be pleased with him": When Allah Almighty revealed: "To Allah belongs all that is in the heavens and on earth. Whether you show what is in your minds or conceal it, Allah calls you to account for it. He forgives whom he pleases, and punishes whom he pleases. For Allah has power over all things", (Al-Baqarah 284)

﴿لِّلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ ۗ وَإِن تُبْدُوا۟ مَا فِيٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾﴾

The companions of The Messenger of Allah felt it hard. They went to the Messenger of Allah "Allah's blessing and peace be upon him" and knelt down. They said to him: "O Messenger of Allah! We have been order to do the deeds, which are within our capacity, such as performing the prayer, observing fasts, practicing Jihad and giving in charity. Then, this Verse has been revealed to you, which we cannot bear." The Messenger of Allah "Allah's blessing and peace be upon him" said (to them): "Do you want to say the same as those of the two Scriptures (i.e. Jews and Christians) said: "We hear and disobey"? no! you should say: "We hear, and we obey: (we seek) Your forgiveness, our Lord, and to You is the end of all journeys." Accordingly, they said: "We hear, and we obey: (we seek) Your forgiveness, our Lord, and to You is the end of all journeys." they recited it, and it flowed smoothly on their tongues, and when they did so, Allah Almighty annulled it by the following Holy Verse: "On no soul does Allah place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns." (Al-Baqarah 286)

﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ ﴿٢٨٦﴾﴾

From this it appears that man is not held accountable for the deeds of the heart which are not within his power.

Here then is an uncovering of this ambiguity. who ever supposes that every act of the heart is called self-talk and does not differentiate between these three classes must inevitably err. For how could it be that man would go unpunished for such acts of his heart as pride, conceit, hypocrisy, dissimulation, envy, and all the malicious acts of the heart? Allah Almighty says: "And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned." (Al-Isra' 36)

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾﴾

I.e., as much as is included in voluntary action. If one's eye were to fall involuntarily upon a woman unlawful for him, he would not be blameworthy for it; but if he followed it with a second look he would be punished, for it

would be voluntarily. likewise the involuntary thoughts of the heart follow the same course. Indeed the heart is more deserving of blame since it is fundamental.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Piety is here", pointing to his heart. (This narration is reported by Muslim on the authority of Abu Hurairah). Allah says: "Their flesh will never reach Allah, nor will their blood; but piety on your part will reach Him." (Al-Hajj 37)

﴿ لَن يَنَالَ ٱللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا وَلَٰكِن يَنَالُهُ ٱلتَّقْوَىٰ مِنكُمْ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Sin is the allurement of heart." He further said: "Righteousness is that in which the heart quietly trusts, even though men may give you advice after advice." (This narration is reported by At-Tabarani on the authority of Abu Tha'labah; and Ahmad on the authority of Wabisah). So we can say that if the heart of a mufti gives an advice making anything obligatory, even though it errs therein, this becomes a meritorious act. Indeed, if a man thinks that he has performed ablution and must pray, and then prays, but afterwards remembers that he had not performed ablution, he still has the reward for doing it. But if he remembers and then neglects it he is punished. If a man finds a woman in his bed and supposes her to be his wife, he commits no act of disobedience by sleeping with her, even though she is stranger. But if he thinks that she is a stranger and then sleeps with her, he becomes disobedient even though she is his wife. All of this is so because it is the heart and not the organs that is considered.

CHAPTER FOURTEEN

EXPOSITION OF WHETHER OR NOT EVIL SUGGESTION COULD BE IMAGINED TO BE ENTIRELY CUT OFF DURING DEVOTIONAL EXERCISES

It should be known that the learned, who observe the heart of man and investigate its characteristics and its wonders, disagree on this question, holding five different opinions. One group says that evil suggestion is cut off by remembrance of Allah. They quote the statement of the Messenger of Allah "Allah's blessing and peace be upon him" in which he said: "Whenever Allah is remembered, he (Satan) hides himself." To hide one's self is to keep still, so it is as though he keeps silent.

Another group says that the source of evil suggestion does not entirely cease to exist, but continues to move in the heart, even though with no effect, however, for the heart, since it is entirely immersed in remembrance, is veiled from the effect of evil suggestion. The heart is like a man so engrossed in his chief concern in a way that, if he were spoken to, he would not understand, even though the voice reaches his hearing.

A third group says that neither the evil suggestion nor its effects are out off entirely, but its domination over the heart is cut off. It is as though Satan weakly whispers at a distance.

A fourth group says that evil suggestion ceases to exist for a moment at the remembrance of Allah, and that remembrance also stops for a moment. These two states follow each other in succession at such close intervals that they seem, because of their closeness, to be pressing against each other. They are like a ball which has many separate dots on it, for if you roll it rapidly you will see the dots as though they were circled, because of the speed with which the motion brings them together. This group says that (Satan's) hiding is mentioned (by the Prophet), while we observe evil suggestion along with remembrance, and there is no other explanation for it than this.

A fifth group says that evil suggestion and remembrance crowd upon each other constantly within the heart endlessly. Just as a man may see two things at the same time, so also the heart may be the channel for two things. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every man has four eyes. Two are in his head and through them he sees what pertains to his relationships to this present world. The other two are in his heart, and through them he sees what pertains to his religion." (This narration is reported by Abu Mansur Ad-Dailami on the authority of Mu'adh). Al-Muhasibi held this view.

But in fact, in our sight, all of these groups are correct. Each one fails to include all the species of evil suggestions, and looks only at one species of evil suggestion and tells of it.

Evil suggestions are of different sorts. The first is clothed with truth to a certain degree, for Satan may be garbed with truth. Thus, he will say to a man: "Do not give up the enjoyment of pleasures; life is long and resisting your desires throughout your whole life causes great suffering." But if the man remembers at this time the greatness of Allah's right (over him) and His great rewards and punishments, he will say to himself: "Resisting the desires is hard, but it is still more difficult to endure the Fire, and one of the two is inevitable." So if the man remembers the promise and threat of Allah and renews his faith and certainty, then Satan hides himself and flees away, For he cannot say that the Fire is easier to bear than resisting acts of disobedience, nor can he say that disobedience does not lead to the Fire, because his faith in the Book of Allah prevents him from that, and Thus, his evil whisperings are cut off.

So also he will suggest that one should be proud of his own deeds, saying: "What creature knows Allah as you know Him, or serves Him as you serve Him? How great then is your place with Allah." But then the man remembers that his knowledge, his heart, and his members with which he works, and his work itself are all of these created by Allah, so how can he be proud of them? Then Satan hides himself, for he cannot say: "This is not from Allah", because his knowledge and faith compel him. This is a sort of evil suggestion that can be cut off entirely from those who have mystical knowledge and are enlightened by the light of faith and knowledge.

The second species of evil suggestion is that which moves and stirs up appetence. This is divided into that which man knows assuredly to be an act of disobedience, and that of which he is almost certain. If he knows it assuredly

Satan withdraws from the stirring up which results in moving appetence, but does not withdraw from stirring up per se. But if it is of the suspected sort it may continue to exert its influence in such a way as to call for a struggle in warding it off. Thus, the evil suggestion exists, but is warded off and does not gain the victory.

The third type of evil suggestion is that which comes only from involuntary thoughts and recollecting pest states; like, for example, thinking about something other than prayer while praying. So when the man begins the practice of remembrance, conceivably it is warded off and returns again and again. Remembrance and evil suggestion Thus, keep alternating. It is conceivable that they press so closely upon one another that the understanding will include an understanding of the meaning of the thing recited, and also of those involuntary suggestions, as though the two were in two different places in the heart. That this sort of evil suggestion should be entirely warded off so as not to recur is very unlikely, but it is not impossible since the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever prays a two-cycle prayer without experiencing any suggestions of the self about this present world during the prayer will have all his former sins forgiven." If this were not conceivable he would not have mentioned it. This cannot be conceived, however, save of a heart over which love has so gained the mastery that it has become as one infatuated. Thus, we sometimes see a man whose heart is so wholly occupied with an enemy who has injured him that he may think about contending with his enemy as long as is equal to offering a two-rak'ah prayer and more, and no other idea save that of his enemy will cross his mind. So too one deeply in love may think in his heart about conversing with his beloved and be so deeply submerged in this thought that nothing else save conversing with his beloved ever occurs to him. If someone else were to speak to him he would not hear, and if one should pass in front of him he would be as were unseeing. If this is conceivable in the case of fearing an enemy and coveting reputation and money, why should it be inconceivable in the case of fearing the Fire and coveting the Garden? But this is rare because of the weakness of faith in Allah and the last day.

If you consider all of these classifications and types of evil suggestions you will understand that each one of these groups has its own point which applies under particular circumstances. To summarize: Salvation from Satan for a moment or for an hour is not unlikely, but salvation from him for a long lifetime is indeed very out-of-the-way and impossible of attainment. If anyone could have escaped from the evil suggestions which Satan makes by means of involuntary thoughts and rousing of desire, the Messenger of Allah "Allah's blessing and peace be upon him" surely would have escaped it. It is narrated about him that he looked at the marks of his garment during prayer, and when he finished the prayer he threw the garment away, saying, "It distracted me from prayer." He said: "Take it to Abu Jahm and bring me his coarse garment." (This narration is reported by Al-Bukhari). It is further narrated that the Messenger of Allah

"Allah's blessing and peace be upon him" had a gold ring on his finger, and he looked at it while he was in the pulpit. Then he flung it away, saying: "One look at it and one at you." (This narration is reported by An-Nasa'i on the authority of Ibn Abbas). This was due to the evil suggestion of Satan by arousing the pleasure of looking at the gold ring and the marks of the garment. This took place before gold was forbidden, and Therefore, he wore it and then threw it away.

The evil suggestions of this world of show and its money are cut off only by casting them away, and separating one's self from them. For as long as a man owns anything beyond his actual need, be it but a single dinar, Satan will not cease during prayer to cause him to think about his dinar. How will he keep it? For what will he spend it? How can he hide it so that no one will know about it? How shall he show it so as to boast of it, etc.? Whoever fixes his clutches on this present world and then desires to get rid of Satan is like a man dipped in honey who thinks that the flies will not light on him. This is impossible, for this present world is a great entrance for the evil suggestions of Satan, Indeed there is not one entrance only, but many.

One of the wise men said: "Satan approaches the son of Adam from the direction of his acts of disobedience. If he abstains from these, Satan comes to him by way of giving advice, in order to cause him to fall into some religious innovation. If he refuses this he commands him to lead a life of narrowness and abstinence so that he considers as unlawful that which is lawful. If he refuses this, Satan makes him doubt regarding his ablution and prayer so that he may not have certain knowledge (about the performance of them). If he abstains from this Satan makes righteous acts easy for his so that men may see him as patient and pure, and their hearts be turned to him. Then he becomes proud of himself, and by this he (Satan) destroys him. At this point man is in great need, for this is the extreme degree of temptation, and Satan knows that if man passes by it he has escaped from him into the Garden.

CHAPTER FIFTEEN

EXPOSITION OF HOW SWIFT HEARTS TURN, AND ARE CLASSIFIED IN RESPECT TO CHANGE AND STABILITY

It should be known that the heart, as we have mentioned, is surrounded by the qualities which we have spoken of, and that various effects and states are poured into it from the entrances which we have described. So it is, as it were, a target which is being hit constantly from every direction. Whenever a thing hits the heart by which it is influenced, it is also hit from another direction by an opposing influence so that its character is changed. If a demon comes to the heart and calls it to desire, there comes also an angel to drive it away. If a demon entices it to one evil, another demon entices it to another. If an angel attracts it to one sort of good, another angel attracts it to some other good. So at one time it is torn between two angels, at another between two demons, and at another between an angel and a demon. It is never left alone at all.

To this refers the statement of Allah Almighty: "We will overturn their hearts and their sights "(Al-An'am 110)

﴿ وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him", because of his wide observation of the strange doings of Allah in the wonders of the heart and its constant changes, used to swear by it and say: "No, by Him Who overturns hearts." (This narration is reported by Al-Bukhari on the authority of Ibn Umar). He often used to say: "O You Who overturn hearts, establish my heart firmly upon Your religion." They said: "Do you fear, O Apostle of Allah?" He answered: "What is there to make me sure since the heart is between two of the fingers of (Allah) Most Merciful, Who turns them about even as He wills?" Or according to another version, "..if He wills to establish it He causes it to stand, and if He wills to cause it to go astray He does so." (This narration is reported by At-Tirmidhi on the authority of Anas; and Al-Hakim on the authority of Jabir; and Muslim on the authority of An-Nawwas Ibn Sam'an).

The Messenger of Allah "Allah's blessing and peace be upon him" set forth three parables for the heart saying: "The heart is like a sparrow, turning about every hour." (This narration is reported by Al-Hakim, Al-Baghawi and Al-Baihaqi on the authority of Abu Ubaidah Ibn Al-Jarrah). "The heart in its constant changes is like a pot boiling up together." (This narration is reported by Ahmad and Al-Hakim on the authority of Al-Miqdad Ibn Al-Aswad). "The heart is like a feather in a desert which the winds blow along over and over." (This narration is reported by At-Tabarani and Al-Baihaqi on the authority of Abu Musa Al-Ash'ari; and Al-Bazzar on the authority of Anas).

These changes and the wonders of the dealings of Allah in causing them, which cannot be sought out, are known only by those who watch and ponder over their own condition in relation to Allah. Hearts are divided into three classes from the standpoint of being fixed on good, on evil, or wavering between both:

There is a heart which is inhabited by piety, purified by discipline, and cleared of all evil characteristics. Into it are poured involuntary suggestions of good from the storehouses of the unseen and the entrances to the heavenly dominion. The intellect is then wholly occupied with thinking about that which has been suggested to it so as to know the minute details of good therein and understand the secrets of its benefits. Thus, its purpose is revealed to the intellect by the light of insight, and so it decides that this thing must be done. It then urges the heart and calls it to do the act. The angel looks to this heart and finds it good in substance, pure because of its piety, enlightened by the light of reason, furnished with the light of experiential knowledge, and he sees that it is worthy to be his place of abode and alighting. Thereupon he supplies it with an unseen host, and guides it into other blessings, so that good is Thus, led on to greater good unceasingly. His help in causing it to desire good and making it easy of attainment does not cease. To such a heart is referred in the statement of Allah

Almighty: "But as for him who gives alms and fears Allah and believes in the best, we will make easy his path to happiness." (Al-Lail 5-7)

﴿ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝ وَصَدَّقَ بِالْحُسْنَىٰ ۝ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ۝ ﴾

In such a heart there shines the light of the lamp from the niche of lordship, so that therein lies no hidden polytheism, for such is more hidden than the creeping of a black ant on a dark night. No hidden thing is concealed from this light, nor does any of the wiles of Satan get the start of a heart like this. Indeed Satan stands and speaks flowery words striving to deceive, but the heart will not turn to him. This heart, after being purified from the destructives, soon becomes filled with the saviors we are going to mention: thanksgiving, patience, fear, hope, poverty, asceticism, love, satisfaction, longing, trust, meditation, examination of conscience, etc. This is the heart to which Allah turns His Face. It is the heart referred to in His statement: "Do hearts not find rest in remembrance of Allah?" (Ar-Ra'd 28)

﴿ الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۝ ﴾

And : "O You soul which are at rest." (Al-Fajr 27)

﴿ يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۝ ﴾

The second heart is disappointed, laden by passion, corrupted by foul actions, stained by blameworthy characteristics, Its doors for demons are open, and its doors for angels closed, The starting point of evil in it is an involuntary suggestion of passion which is cast into it and speaks therein. Then the heart turns to the intellect as judge to get its decision and learn the right course therein. But the intellect has become accustomed to serve passion, and familiar with it, and continues to invent tricks to agree with passion and assist it until they entice the soul and help on the passion. Thus, the breast rejoices in passion whose darkness covers it because of the withdrawal of the forces of the intellect from the defense of the heart. Accordingly the power of Satan grows because of the breadth of his area due to the spread of passion. Satan then approaches the heart with allurement and seduction and anticipations, speaking flowery words to deceive. The power of faith in (Allah's) promise and threat grows weak and the light of certainty regarding fear of the hereafter is extinguished. For there rises up from passion a dark smoke over the heart which fills it entirely so that its lights are extinguished. Then the intellect becomes like an eye whose lids are full of smoke so that it is not able to see.

This is what the victory of appetence does to the heart, so that there is no possibility left for the heart to stop and look. If a warner should try to make it see and hear what the truth is, it would blind itself to understanding and close its ears against hearing. Appetence is roused up in it and Satan overpowers it. The bodily members move in accordance with the desires of passion, and the act of disobedience appears in the physical material world from the dominion of the unseen in accordance with Divine decree and fate of Allah. To such a heart is referred in the statement of Allah Almighty: "Do you consider him who takes his

lusts for his god? Will you then be in charge over him? Or do you reckon that most of them will hear or understand? They are only like the cattle, if not more straying from the way." (Al-Furqan 43-44)

﴿ أَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَـٰهَهُۥ هَوَىٰهُ أَفَأَنتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾ أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَٱلْأَنْعَـٰمِ ۖ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾ ﴾

And: "Already the word has come into effect upon most of them, so they do not believe." (Ya Sin 7)

﴿ لَقَدْ حَقَّ ٱلْقَوْلُ عَلَىٰٓ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾ ﴾

And: "It is all the same to them if you do warn them or do warn them not; they will not believe." (Ya Sin 10)

﴿ وَسَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾ ﴾

Many a heart in this condition is regards all desires, and many a heart is in this state as regards certain desires, like a man who abstains from some things, but if he sees a pretty face he cannot control his eye and heart. Or it may be like a man who cannot control himself in anything having to do with high rank, leadership, and pride. He has no grip to hold himself firm when the occasion appears. It may be like one who cannot control himself in anger, no matter how much he may despise it and recall its faults. Or it may be like a man who cannot control himself when he is able to get a dirham or a dinar, but he covets it as one bereft and disordered, forgetting therein-manly virtue and piety. All of this is because of the rising of the smoke of passion over the heart so that the light of modesty, manly virtue, and faith is extinguished, and he strives to secure what Satan desires.

The third heart is that in which there appears suggestions of passion which summon it to evil. But there follows then a suggestion of faith which summons it to good. the soul with its lusts hastens to the aid of the evil suggestion, the lust grows stronger, and enjoyment and delight seem good. But the intellect hastens to the aid of the good suggestion, repels the idea of the lust, and makes the doing of it appear abominable, attributing it to ignorance and likening it to a brute or a lion in rushing blindly into evil and showing little concern for consequences. The soul then inclines toward the advice of the intellect. Satan in turn attacks the intellect and makes the call of passion louder, saying: "What is this cold narrow aloofness? Why do you abstain from your passions and torment yourself? Do you see any of your contemporaries going contrary to his passions, or giving up his aim? Will you Thus, leave the pleasures of this present world for them to enjoy, and deprive yourself of them until you are avoided, miserable, and worn out, and become the laughing-talk of modern folk? Do you want to attain a higher rank than so-and-so and so-and-so? They have done what you have longed to do and have not abstained. Don't you see the learned man so-and-so? He does not guard against doing this, and if it were evil he would abstain from it." Thus, the soul inclines to Satan and is turned to him. Then the angel attacks Satan and says: "Has Anyone ever perished save he who followed the pleasure of the moment,

forgetting the consequences? will you be contented with a trifling pleasure and forsake the pleasure of the Garden and its blessedness forever? Or do you think that the pain of resisting your lust is too great a burden, but do not think the pain of the Fire grievous? Will you be deceived by men's neglect of themselves, their following their own passions, and their taking sides with Satan, in spite of the fact that the torment of the Fire will not be made easier for you to bear because of the disobedience of another? Now if it were summer and all the people were standing in the sun, but you had a cool house, would you stay with the people, or would you seek shelter for yourself? How could you disagree with men through the fear of the sun's heat and not disagree with them through fear of the Fire?" Thereupon the soul inclines to the saying of the angel.

The heart continues to sway between the two forces, being attracted by each of the two parties, until there overcomes It that which is dominant therein. For if the satanic qualities are predominantly in the heart which we have mentioned, then Satan is victorious and the heart inclines to its own sort among the parties of devils, turning away from the party of Allah and His saints, and taking sides with the party of Satan and its own soldiers. Because of predestination its members have done what causes them to be remote from Allah.

If the angelic characteristics are predominant in the heart it will not give heed to the allurement of Satan, nor his urging the claim of the swiftly passing world, nor his making light of the hereafter. But it inclines to the party of Allah, and its obedience appears in its members in accordance with what has previously been decreed.

"The heart of the believer is between two of the fingers of (Allah) Most Merciful", i.e., between the attraction of these two parties. This is the case with most men; I mean the turning and shifting from one party to another, for perpetual constancy in the party of the angels or that of the devils is rare in both cases. These acts of obedience and of disobedience appear, coming from the storehouses of the unseen into the physical material world, by means of the storehouse of the heart; for it is one of the storehouses of the dominion of the unseen. When these appear they are signs which teach masters of hearts the fact of the predetermined decree. For him who is created for the Garden the means of obedience are made easy, and for him who is created for the fire the means of disobedience are made easy. Evil companions have been empowered over him, and the sayings of Satan have been cast into his heart. For by varieties of sayings he (Satan) deceives the foolish. Examples of these sayings are: "Truly Allah is merciful, so do not worry. Men do not all fear Allah, so do not disagree with them. Life is long, so wait and repent tomorrow." "He makes them promises, and stirs up desires within them, but Satan promises only dilution." (An-Nisa' 120)

﴿ يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا ﴾

He promises them repentance and stirs up within them a desire for forgiveness, but he destroys them, by the permission of Allah, through these

tricks and the like. He opens a man's heart to receive deception, but contracts it against the reception of truth. All of this is because of the Divine decrees of Allah. "Whomsoever Allah wishes to guide, He expands his breast to Islam; but whomsoever He wishes to lead astray, He makes his breast tight and constricted, as though he would mount up into the sky." (Al-An'am 125)

﴿ فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَٰمِ ۖ وَمَن يُرِدْ أَن يُضِلَّهُۥ يَجْعَلْ صَدْرَهُۥ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِى ٱلسَّمَآءِ ۚ ١٢٥ ﴾

"If Allah helps you there is none can overcome you; but if He leaves you in the lurch, who is he that can help you after Him?" (Al Imran 160)

﴿ إِن يَنصُرْكُمُ ٱللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِن يَخْذُلْكُمْ فَمَن ذَا ٱلَّذِى يَنصُرُكُم مِّنۢ بَعْدِهِۦ ۗ ١٦٠ ﴾

He is the One who guides aright and leads astray. He does as He wills and judges as He desires. There is none to avert His judgment, nor is there any who can repel His decree, He has created the Garden and created a people for it, and He engages them in obedience. He has also created the fire and created a people for it, and He engages them in disobedience.

He has taught mankind the sign of the people of the Garden and of the people of the fire. He said: "Surely the righteous are in bliss, and, verily, the wicked are in hell." (Al-Infitar 13-14)

﴿ إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ١٣ وَإِنَّ ٱلْفُجَّارَ لَفِى جَحِيمٍ ١٤ ﴾

Then He said, according to a narration of the Messenger of Allah "Allah's blessing and peace be upon him": "These are in the Garden and I care not, and these are in the fire and I care not." So Allah, the King, the Real, is exalted; "He shall not be questioned concerning what He does, but they shall be questioned." (Al-Anbiya 23)

﴿ لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ٢٣ ﴾

Let us then limit ourselves to this brief amount in mentioning the wonders of the heart, for to survey it completely is not suitable for the science of practical religion. But we have mentioned what is needed in order to know the depth and secrets of the science of practical religion, in order that one may be profited thereby who is not satisfied with things external, nor content to take the shell instead of the kernel, but longs to have a detailed knowledge of the true nature of causes. In what we have mentioned he will find that which, if Allah wills, will both suffice and convince. Allah is Lord of success.

The Book of Wonders of Heart is ended, and to Allah be praise and gratitude. It is followed by the Book of Discipline of Soul and Improvement of Character, Praise be to Allah alone, and may His blessing be upon every chosen servant.

Book two: Self-Discipline and improvement of moral character and remedy of heart diseases

This is the second book of the quarter of destructives

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah Who has managed affairs with His ordinance and justice, and composed creatures and gave them good form, and adorned the form of man with making him stand straight, and giving him good estimate, causing him to be proportionate in shape and size, and referred the matter of improving character to the effort of man, and urged him to improve his character by frightening and warning him (of His punishment), and made it easy on the private among His servants to improve theirs by granting them help and success, and favored them with making easy its difficulty and complexity for them. Allah's blessing and peace be upon Muhammad, the slave and Messenger of Allah, His beloved and well chosen, the bearer of His glad tidings and warnings, on whom the lights of Prophethood were visible, and from his visions and glad news the reality of the true nature of things seemed evident. Blessing and peace be also upon his family and companions, who purified the surface of Islam from the darkness and dimness of infidelity, and obliterated falsehood whose filth never touched them.

To go further: the good character is the quality of the chief and master of the Messengers, and the best conduct of the sincere lovers of truth. it represents, with certainty, half of religion, and the fruit of the efforts of god-fearing, and discipline of worshippers. On the contrary, the bad manners are the deadly poisons, abrogating destructive, disgracing shames, evident vices, and the wicked things that draw one far from (the mercy of) the Lord of the worlds, and rather bring him into the way of devils. They are the doors that are opened to the blazing fire of Allah Almighty, which burn hearts, whereas the good manners are the doors that are opened from the heart to the pleasures and delights of the Garden and the neighbourhood of (Allah) Most Gracious.

Of a surety, wicked manners are the diseases of hearts and ailments of souls. But they differ from the ordinary diseases that do not go beyond the living body in that they transcend to the eternal life (of the spirit). If the physicians care about setting laws of remedy for bodily diseases, that do not go beyond the life of this world, it should be preferable to set laws of treatment of the heart diseases that transcend to the eternal life. However, it is incumbent upon every man of sound mind to learn this sort of medicine, for all hearts could hardly be free from diseases and if they were to be neglected, they would accumulate and become too strong to remedy. For this reason, one needs to have knowledge of their sources and causes, and exert his greatest effort to remedy and reform them. Treating them is intended by the statement of Allah Almighty: "He has succeeded who

purifies it", (Ash-Shams 9)

﴿ قَدْ أَفْلَحَ مَن زَكَّىٰهَا ﴿٩﴾ ﴾

Whereas neglecting them is intended by the statement of Allah Almighty: "And he has failed who instills it [with corruption]." (Ash-Shams 10)

﴿ وَقَدْ خَابَ مَن دَسَّىٰهَا ﴿١٠﴾ ﴾

In that book, we are going to refer to some of heart diseases and the way of treating them, but briefly and with no minute details, for the details shall be brought along the remaining books of that quarter. Our purpose is to have a general overview of the improvement of character, and paving the way for treating them, taking from the treatment of the body an example to make it more understandable and perceptible. This matter shall be clarified by exposing first the merit of good character; exposing the true nature of the good character; exposing the changeability of character by discipline; exposing the means of attaining good character; exposing the ways by which the means to improve character and discipline souls are known; exposing the signs by which the heart disease is known; exposing the ways by which a man knows his own defects; exposing evidences from tradition that the way of treating heart diseases is to leave desires; the signs of good character; exposing the way to discipline children during their early childhood; and exposing the conditions of discipline and commencements of self-mortification. Those are eleven chapters to be included in this book, Allah willing.

CHAPTER ONE:
MERIT OF GOOD CHARACTER; AND DEMERIT OF BAD CHARACTER

Prophetic Narrations

Allah Almighty said addressing His Prophet "Peace be upon him" out of praising him and showing his favour upon him: "And you (stand) on an exalted standard of character." (Al-Qalam 4)

﴿ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾ ﴾

It is narrated on the authority of A'ishah "Allah be pleased with her" that she said: "The character of the Messenger of Allah "Allah's blessing and peace be upon him" was taken from the Qur'an." (This narration is reported by Muslim). It is narrated that a man asked the Messenger of Allah "Allah's blessing and peace be upon him" about the good character, thereupon he recited the statement of Allah Almighty: "Hold to forgiveness; command what is right; but turn away from the ignorant." (Al-A'raf 199)

﴿ خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾ ﴾

Then he said: "It is to keep good relation with such as severs relation from you, to give such as withholds from you, and to forgive such as wrongs you." (This narration is reported by Ibn Mardawaih on the authority of Jabir). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "I

have been sent (as a Prophet) in order to perfect the noble manners." (This narration is reported by Al-Hakim, Ahmad and Al-Baihaqi on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" also said: "The heaviest thing to be put in the scale of balance (on the Day of Judgement) will be a good character." (This narration is reported by Abu Dawud on the authority of Abu Ad-Darda').

It is narrated that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" in front of him and said: "O Messenger of Allah! What is religion?" He said: "It is to have good character." He came to him on his right side and said: "O Messenger of Allah! What is religion?" He said: "It is to have good character." He came to him for the third time on his left side and said: "O Messenger of Allah! What is religion?" He said: "It is to have good character." Then, he came to him from behind his back and said: "O Messenger of Allah! What is religion?" He turned his face to him and said: "Do you not understand? It is not to grow angry." (This narration is reported by Al-Marwazi on the authority of Abu Al-Ala' Ibn Ash-Shikhkhir).

The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "O Messenger of Allah! What is the bad omen?" he said: "It is the bad character." (This narration is reported by Ahmad on the authority of A'ishah). A man said to the Messenger of Allah "Allah's blessing and peace be upon him": "Advise me!" he said: "Fear Allah wherever you are." He said: "Give me more." He said: "Make the good deed follow the evil deed so that it would erase it." He said: "Give me more." He said: "Deal with the people depending upon good character." (This narration is reported by At-Tirmidhi on the authority of Abu Dharr).

The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Which deed is the best?" he said: "To have good character." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Allah does not make good the character and appearance of a man to let him to the fire (of Hell) to devour." According to Al-Fudail, it was said to the,: "So and so of women stands for prayer at night and observes fast during the day, but she is of bad character, and she causes harm to her neighbours with her tongue." On that he said: "She has no good; and she will be among the denizens of the fire (of Hell)." According to Abu Ad-Darda' "Allah be pleased with him": I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The first thing to be placed in the scale of balance (on the Day of Judgement) will be the good character and generosity. When Allah Almighty created faith it said: "O Allah! Give me power." He strengthened it with good character and generosity. When Allah created disbelief it said: "O Allah! Give me power." He strengthened it with bad character and stinginess."

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Verily, Allah has chosen that religion for His Own Self; and your religion is good only through the good character and generosity. So, adorn your religion with them." (This narration is reported by Ad-Daraqatni and Al-Khara'iti on the

authority of Abu Sa'id). The Messenger of Allah "Allah's blessing and peace be upon him" said: "The good character represents the greatest of Allah's manners." (This narration is reported by At-Tabarani on the authority of Ammar Ibn Yasir). It was said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Who among the believers has the best faith?" he said: "Who has the best character." (This narration is reported by Abu Dawud, An-Nasa'i, At-Tirmidhi and Al-Hakim on the authority of Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "You never satisfy the people with your property, but at least satisfy them with your joyfulness and good character." (This narration is reported by Al-Bazzar, Abu Ya'li and At-Tabarani on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The bad character spoils the deed just as vinegar spoils honey." (This narration is reported by Ibn Hibban on the authority of Abu Hurairah; and Al-Baihaqi on the authority of Ibn Abbas and Abu Hurairah). It is narrated on the authority of Jarir Ibn Abdullah "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has made your good appearance, so, make your good character." (This narration is reported by Al-Khara'iti). It is narrated on the authority of Al-Bara' Ibn Azib "Allah be pleased with him" that he said: "The Messenger of Allah "Allah's blessing and peace be upon him" was the best of people in character and appearance." (This narration is reported by Al-Khara'iti).

It is further narrated on the authority of Abu Mas'ud Al-Badri "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to say in his supplication: "O Allah! As You have made my good appearance, make my good character." (This narration is reported by Al-Khara'iti; and Ahmad on the authority of A'ishah). It is narrated on the authority of Ibn Umar "Allah be pleased with them" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate so much saying: "O Allah! I ask You to provide me with good health and wellbeing and good character." (This narration is reported by Al-Khara'iti). It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The believer's religion represents his honour, his good character represents his ancestry, and his gallantry represents his mind." (This narration is reported by Ibn Hibban, Al-Hakim and Al-Baihaqi).

It is narrated on the authority of Usamah Ibn Sharik "Allah be pleased with him" that he said: I was present when the desert Arabs asked the Messenger of Allah "Allah's blessing and peace be upon him" saying: "What is the best to be given to a man?" He said: "The good character." (This narration is reported by Ibn Majah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The dearest one to Allah Almighty who will have the closest seat to me on the Day of Judgement is the one who has the best manners among you." (This narration is reported by At-Tabarani on the authority of Abu Hurairah). It is narrated on the authority of Ibn Abbas "Allah be pleased with them" that he

said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three characteristics, which if one has not, or at least one of them, his deeds will be fruitless: fear of Allah that prevents him from committing sins therewith he disobeys Allah, forbearance therewith to hold back the weak-minded, and good character therewith he lives among the people." (This narration is reported by Al-Khara'iti; and At-Tabarani on the authority of Umm Salamah).

The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate Allah in the beginning of his prayer saying: "O Allah! Guide me to the best of characters, for none could guide to the best of them but You; and keep me away from the worst of characters, for none could keep me away from the worst of them but You." (This narration is reported by Muslim on the authority of Ali). It is narrated on the authority of Anas "Allah be pleased with him" that he said: While we were with the Messenger of Allah "Allah's blessing and peace be upon him" one day he said: "Verily, the good character dissolves sin just as sun dissolves ice." (This narration is reported by Al-Khara'iti; and At-Tabarani and Al-Baihaqi on the authority of Ibn Abbas and Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The good character is out of one's happiness." (This narration is reported by Al-Khara'iti and Al-Baihaqi on the authority of Jabir). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The good character is out of one's good fortune." (This narration is reported by Al-Khara'iti on the authority of Ali). The Messenger of Allah "Allah's blessing and peace be upon him" said to Abu Dharr "Allah be pleased with him": "O Abu Dharr! No mind is better than to dispose of (the affairs), and no family status is better than the good character." (This narration is reported by both Ibn Majah and Ibn Hibban on the authority of Abu Dharr).

It is narrated on the authority of Anas "Allah be pleased with him" that he said: Umm Habibah "Allah be pleased with her" said to the Messenger of Allah "Allah's blessing and peace be upon him": "Tell me about a woman who has two husbands in the world and they die and both are admitted to the Garden: to whom should she be in the hereafter?" he said: "To the one of the better character in her sight in the world. O Umm Habibah! The good character has taken away all the good of the world and the hereafter." (This narration is reported by Al-Bazzar, At-Tabarani and Al-Khara'iti). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Indeed, the Muslim who does deeds correctly attains the rank of the fasting person who stands at night for prayer (or the rank of the thirsty person during the scorching heat of noon, according to another version) by virtue of his good character and noble standing." (This narration is reported by Ahmad on the authority of Abdullah Ibn Amr, and the other version on the authority of Abu Hurairah). It is narrated on the authority of Abd-Ar-Rahman Ibn Samurah "Allah be pleased with him" that he said: We were sitting with the Messenger of Allah "Allah's blessing and peace

be upon him" when he said: "Yesterday, I saw (in a dream) an amazing thing. I saw a man from my nation kneeling , and there was a screen between him and Allah Almighty. Then, his good character came and admitted him to Allah Almighty." (This narration is reported by Al-Khara'iti).

It is narrated on the authority of Anas "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, one might attain by virtue of his good character the great ranks in the hereafter and the noble positions (given to the honoured people) no matter weak he might be in worship." (This narration is reported by Al-Khara'iti and At-Tabarani on the authority of Anas).

It is narrated on the authority of Sa'd Ibn Abu Waqqas "Allah be pleased with him" that he said: Umar Ibn Al-Khattab "Allah be pleased with him" asked the permission of The Messenger of Allah "Allah's blessing and peace be upon him" to see him while some Quraishi women were sitting with him, talking to him, asking him for more expenses, and raising their voices (above the voice of Allah's Apostle). When Umar asked for the permission to enter, the women quickly went behind the curtain. The Messenger of Allah "Allah's blessing and peace be upon him" allowed him to enter. Umar came in while The Messenger of Allah "Allah's blessing and peace be upon him" was smiling.

Umar said: "O Allah's Apostle! May Allah always keep you smiling." The Prophet "Allah's blessing and peace be upon him" said: "I was astonished at these women who have been here. as soon as they had heard your voice, they quickly went behind the curtain." Umar said: "O Allah's Apostle! You have more right to be feared by them than I." Then Umar addressed the women saying: "O enemies of yourselves! Do you fear me more than you fear The Messenger of Allah "Allah's blessing and peace be upon him"?" They said: "Yes, for you are harsher and sterner than Allah's Apostle "Allah's blessing and peace be upon him"." Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Ibn Al-Khattab! By Him, in Whose Hands my life is! Never does Satan find you going on a way, but that he takes another way other than yours." (This narration is reported by both sheikhs).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "No doubt, the bad character is unpardonable sin; and the distrust (of people) is a foul-smelling sin." (This narration is reported by At-Tabarani on the authority of A'ishah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Verily, a servant might fall down, because of his bad character, until he reaches the lowest bottom of the fire of Hell." (This narration is reported by Al-Khara'iti and At-Tabarani on the authority of Anas).

Traditions And Sayings

The son of Luqman the Wise said to his father: "O my father! Which characteristic is the best that a man should have?" he said: "Faith." He said: "But in case they should be two?" he said: "Faith and property." He said: "In case they

should be three?" he said: "Faith, property and modesty." He said: "In case they should be four?" he said: "Faith, property, modesty and good character." He said: "In case they should be five?" he said: "Faith, property, modesty, good character and generosity." He said: "In case they should be six?" on that he said: "O my son! If he combines those five characteristics he will be pious and pure, a devotee of Allah, and far removed from Satan."

According to Al-Hassan: "He, who has bad character will have tormented himself." According to Anas "Allah be pleased with him": "A man might attain, by virtue of his good character, the highest rank in the Garden regardless of his weak worship; and a man might fall down to the lowest bottom of the fire of Hell because of his bad character, regardless of his much worship." According to Yahya Ibn Mu'adh: "There lies in the good character the abundance of sustenance." According to Wahb Ibn Munabbih: "The example of the one of bad character is like a broken pot which could neither be repaired nor be returned to clay." According to Al-Fudail: "It is better for me to have a wicked companion of good character than to have a worshipping companion of bad character."

Once, a man of bad character accompanied Ibn Al-Mubarak on journey, and he endured from him and at the same time dealt with him kindly. When he left him he wept for him. Being asked about that he said: "I have wept out of pity and kindness towards him. It is true that I have left him, his bad character still remains with him and has not left him." According to Al-Junaid: "Four things raise man up to the highest degree, regardless of his little work and knowledge: forbearance, humbleness, generosity and good character; and this is the perfect faith." According to Al-Kinani: "Sufism makes one of good character. Thus, he whose character is better than yours is more Sufi than you." According to Umar "Allah be pleased with him": "Mix with the people depending upon your good manners, and leave them with deeds."

According to Yahya Ibn Mu'adh: "The bad character is a sin with which much good deeds would not avail; and the good character is a good deed with which much sins would cause no harm." Ibn Abbas "Allah be pleased with them" was asked about honour, thereupon he said: "It is what Allah Almighty has exposed in His Holy Book: "Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full Knowledge and is well-acquainted (with all things)." (Al-Hujurat 13)

﴿ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴾

He was further asked about family status, thereupon he said: "He who has the best character among you is of the best family status among you."

He further said: "Every structure should have a foundation, and the foundation of Islam is the good character." According to Ata': "None among those who has risen high (above others) has become so except by virtue of the good character, and none has attained the perfection therein except the chosen one, (i.e. the Messenger of Allah "Allah's blessing and peace be upon him"). Thus, those among the creatures who are the nearest to Allah Almighty are the

followers of his traces with their good character."

CHAPTER TWO

EXPOSITION OF REAL NATURE OF GOOD AND BAD CHARACTER

It should be known that although the people talked much about the reality of the good character and made attempts to define it, they in fact did not mention its true nature in so much as they mentioned its fruits, which they did not also encompass. Each of them mentioned of its fruits what occurred to his mind, but they did not care about mentioning its definition and true nature, and all of its fruits in minute details. Al-Hassan, for instance, said: "The good character comprises cheerfulness, openhandedness and holding back harm." Al-Wasiti said: "It is not to fall in dispute (with anyone) due to his great knowledge of Allah Almighty." Shah Al-Karmani said: "It is to hold back harm and bear food supplies." According to another one: "It is that one should be close to the people and strange among them." According to Al-Wasiti once again: "It is to please the creatures at both times of ease and adversity." According to Abu Uthman: "It is to be satisfied and well-pleased with Allah Almighty."

When Sahl At-Tastari was asked about the good character he said: "At least it is to stick to endurance, not to expect for reward, to show mercy towards the wrongdoer, ask for forgiveness for him and sympathize for him." Once again he said: "It is to have no distrust of the Real about sustenance, and rather to have confidence of Him, and admit the fact that He is going to fulfill what He has ensured which causes him to obey Him, and not to disobey Him in all affairs, in what is between both as well as in what is between him and the people." Ali "Allah be pleased with him" said: "Three qualities constitute the good character: to avoid what is forbidden, to seek after what is lawful, and to be openhanded with one's dependents." According to Al-Hussain Ibn Mansur: "It is not to be affected by the desertion of the people after you have known the truth." according to Abu Sa'id Al-Kharraz: "It is to be concerned only with Allah Almighty."

Those and many sayings alike refer to the fruits of the good character and not to its true nature. Moreover, all of those do not encompass all of its fruits. But even, to uncover the reality is preferable to transmit the different sayings.

Let's say that both words of character and appearance are concomitant in usage. It is said that so and so is of good character and appearance, i.e. both his internal and external are good. The appearance is intended to mean the external image, whereas the character the internal image. Man is composed of a concrete body to be visible by the eye, and a soul and a spirit to be perceived by insight. Each of those has an image, which might be either beautiful or ugly. The soul that is perceived by insight is of more importance than the body that is visible by the eye. This is why Allah Almighty gave it a great estimate when he ascribed it to Himself as shown from His statement: "Behold! your Lord said to the angels: "I am about to create man, from sounding clay, from mud moulded into

shape; When I have fashioned him (in due proportion) and breathed into him of My spirit, fall you down in obeisance unto him." (Al-Hijr 28-29)

﴿ وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى خَٰلِقٌۢ بَشَرًا مِّن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٨﴾ فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ﴿٢٩﴾ ﴾

In this he alerted that the body is ascribed to clay, whereas the spirit to the Lord of the worlds.

Both spirit and soul are synonyms here. The character then is a quality well established in the soul from which all acts and behaviours issue easily with no need of reasoning or reflection. If such quality is set in a way that from which beautiful acts issue that is accepted by law and reason, it is named the good character; and if it is set in a way that from which bad acts issue, it is named bad character. However, we describe it as being well established in the soul for if one gave money out of his property in a few cases in order to serve an accidental need, he would not be described as generous unless the characteristic of generosity is affirmed to him. The condition of easy issuance of acts with no need of reasoning or reflection is necessary here, for he who forces himself to give money out of his property, or he who exerts a great effort to have control over himself when he becomes angry could not be ascribed to generosity or forbearance.

There are then four things to be observed here: the first pertains to the beautiful and ugly act; and second pertains to the power to do them; the third is to have knowledge about them; and the fourth is the quality therewith the soul inclines to any of both sides, and it is made easy for it to do either the good or the bad act.

The character is not the act itself. How many a man who is generous, but he does not give money either because of lack of property or of another impediment; and how many a man who is niggard although he gives money either because of a particular motive or out of showing off to be seen of men. It is also not the power, because it is the same to ascribe the power to giving or withholding. Everyone is created by nature with the power either to give or to withhold, which does not require the quality of generosity or the quality of niggardliness. It is not the knowledge, since knowledge pertains to both the beautiful and ugly alike. Thus, it applies only to the fourth meaning, i.e. the quality with which the soul is prepared in a way that from which either giving or withholding should issue.

The character then is the quality and internal image of the soul. As well as the external appearance is not perfectly good only by the beautiful eyes on the exclusion of the beautiful nose, mouth and cheeks, but all the external features should be beautiful in order for the good appearance to be perfect, four principles should be beautiful in the internal image in order for the good character to be perfect. Once those four become straight, upright and proportionate the good character shall be achieved. They are the power of

knowledge, the power of anger, the power of appetence, and the power of making proportionate those three powers.

The power of knowledge should be correct and good in a way that enables it to perceive with ease the difference between the true and false of statements, beliefs, the beautiful and ugly of acts if this power is valid, its fruit will be wisdom, which is the fountainhead of good character. It is the wisdom about which Allah Almighty says: "He grants wisdom to whom He pleases; and he to whom wisdom is granted receives indeed a benefit overflowing; but none will grasp the Message but men of understanding." (Al-Baqarah 269)

﴿ وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴾

The power of anger is good when it grows and shrinks in accordance to wisdom. Similarly, the power of appetence is correct and good when it becomes at the disposal of wisdom, i.e. at the disposal of mind and religious law.

The power of justice is to adjust both anger and appetence to come under the disposal of mind and religious law. The example of mind is like the consultant advisor; and the power of justice is like an executive power, and it undertakes to implement the mind's orders and instructions. The anger is that on which the order is implemented; and its example is like a hunting dog which needs to be trained in order for its setting off and stoppage are subject to the disposal of mind and not in accordance to the self-agitation. The example of appetence is like the horse that is ridden in order to chase a game: sometimes it is trained and well mannered and sometimes it is rebellious. Whoever has all of those qualities moderate and proportionate, his character is absolutely good; and whoever has some of those qualities moderate his character is good in relation to those on the exclusion of the others, just like him who has some parts of his face good-looking on the exclusion of the others. The good moderate power of anger is called courage, whereas the good moderate power of appetence is called chastity.

If the power of anger exceeds the due bounds it is called recklessness; and if it weakens and decreases from the due limit, it is called cowardice and half-heartedness. Likewise, if the power of appetence exceeds the due bounds, it is called greediness; and if it weakens and decreases from the due limits, it is called lifelessness.

The praiseworthy is the moderate which is meritorious virtue, whereas both extremes are blameworthy vices. Justice itself has no extremes of increase or decrease: it has but one opposite, i.e. injustice.

When wisdom is overused particularly for evil purposes, it is called cunning and sneakiness, and silliness in case it is short, and it is the moderate only that is worthy of the name of wisdom.

The foundations of manners are four: wisdom, courage, justice and chastity. Wisdom is intended to mean a state of mind therewith to distinguish right from wrong in all optional and voluntary acts. Justice is intended to mean a state of mind and power that adjusts both anger and appetence, and subjugates their activity and stoppage to the requirements of wisdom. Courage is intended to

mean that the power of anger is, in its advance and retraction, subject to the mind. Chastity is intended to mean that the power of appetence is disciplined in accordance with the requirements of mind and religious law.

From the moderateness of those four foundations there issue the beautiful and good manners:

The moderate power of mind brings about common sense, sound mind, penetrating opinion, right suspicion, and making sense to the minute and fine details of work, and the hidden diseases of souls. But excess in it brings about cunning, craftiness, deception and sneakiness. Indulgence in it brings about silliness, folly, naïvety and madness. Naïvety is intended to mean inexperience in matters, but with sound imagination: a man might be naive about something apart from another. The difference between folly and madness is that a foolish might be right in purpose even though wrong in conduct, due to his shortage of judgment while following the way that enables him to achieve his purpose. The mad's preferences are unsuccessful, which leads to his failure.

The manner of courage brings about generosity, relief, gallantry, self-submission, forbearance, endurance, steadfastness, control of anger, reverence, lovability, etc. all of those manners are praiseworthy. Excess in it, i.e. recklessness brings about pigheadedness, profligacy, burst with anger and loss of temper, arrogance and conceit. Indulgence in it brings about mortification, humiliation, fright, baseness, subjection, and refraining from getting right.

The manner of chastity brings about openhandedness, modesty, patience, tolerance, satisfaction, piety, kindness, helpfulness, gaiety, and non-covetousness. Excess or indulgence in it brings about tightfistedness, greediness, rudeness, cunning, extravagance, parsimony, showing off, depravity, debauchery, jest, flattery, envy, schadenfreude, self-humiliation before the wealthy, and scorn of the poor, etc.

These four virtues then constitute the fountainhead of all good manners, i.e. wisdom, courage, justice and chastity; and the other virtues act as their shooting branches.

None but the Messenger of Allah "Allah's blessing and peace be upon him" has ever attained the perfect moderateness of those four virtues, and after him the people are of different degrees in closeness to and remoteness from him. The more one becomes close to him in those good manners, the more he draws near to Allah Almighty in proportion to his being close to the Messenger of Allah "Allah's blessing and peace be upon him". If one combines (as much as he could of) those manners, he deserves to be among the people an obeyed angel, whom they all refer to and emulate in all of their behaviours and conduct. On the contrary, whoever leaves all of those manners and rather is described with their opposites, deserves to be removed from among the nation, for he has become close to Satan, the accursed and despised, and it is for this that he should be kept away, just as the former has become close to the angel that is near Allah, and it is for this that he should be emulated, and to him people should draw near. Of a surety, the Messenger of Allah "Allah's blessing and peace be upon him" was sent

only to make perfect the noble manners as he himself said.

In description of the faithful believers, the Holy Qur'an refers to those manners. Allah Almighty says: "Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: such are the sincere ones." (Al-Hujurat 15)

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمْ يَرْتَابُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴿١٥﴾ ﴾

Faith in Allah and His Messenger with no doubt is the power of certainty, which is the fruit of mind, and the utmost of wisdom. Striving with property is the openhandedness that refers to the adjustment of the power of appetence. Striving with soul and life is courage which refers to the use of the power of anger in accordance with the prerequisites of mind and the due limit of moderation. Allah Almighty described the companions "Allah be pleased with them" saying: "and those who are with him (the Prophet) are strong against Unbelievers, (but) compassionate amongst each other" (Al-Fath 29)

﴿ مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ﴿٢٩﴾ ﴾

In reference to the fact that strength should be used when it is needed, and compassion should be used when it is needed. Perfection does not lie in absolute strictness or compassion.

This is an exposition of the concept of character, its goodness and badness, its pillars, fruits and branches.

CHAPTER THREE

EXPOSITION OF CHANGEABILITY OF MANNERS BY WAY OF DISCIPLINE

It should be known that the idle among men regards self-mortification and discipline hard upon himself, and feels it difficult to engage in justifying himself and improving his manners. He does not admit that this is due to his indulgence, shortage and wickedness in so much as it is due to his claim that manners are unchangeable since disposition remains constantly fixed.

He supports his claim with two proofs: the first is that the character represents the internal image as well as the appearance the external image, and just as the external appearance is unchangeable, for the short could not make himself tall, nor could the tall make himself short, nor could the ugly make beautiful his features, so is the case of the internal ugliness. The other is that they say that 'the good character suppresses both appetence and anger, and we have experienced it through a long mortification, and have come to know that it is subject to the temper and disposition, and Thus, it never leaves man, who spends his time in vain if he engages in attempt to get rid of it. The point is to divert the heart from concern with the transitory fortunes of this present world'.

In reply to that, let's say that if manners are unchangeable, of no avail then

will be all advices, recommendations and preachings, and of no significance will be the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Make good your manners." How should we reject the changeability of human character given that the conduct of a beast is changeable? The falcon, for instance, is susceptible to turn from wildness to domestication, the dog from greediness to self-discipline and abstinence, and the horse from rebellion to obedience and submission. If this is not to change the character, what should it be?

To unveil the abstruseness, let's say that things are divided into those in which mankind has no way to choose or put in different order, like the sky, stars and planets, the internal and external members of the body, and the parts of animals. In brief, this applies to all perfect things from whose existence and perfection it have been finished. the other sort of things are those that exist with shortage and are susceptible to change into perfection, once the necessary conditions are fulfilled. The condition might be related with the choice of mankind. Although the kernel is not an apple not a date-palm, it is created in a way that enables it to turn into a date-palm once it is planted, but by no means should it become an apple. Henceforth, based upon the case of the kernel that is, by virtue of choice, susceptible to some states on the exclusion of others, if we like to suppress and overpower both appetence and anger absolutely, in order to become completely ineffective, of a surety, we would fail. But if we like to make them obedient and submissive by way of discipline and mortification, we would succeed to do so. It is with this that we have been commanded, and it is the means and way of salvation that shall convey us to the Presence of Allah Almighty.

It is true that dispositions are different: some are quick in response to change and others are slow. There are two reasons for that difference. The first is the power and duration of instinct. The powers of appetence, anger and arrogance exist in man, but from among them, the power of appetence is the most difficult and disobedient to change. It is the oldest. It is created within the child once he becomes a baby, and in his seventh year the anger might be created within him, and some time later, the power of discernment is created.

The other is that a particular manner might be confirmed by acting upon it so much, and being subject to its requirements, and having the faith that it is good and satisfactory. Mankind are divided into four types in this connection: the first is the naive who could not distinguish true from false, beautiful from ugly: but he remains on his innate nature on which he was created, void of any acquired beliefs or opinions, and his appetence is not mature by seeking after pleasures. Such is responsive to remedy. He needs only a tutor and a guide, and a self-motive that leads him to strive with the result that his character would be improved as soon as possible. The second is he who knows the ugliness of the ugly, but he has not got accustomed to do good. His evil act has been made alluring to him, and Thus, he does it in obedience to his appetence, and refraining from his sound opinion because he is possessed by appetence. But he knows he

is indulgent in his deed. His case is more difficult than the former, for he has to exert a double effort. First, he has to get rid of the evil and wickedness he has been accustomed to, and then to plant within himself the quality of getting accustomed to do good. But he is susceptible to self-discipline if he takes it seriously and decisively. The third is to believe that the bad manners is binding nice-to-see and true and beautiful, on which he has been brought up. The treatment of such is almost impossible, and his righteousness is unexpected save very rarely, due to the multiple ways leading to misguidance. The fourth is that although he has been brought up to wicked opinion upon which he acts, he sees it virtuous to make much of evil of which he is proud before others, thinking that thereby his rank is high. Such is the most difficult level. From amongst those, the first is only ignorant; and the second is ignorant and misguided; and the third is ignorant, misguided and dissolute; and the fourth is ignorant, misguided, dissolute and evil.

As for their second proof, i.e. their claim that as long as man is living, he could not leave anger, appetence, love for world and the other vices. But it is false. Some people who committed such falsity had the impression that the purpose of self-mortification is to absolutely suppress anger and appetence, and exterminate them; and how far! Appetence was created for a particular benefit and it is necessary for the sound disposition. If the appetite for food discontinues man will be ruined; and if the appetite for sexual relation is absent, there will be no propagation. If the power of anger does not exist, man will not be able to defend himself against his destructives, and Thus, he will be given to destruction.

As the origin of appetence remains, one will be in the habit of love for money to enable him fulfill such appetence, after which he might refrain from money. What is required is not to remove that entirely in so much as it is to adjust it to be moderate, i.e. to be in the middle between excess and indulgence. What is required in the quality of anger is the good zeal, which draws one far from both recklessness and cowardice. In brief, it should be a power in itself and at the same time be subject with its power to the requirements of mind (and religious law). This is why Allah Almighty says: "and those who are with him (the Prophet) are strong against Unbelievers, (but) compassionate amongst each other" (Al-Fath 29)

﴿ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ﴾

In reference to the fact that strength should be used when it is needed, and compassion should be used when it is needed. Of a surety, strength springs from anger, and were anger to be idle, there will be no Jihad.

How should they intend to remove both anger and appetence absolutely, given that the Prophets and Messengers "Peace be upon them" were not free from those? The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am but a human being and I grow angry (when my anger is provoked) just as human beings grow angry." (This narration is reported by Muslim on the

authority of Anas). (It is narrated by both sheikhs on the authority of Abdullah Ibn Az-Zubair that he said about the Prophet): "If somebody spoke in front of him with what he disliked, he would grow angry so much that the colour of his cheeks would turn red, but he never said but the truth, and by no means did anger keep him from the truth." Allah Almighty says in description of the righteous: "who restrain anger, and pardon (all) men" (Al Imran 134)

﴿ وَٱلْكَـٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ﴾

And does not tell that they have no anger at all.

In this way, both anger and appetence are to be adjusted to be moderate in a way that none of them should overpower the mind : on the contrary, it is the mind that should adjust them, and might possibly overpower them; and this is what is intended by change of character. Appetence might possess a man so forcefully that his mind would have no power to avert it, and Thus, he dares to commit shameful deeds. But through self-discipline, it might be reduced to the limit of moderateness; and it is possible, as certainly attested from experience and observation. That the moderate and not one of both extremes in all manners is required is confirmed by the fact that openhandedness, that is praiseworthy under religious law, lies in the middle between both extremes of profligacy and parsimony. Allah Almighty praises it many times as shown from His statement: "Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes)." (Al-Furqan 67)

﴿ وَٱلَّذِينَ إِذَآ أَنفَقُوا۟ لَمْ يُسْرِفُوا۟ وَلَمْ يَقْتُرُوا۟ وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ﴾

He Almighty further says: "Make not your hand tied (like a niggard's) to your neck, nor stretch it forth to its utmost reach, so that you become blameworthy and destitute." (Al-Isra' 29)

﴿ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴾

The same is true of the appetite for food, that should be moderate, and this places it in between greediness and prevention. In confirmation of that, Allah Almighty says: "eat and drink: but waste not by excess, for Allah loves not the wasters." (Al-A'raf 31)

﴿ وَكُلُوا۟ وَٱشْرَبُوا۟ وَلَا تُسْرِفُوٓا۟ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴾

He says about anger: "and those who are with him (the Prophet) are strong against Unbelievers, (but) compassionate amongst each other" (Al-Fath 29)

﴿ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The moderate is the best in all matters." (This narration is reported by Al-Baihaqi on the authority of Mutarrif Ibn Abdullah).

There is a great mystery that lies behind this fact. Happiness lies in the heart's soundness and freedom from the accidental causes of this present world. Allah Almighty says: "But only he (will prosper) that brings to Allah a sound heart."

(Ash-Shu'ara 89)

﴿ إِلَّا مَنْ أَتَى ٱللَّهَ بِقَلْبٍ سَلِيمٍ ﴾

Both niggardliness and extravagance are among the accidental causes of this present world. It is requisite for the heart to be safe from both, i.e. not to be devoted to the money, nor be eager to spend or withhold it. The perfect heart is that which is safe from both. But as this is not possible in this present world, we seek after what is close to it, i.e. the moderate that is far from both extremes. The tepid is neither hot nor cool, but it is in the middle between them; and Thus, it is close to be safe from both. The same is true of openhandedness that lies in between extravagance and niggardliness, courage that lies in between cowardice and recklessness, and chastity that lies between greediness and prevention, etc. both extremes of all matters are blameworthy.

That is what is required; and it is possible. It is true that the man who guides a novice should deface in his sight anger and criticize withholding of money wholly, and give him no concession about anything of that, for in this case the novice will depend upon the least amount in which concession is given to take excuse to stick to niggardliness and anger. If he intends the origin and it is not made easy for him but to be close to it, i.e. to be moderate, the right is that he should intend to remove the origin in order for the intended amount to be made easy for him. This secret should not be unveiled for the novice, for by which the foolish is deceived, thinking that his anger and niggardliness are true.

CHAPTER FOUR

EXPOSITION OF WAY OF ATTAINING GOOD CHARACTER

You have known that the good character refers in the end to the moderate power of mind and perfect of wisdom, as well as to the moderate powers of anger and appetence, and their being obedient to mind and subject to religious law. Such moderateness is attained by virtue of one of two ways: the first is existence by nature and perfection by disposition, in the sense that man is created with perfect mind and good character, as being guarded against the overwhelming power of both appetence and anger, which are created moderate and obedient to mind and subject to religious law. Such a man becomes educated with no need to be educated, polite with no need to be disciplined, like Jesus, son of Mary and Yahya, son of Zakariyya, and all the Prophets and Messengers "Peace be upon them". But there are things that should be attained by way of acquisition. A child might be created as true and openhanded, and he might be created on the contrary of that, and he acquires those good qualities by getting accustomed to them and mixing with those who behave in accordance with them, or attains them through learning.

The other way is to acquire those good manners by way of self-mortification and discipline, i.e. to force oneself to do the deeds required by a certain character. If one, for instance, likes to acquire the quality of generosity, he should force himself to do all things a generous man does, pertinent to giving money. He

should press himself upon doing it, and mortify himself to do it regularly until he gets accustomed to do it fluently by nature. Thus, he becomes generous. The same is true of him who likes to acquire the quality of humbleness, and he is arrogant: he should do all things the humble do for a long time during which he has to force himself with mortification and striving until he gets accustomed to do it fluently by nature. All good manners praiseworthy under religious law might be acquired through that way. The end he should seek to achieve is to get pleasure of the act he is doing. The innate openhanded is him who gets pleasure of giving money, unlike him who does so unwillingly; and the humble by nature is him who gets pleasure of behaving humbly towards others, and so on.

Indeed, the religious manners will not become deep-rooted in the soul unless one gets accustomed to do all good deeds and leave all evil deeds, and does so regularly as the one who has longing for beautiful deeds and gets pleasure thereof, and aversion towards the ugly acts and is pained thereby. This is confirmed by the statement of the Messenger of Allah "Allah's blessing and peace be upon him" who said: "The pleasure of my eye has been made in prayer." (This narration is reported by An-Nasa'i on the authority of Anas).

When doing the acts of worship and avoiding what is forbidden is done under compulsion, it is imperfection, and by no means could happiness be attained thereby. It is true that to strive oneself to do it regularly is good, but this applies to avoiding (what is forbidden) and not to doing (the acts of worship) that should be done willingly. This is the significance of the statement of Allah Almighty: "Nay, seek (Allah's) help with patient perseverance and prayer: it is indeed hard, except to those who bring a lowly spirit."(Al-Baqarah 45)

﴿ وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ ﴿٤٥﴾ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Worship Allah with satisfaction; and if you could not do, (you should know) that much good lies in your patience on doing what you dislike." (This narration is reported by At-Tabarani).

Furthermore, the happiness that lies in getting pleasure of obedience and feeling aversion towards disobedience should not apply to one time on the exclusion of another: on the contrary, it should apply to all times along the lifetime of men. The more the life is longer, the more the virtue becomes deep-rooted and closer to perfection. When the Messenger of Allah "Allah's blessing and peace be upon him" was asked about happiness, he said: "It lies in the long life to be spent in worship of Allah Almighty." (This narration is reported by Ad-Dailami on the authority of Ibn Umar). This is why the Prophets and Saints disliked death, for indeed the present world is the farm of the hereafter. The more worship is much because of the long life, the more reward becomes abundant, soul clean and pure, and character strong and well established.

It is the impact of worship on the heart that is intended, and its impact becomes stronger by doing it regularly. The final aim of good manners is that

one's love for this present world should discontinue, for his love for Allah Almighty to become strong, in a way that nothing becomes dearer to him than to meet Allah Almighty. He does not use the whole of his property but in a way that conveys him to that effect. He also subjugates both his anger and appetence to serve that purpose, and does not use them but in a way that conveys him to the way of Allah Almighty. He measures all of his acts and deeds with the measure of both mind and religious law, and then becomes happy and well pleased therein. He should strive as much as it lies within his capacity to make prayer the pleasure of his eye.

However, the way of doing the acts of worship is pleasant, and the soul might experience many things more wonderful. Many of kings and those who live in luxury might been seen in perpetual sadness and grief, whereas the signs of pleasure and joy might be visible on a gambler with his gambling, in such a way that he feels it hard how the people live without gambling, given that gambling might deprive him of his property, ruin his house, and leave him bankrupt. But even, he loves and is proud of it, due to his long practice and familiarity with it, and his wholehearted devotion to it. Similarly, the one who plays with birds might stand on his feet along the day with its scorching heat, but he does not feel trouble because of his pleasure and joy of the movement, flying and hovering of birds in the air.

Moreover, a wicked dissolute might be seen to show pride of himself and his power to keep patient on wickedness and debauchery. One of them might choose to be cut off other than to confess of his own crimes or of the crimes of others, and insist on denial, careless about punishment, seeing it a source of pride for what he thinks to be courage, manhood and power of perfection. That is because those have become the pleasure of his eye and the cause of his pride, regardless of their harmful pain. There is no state more odious than that of an effeminate in his imitation of women as shown from dilapidating hair, tattooing face, and mixing with women. Such effeminate in his joy of his state and pride of his perfect effeminateness vies in glory with his peers. Sweepers and cuppers also might feel proud of their states in the same way as kings and learned might do of their states. All of that is a result of the long and regular practice of one thing. It might be seen in many people.

If soul is apt to get pleasure of falsity and inclined to what is shameful to which it is accustomed, why should it not be inclined to get pleasure of the truth once it is returned to it for a long time and get accustomed to it? This is due to the fact that the soul's inclination to those odious things is unnatural, just like the inclination to eating mud and clay. Some people might be so only by habit. But one's inclination to wisdom, and love, knowledge and worship of Allah Almighty is natural, like inclination to food and drink. It is an innate inclination instilled in the heart and disposition by the Lord, whereas his inclination to the causes and means of appetence is strange. The food of the heart is wisdom, and love and knowledge of Allah Almighty. But man is diverted from it for being stricken by a particular disease just as a stomach might be afflicted with a particular disease

that causes it to abstain from food and drink, by which it survives. In short, every heart is diverted to the love of anything other than Allah Almighty should be under the influence of a particular disease in proportion to the degree of diversion unless he loves that thing only to help him love Allah Almighty and strengthen his faith.

You then have come to know that those good manners might be acquired through self-discipline, i.e. to force oneself in the beginning to do a particular act by effort in order for that act to spring from it by nature in the end. This is due to the wonderful relation between the heart and the organs, i.e. the soul and the body. Every quality in the heart has its effect flood on the organs in a way that makes them move only in accordance to it. Similarly, every act issued from the organs might have an effect in the heart. Let's illustrate that by an example: if one likes to be skilled in writing and make it a natural characteristic well-established in the soul, in order to become in the end a writer by nature, he should at first force himself to do by his hand what a skilled scribe does, i.e. to remain for a long time in the habit of regular imitation of the good handwriting, since the act of the writer in the end is the good handwriting. Thus, he imitates the writer by force and by doing so regularly and constantly, until it becomes a characteristic well established within his soul. The good handwriting then will spring from him by nature in the end in the same way as it used to spring from him by force in the beginning. In the first stage, he makes the good writing by force, from which an effect overflows on the heart, therefrom it is reflected on the organ of the hand, and therewith he comes to write with good handwriting by nature in the last stage.

Similarly, if one likes to become a jurisprudent by nature, there is no way for him but to do repeatedly the acts of jurisprudents, until the quality of jurisprudence is reflected on his heart therewith he becomes jurisprudent by nature. Likewise, if one wills to become openhanded, chaste and humble by nature, he should first do the acts of those (who have these characteristics) by force, until those characteristics become integral to his disposition. This is the only remedy for such a person. As well as the one who likes to be a jurisprudent by nature would not attain such a degree by doing the act of jurisprudence for one night, nor would he be deprived of it by stopping for one night, likewise the one who seeks to justify, purify and make good his own soul by the good deeds, who would not attain that by the worship of one day, nor would he be deprived of it by the disobedience of one day.

This is the significance of our saying that in no way would a major sin assure perpetual punishment, but stoppage from practice only for one day might summon another one like it, and little by little they would invite each other and accumulate on the soul until it gets sociable with idleness and abandons the acquisition of knowledge, and Thus, loses the virtue of jurisprudence. Similarly, the minor sins lead to each other until the origin of happiness is lost by ruining the origin of faith in the end of one's lifetime. As well as the doing of jurisprudence for one night has no immediate concrete effect on the soul, which

appears gradually along time, just like the growth of the body and the rising of stature, similarly, doing an act of worship for one time has no immediate concrete effect on justifying and purifying the soul. But at the same time, the single acts of worship should not be regarded with slightness, for although much of them are influential, this much in the end is a compilation of single acts of worship. Every single act of worship has a share of effect, no matter invisible it might be, for which one surely receives reward. The same is true of sin (in relation to punishment).

How many a jurisprudent who regards with slightness to stop from learning and studying for a single night and pacifies himself with hope he shall do later and remains as such day after day until his disposition comes to reject learning at all. The same is true of him who regards with slightness the minor sins and pacifies himself with the future repentance day after day until death snatches him suddenly before he repents, or the darkness of sins rusts over his heart until repentance becomes difficult upon him. Of a surety, the little gradually summons the much until the heart gets fascinated with the chains of lusts and desires which it could not be released from. This is when the door is repentance is closed; and this is the significance of the statement of Allah Almighty: "And We have put a bar in front of them and a bar behind them, and further, We have covered them up; so that they cannot see." (Ya Sin 9)

﴿ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾ ﴾

It is shown clearly from the statement: "Faith appears as a white dot in the hart, which increases by the increase of faith and when one has his faith complete, the heart becomes entirely white; and hypocrisy appears as a black dot in the heart which increases by the increase of hypocrisy until when one has hypocrisy complete, the heart becomes entirely black."

Perhaps you now have come to know that the good manners might be once by disposition, once by getting accustomed to the good acts, once by seeing and mixing with the masters of good acts, who are the companions of good and brothers of righteousness, given that disposition is always affected by the dispositions of others in good and evil. The most virtuous is he who has the good manners by way of the three ways, i.e. by nature, habit and learning; and the most vicious and remote from Allah Almighty is he who is wicked by nature, and happens to have evil companions, from whom he learns, and the means and ways of evil are made available to him, until he gets accustomed to them. Between both extremes, there are various levels, different according to the strength or weakness of one way of those three, and each level is close or remote (from Allah) in accordance with its different states and conditions: "Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it." (Az-Zalzalah 7-8)

﴿ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾ ﴾

"It is not Allah that has wronged them, but they wrong themselves." (Al

Imran 117)

﴿ وَمَا ظَلَمَهُمُ ٱللَّهُ وَلَٰكِنْ أَنفُسَهُمْ يَظْلِمُونَ ﴾

CHAPTER FIVE

EXPOSITION OF DETAILED WAY OF IMPROVING MORAL CHARACTER

You have known that the moderate character is healthy, and the diversion therein causes ailment, just as the moderate mood is healthy for the body and the diversion therein causes ailment to it. So, let's take the body as an example (for illustration). Let's say that the example of the soul in being treated by removing vices and bad manners from it and rather bringing virtues and good manners is like the body in being treated by removing ailments and bringing health. As well as the mood is supposed to be moderate, and the stomach receives harm by the effect of food and the other factors, every child is born as moderate with sound disposition, and it is his parents who convert him to Judaism, Christianity or Magianism. This implies that by practice and teaching, vices might be obtained. As well as the body is not created as complete, but it attains completion and strength gradually by nourishment and rearing, the soul also is created as incomplete, and obtains completion by education, improvement of moral character and knowledge.

Just as if the body is healthy, the role of the physician is to prepare the law that preserves it healthy, and if it is sick, his role is to bring health to it, likewise if the soul is pure and clean, your role is to endeavor to preserve it pure and clean, and bring more purity and transparency to it, and if it is lacking in perfection and purity, your role is to seek to make it perfect and pure. Just as the cause that changes the condition of the body and makes it sick is treated only by its opposite, i.e. if it is from heat, it should be treated by cold, and if it is from cold, it should be treated by heat, and so on, likewise the vice that causes the heart to be sick should be treated by its opposite, i.e. the virtue: the ailment of ignorance should be treated by learning, the ailment of niggardliness by becoming openhanded, the ailment of arrogance by showing humbleness, and the ailment of greediness by forcing oneself to refrain from what is desired. As well as one should endure the bitterness of the medicine and keep patient on leaving the desired things for the sick bodies to be treated, similarly, one should endure the bitterness and pain of self-mortification and keep patient in order for the sick heart to be treated well. But if one might get rid of the sickness of his body by death, the sickness of his heart, we seek refuge with Allah, survives forever (since its negative impact extends to the hereafter).

As well as the remedy of cold by heat is not beneficial unless it lies within a certain limit, which is different in terms of strength and weakness, permanence and intermission, muchness and littleness, and it should be measured on a particular criterion to distinguish what is beneficial from what is harmful thereof, for in case it goes beyond it, the damage shall be aggravated, similarly, the opposites therewith the manners are treated should be subject to a particular

criterion, to be determined by the degree of the ailment. The physician does not start to remedy unless he knows first whether the ailment is caused by heat or by cold. If it is caused by heat, he should know its degree, and whether it is weak or strong. If he knows that, he should turn to the conditions of the body, the atmosphere, the profession and age of the patient, and then determine the remedy according to all of those.

Likewise, the followed sheikh who remedies the souls of the novices, and treats the hearts of those who seek guidance, should not surprise them with discipline in a particular field unless he becomes well acquainted with their morals and heart diseases. As well as if the physician remedies all the patients with one medicine, he will bring the majority of them to death, similarly, if the sheikh guides all the novices to the same sort of self-discipline, he will ruin the majority of them, and cause their hearts to die. But rather, he should consider the patient's state, age, mood, and capacity to endure self-discipline, and build his sort of discipline on that.

If the novice is a beginner, ignorant of the limits of religious law, he should first instruct him in the rules of purification and prayer, and the other outward actions of worship. If he is involved in unlawful property, or committing sins, he should first order him to leave it. If he outwardly gets adorned with the acts of worship, and his organs get purified from the external sins, then, he should consider ins inward, to know his morals and the diseases of his heart. If he finds with him surplus money that is beyond his necessary requirements, he should take it from him, and spend it on the sides of good, lest the novice should devote himself to it. If he sees him haughty, arrogant and over-confident, he should order him to go out to markets and engages himself in begging, for indeed, the over-confidence and arrogance get broken only by humiliation, and there is nothing more humiliating than begging. So, he should oblige him to do so for a long time until his arrogance and over-confidence get broken. To be sure, both arrogance and haughtiness are among the destructive diseases.

If he sees him clean in body and clothes, which he is inclined to and fond of, he should make him take care of the water closet, by cleaning it, sweeping the dirt places, sticking to kitchens and the places of smoke, so that his fondness of cleanness would be distracted. However, there is no difference between the one who excessively cleans his garment, gets himself adorned, and seeks the decorated pieces and colourful carpets and the bride who gets herself adorned along the day. There is no difference between man's worshipping himself and worshipping an idol, for if he worships anything other than Allah Almighty he will be veiled from Allah; and if one observes in his garment anything other than its being pure and lawful, in a way that occupies his heart, he then is engaged by himself.

One of the fine things pertinent to self-discipline in relation to him who is not able to leave a blameworthy character like haughtiness, all at once and move to its opposite, is to make him turn from a certain blameworthy character to

another blameworthy character lighter and less harmful. The example of him is like that of a man who washes off blood with urine, and then washes off urine with water, in case the water could not remove blood by itself. Another example is the boy who is fond of playing with ball and toss from which he is moved to be concerned with adornment and expensive clothes, from which to the desire of seeking authority and majesty, from which to be exhorted to seek the hereafter.

Likewise, he, who is not pleased to be moved from leaving majesty all at once, should be moved to another kind of majesty, lighter and less harmful. The same is true of all the characteristics. If one is seen to be greedy for food, he should first be exhorted to observe fasts and diminish the food he takes, and then obliged to prepare delicious food and serve others therewith on the exclusion of himself, in order that he would become stronger and get accustomed to patience and break his greediness. If one is seen to be a young man who has great longing for marriage, although he does not have the financial wherewithal, he should be commanded to observe fasts, perchance his sexual desire would be diminished. He might be commanded to break his fast one night with water only, and on another night with bread only. But he should be prevented from meat and other condiments in order that his own soul would get broken, and his power weakened. That is because there is no remedy in the beginning more influential than hunger. If one is seen to have his anger provoked most frequently, he should be commanded to stick to stillness and calmness, and obliged to serve such of persons as of bad manners, in order to be trained to endurance and patience.

It is reported about one of the predecessors that he used to habituate himself to forbearance and remove anger from himself by hiring such as would insult him at the presence of the people, and force himself to keep patient and control his anger, until forbearance became his main habit, to the extent that he was an ideal of forbearance. One of the people felt coward and weak-hearted, and in order to acquire the characteristic of courage, he used to set out aboard the sea during the severe winter and surging waves. Some Indian worshippers remedy their indolence from worship by forcing themselves to keep standing for the whole night on one state. One of the sheikhs used, at the beginning of his way, was lazy from standing (at night for supererogatory prayer), hereupon he forced himself to keep standing on his head for the whole night, in order that it would become much easier upon him to stand on foot willingly. Another one remedied his love for wealth by selling all his possessions and threw the money in the sea, for he was afraid of the suspicion of haughtiness by being described with generosity and showing off by being described with giving in case he distributed it among the people.

Those examples let you know the way to remedy the diseases of hearts. It is not our purpose here to mention the medicine of every disease for this will be mentioned along the coming books. But the point is to bring to the attention the fact that the universal way to remedy in general is to follow the opposite of every conduct that the soul has desire for, and inclination to. Allah Almighty gathered

all of that in a single statement in His Holy Book when He said: "But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, Then indeed, Paradise will be [his] refuge." (An-Nazi'at 40-41)

﴿ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ۝ فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ۝ ﴾

The basic rule is the self-mortification and fulfillment of determination. If one is determined to leave a particular desire, its means shall have been available to him, by way of trial and test from Allah Almighty, and Thus, he should keep patient and continue to leave it. But if he gets accustomed to abandon determination, it would weaken and he would return with failure. If he happens to repeal his determination, he should betake himself to punishment for it, as we have mentioned it earlier in the self-punishment in the Book of Self-Reckoning and self-watch. But if he does not frighten himself with the punishment (for cancelling his determination), he would see it good to fulfill his desire, which will corrupt self-discipline entirely.

CHAPTER SIX
EXPOSITION OF SIGNS BY WHICH HEART DISEASE IS KNOWN, AND SIGNS BY WHICH RECOVERY IS KNOWN

It should be known to you that every part of body is created for a certain functioning, and its ailment represents in its failure to do it, or at least to do it perfectly. The ailment of the hand for instance is to fail to do the particular functioning for which it is created. All parts of body are created to help man attain knowledge, wisdom, learning, love of Allah Almighty, worship, the pleasure of celebrating His Praises, and giving it preference over any desire else, and seek the aid of all desires and parts of body to achieve the act of worship. Allah Almighty says: "And I did not create the jinn and mankind except to worship Me." (Adh-Dhariyat 56)

﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ۝ ﴾

Then, there is a benefit for every part of body.

The benefit of heart is wisdom and knowledge, which is the distinctive characteristic that separates mankind from all animals. Indeed, mankind is not distinguished from animals by the power of eating, drinking, having sexual relation, or seeing, but by his knowledge of the real nature of things. The primal source and creator Who causes things to come to existence is Allah Almighty, Who causes them to be things. If man knows all things, but without knowing Allah, their Creator, he indeed knows nothing. Furthermore, the sign of knowledge is love, and whoever knows Allah Almighty surely loves Him, and the sign of love is to give no preference over Him to this present world and any of the loved things as confirmed by Allah Almighty in His statement: "Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His

command. And Allah does not guide the defiantly disobedient people."" (At-Tawbah 24)

﴿ قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَٰكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٢٤﴾ ﴾

So, whoever has a thing which he loves more than Allah, his heart is sick, just as every stomach that loves clay more than bread and water, or loses its appetite for bread and water is sick.

Those are the signs of ailment, therewith all hearts are known to be sick, except what Allah wills. But there are diseases that the sick might not know, and the heart disease is of those which the sick does not know. For this reason, he is heedless of it; and even if he knows it, it is difficult on him to keep patient on its bitter medicine, which is to oppose desires, and this is like the removal of one's spirit. Moreover, if one is powerful enough to keep patient on such bitter medicine, he might not find a skillful physician to remedy him therefrom. The physicians are the learned and scholars, who have come to be possessed by disease, and a sick physician could hardly make sense to remedy it. This is why the disease has become chronic. This science has been obliterated, and the heart medicine and disease have been entirely rejected, and the people devoted themselves to the love of this present world, and doing the deeds which are outwardly acts of worships, and inwardly no more than habits and means of showing off. Those are the signs of the fundamental diseases.

The signs of recovery after remedy are to consider first the ailment which is treated: if one treats the evil of niggardliness, which is a destructive ailment that keeps one far away from Allah Almighty, and its remedy is to give out money and spend (it properly). But spending might exceed the due limits which causes one to become spendthrift, and over-spending itself is a disease which should be treated. His example is like him who treats cold with heat so much excessively until he becomes hot, and both are diseases. Moderateness between both extremes then is required, in order for one to be in the middle, and it is this which keeps him far from both extremes.

If you like to know the middle (between both extremes), consider the act enjoined by the forbidden character. If it is easier and more pleasant to you than its opposite, then, you frequently are on that character which enjoins it, like, for instance, the case in which you find it more pleasant and easier on you to withhold and gather property than to spend it properly: you should know then that you are possessed by niggardliness. Then, you should increase your spending until when you find that spending improperly has become easier and more pleasant to you, you should know that you are possessed by extravagance; and in this case, you should return to withholding once again. Continue to observe yourself and see your character by way of finding acts easy or difficult on you, until your heart is diverted from devotion to wealth, in the sense that you incline

neither to withholding nor to spending it, for it becomes in your sight like water, which you do not withhold except to satisfy the need of a needy, or spend only to fulfill the need of a needy, giving none of both preference over the other.

If the heart attains such a state, it is sound in this respect. It should be sound in all respects until its relations with all the things of this present world are cut off, enabling his soul to leave the world without being fastened to anything pertaining to it. It is in this station that it returns to its Lord with satisfaction, well pleased, and pleasing (to Him), and enters into the assembly of Allah's servants who are nearest to Him, from among the Prophets, sincere lovers of truth, witnesses, and righteous, and what a good company it is!

Since the middle that lies in between both extremes is abstruse, for it is thinner than hair and sharper than the sword, there is no doubt that he who stands straight on that path in the present world will be able to cross the bridge (held over the Hell) in the hereafter. But a servant cannot hardly persist without swerving, even a bit, from the straight path, i.e. that moderate, until he becomes inclined to anyone of both extremes, with his heart attached to the side to which he is inclined. This is why he will hardly come without punishment and crossing over the fire (of Hell) even as swift as a lightning. In confirmation of that, Allah Almighty says: "And there is none of you except he will come to it. This is upon your Lord an inevitability decreed. Then We will save those who feared Allah and leave the wrongdoers within it, on their knees." (Maryam 71-72)

﴿ وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا (٧١) ثُمَّ نُنَجِّي ٱلَّذِينَ ٱتَّقَوا۟ وَّنَذَرُ ٱلظَّٰلِمِينَ فِيهَا جِثِيًّا (٧٢) ﴾

Those who fear Allah are those who are nearer to the straight path in this world than the others (who will be left in the Hell). In view of the difficulty of remaining on the right course, it has become obligatory upon every servant to invoke Allah Almighty seventeen times a day saying: "Guide us to the straight path", (Al-Fatihah 6)

﴿ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ (٦) ﴾

For it is binding to recite Al-Fatihah in every rak'ah (in the prayer).

It is narrated that one of the predecessors saw the Messenger of Allah "Allah's blessing and peace be upon him" in a dream and asked him: "O Messenger of Allah! You said: "The (Surah of) Hud has made me hoary-headed: why have you said so?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "For Allah Almighty says: "So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allah], and do not transgress. Indeed, He is Seeing of what you do." (Hud 112)

﴿ فَٱسْتَقِمْ كَمَآ أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْا۟ ۚ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ (١١٢) ﴾

Thus, to remain on the right course in this present world is very abstruse. But

man should do his best to do it as much as lies within his capacity if he is not able to do it perfectly. Whoever wants to be saved should do righteous deeds, and righteous deeds are produced only by good manners. So, let everyone consider his characteristics and manners and enumerate them, and engage himself in treating them one by one according to the sequence of priorities. We ask Allah Almighty to make us among the pious.

CHAPTER SEVEN

EXPOSITION OF WAY BY WHICH MAN KNOWS HIS DEFECTS

It should be known to you that if Allah intends good for a man, He lets him see the defects of his own self; and if one has a penetrating insight, his defects are not hidden from him; and once he knows his defects, he becomes able to remedy himself. But unfortunately, most people are ignorant of their defects. One of them sees the speck in the eye of his brother, even though he does not see it in his own eye. However, if one wants to know the defects of his own self, he has four ways to achieve that:

The first is to sit in front of a sheikh insightful of the self-defects, and acquainted with the hidden diseases, and let him judge on him and then follow his advice in relation to self-mortification. This is the case of the novice with his sheikh, and the student with his mister. The sheikh and mister should let novices and beginners know the defects of their own selves, and put them on the right way to remedy them. But regrettably, this could no longer be found in this time.

The second is to seek a truthful, sincere, insightful and religious friend and appoint him watchful over himself, in order to observe his states and deeds, and alert him to what he dislikes of his deeds, acts, states and internal and external defects. This was the practice of the intelligent and important imams of religion. Umar "Allah be pleased with him" used to say: "May Allah bestow mercy upon he who let me know my defects." He used to ask Salman "Allah be pleased with him" about his own defects. When Salman "Allah be pleased with him" came to him (from his governorate) he said to him: "What has reached you about me of the acts you dislike?" he demanded that he should exempt him, but he insisted thereupon he said: "I have been reported that you combined two condiments on one table and that you have two suites, one you put on by day and the other at night." He asked: "Has anything else reached you?" he answered in the negative, thereupon he said: "As regards those, I have been sufficed against them." He further used to ask Hudhaifah "Allah be pleased with him": "You are the keeper of the secret of the Messenger of Allah "Allah's blessing and peace be upon him" concerning the hypocrites: do you see in me any sign of those signs characteristic of hypocrites?" he thus, in spite of his high rank and elevated position, used to suspect himself, "Allah be pleased with him".

The more one is intelligent and high in rank, the less he is fond of himself and the more he is suspicious of himself. But this also could hardly be found at

that time. A very few friends are those who abandon flattery in order to tell about the defects, or are far from envy that causes them to go far beyond the real defects. From among your friends, there are such as is envious or tendentious who renders as defect what is not a defect, or such as is an adulator who conceals from you some of your defects.

It is reported that Dawud At-Ta'i get himself isolated from the people and when he was asked: "Why do you not mix with the people?" He said: "What should I have to do with people who conceal from me my defects?" it was the desire of the religious people to make sense to their own defects through being alerted to them by others. But now, we have become in such a state as the most hateful to us is he who gives us advice, and draws our attention to our defects. This indicates to the weak faith. To be sure, the bad manners are like stinging female-snakes and scorpions. If somebody draws our attention to the fact that there is a scorpion underneath our clothes, of a surety, we would grow pleased with him, and become under obligation to him, and occupy ourselves by removing and killing that scorpion. The scorpion affects the body, and its pain stands for a day or so, whereas the bad manners affects the heart, and I fear it might survive forever. But in spite of that, we do not grow pleased with the one who alerts us to it, nor do we engage ourselves in removing it: on the contrary, we engage ourselves by confronting such as alerts us with a counter alert telling him that he also does such and such (evil), and our enmity towards him diverts us from getting benefit from his advice. This is out of the hardened heart which is a fruit of much sins. The fundamental cause that lies behind all of that is the weak faith. So, we ask Allah Almighty to put us on the right way, let us see our defects, and occupy us by treating them, and help us, by His grace and bounty, be thankful to such as shows us our shortcomings.

The third way is to seek to know his own defects from his enemies, for indeed the eye of hatred always reveals the faults. It is better for a man to get benefit from a disputing enemy who lets him know his own defects more than from a flattering friend who praises and lauds him and conceals from him his defects. But man is predisposed by nature to give lie to the statements of the enemy, and construe what he says to be out of envy and jealousy. Therefore, the insightful is he who gets benefit from what is said by his enemies about him, for his faults are to spread on his tongue.

The fourth way is to mix with the people, and require himself to get rid of such of deeds as he sees blameworthy among them, supposing it to be attributed to him, for indeed the believer acts as a mirror for the believer. Thus, he sees his own defects through the defects of others, regarding the dispositions to be almost similar in following desires. Any quality that exists in one person might be found, more or less, in his fellow. So, let one inspect himself, and purify it from what is seen blameworthy by him. If all the people abandon what they dislike to see in the others, of a surety, they would dispense with the educator.

It was said to Jesus "Peace be upon him": "Who has educated you?" He said: "None has educated me. But I saw the ignorance of the ignorant a defect which I

avoided." But if one finds a sheikh who is knowledgeable and insightful of the defects of the people, sincere in advice about the religion, disengaged from disciplining himself and devoted to disciplining the servants of Allah, he indeed has found a good physician whom he has to stick to, for it is he who will relieve him of his disease, and save him from the destruction he is going to encounter.

CHAPTER EIGHT

PROOFS HANDED DOWN FOR INSIGHTFUL; AND EVIDENCES OF RELIGIOUS LAW FOR THE FACT THAT WAY OF REMEDY OF HEART DISEASES LIES IN ABANDONING DESIRES, AND HEART DISEASES LIE IN FOLLOWING DESIRES

It should be known that if you take in consideration what we have mentioned, your sight will be opened, and the heart diseases and their remedy will be revealed to you by the light of knowledge and certainty. But if you fail to attain it, you should, at least, give trust and faith by way of imitation to such people who deserves to be imitated. Faith has a particular degree, and so does knowledge which ensues from faith. Allah Almighty says: "Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do." (Al-Mujadilah 11)

﴿ يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾ ﴾

Whoever trusts the fact that the opposition of desires is the way to (know) Allah Almighty, even without being acquainted with its cause and mystery is of the believers; and whoever is acquainted with the assistants of desires we have mentioned earlier is of those endowed with knowledge; and both are promised good by Allah Almighty.

What makes faith in that matter binding in the Qur'an, sunnah and statements of scholars are beyond calculation. Allah Almighty says: "But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, Then indeed, Paradise will be [his] refuge." (An-Nazi'at 40-41)

﴿ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ﴿٤٠﴾ فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ﴿٤١﴾ ﴾

He further says: "they are the ones whose hearts Allah has tested for righteousness. For them is forgiveness and great reward." (Al-Hujurat 3)

﴿ أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱمْتَحَنَ ٱللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ ۚ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾ ﴾

In comment on it, it was said that He deprived them of the love of desires. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer lies between five disasters: an envious believer who envies him, a hypocrite who dislikes him, a disbeliever who fights him, a devil who misleads him, and a soul that disputes him." (This narration is reported by Abu Bakr Ibn Lala on the authority of Anas). He Thus, showed that the soul is a disputing enemy which should be opposed.

It is narrated that Allah Almighty revealed to David "Peace be upon him": "O

David! Beware, and warn your companions of following their desires, for the people whose hearts are attached to their desires of the present world, their minds will be veiled from Me (in the hereafter)." Jesus "Peace be upon him" said: "Blessed be he who leaves a present desire for an absent invisible promised (reward)." The Messenger of Allah "Allah's blessing and peace be upon him" said to a people who returned from Jihad: "Welcome to you! You have come from the minor Jihad to the major Jihad." They asked: "O Messenger of Allah! What is the major Jihad?" he said: "It is the self-mortification." (This narration is reported by Al-Baihaqi). The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Mujahid is him who mortifies himself in obedience of Allah Almighty." (This narration is reported by At-Tirmidhi and Ibn Majah on the authority of Fadalah Ibn Ubaid). The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Withhold your harm from your soul and do not follow its desire in disobedience of Allah Almighty."

According to Sufyan: "I have never treated anything harder on me than my own soul: once I overpower it and once it overpowers me." Abu Al-Abbas Al-Mawsili used to address his soul saying: "O my soul! Neither you are in the present world living in comfort with the sons of kings, nor do you strive seeking for the hereafter with the worshippers (of Allah), as though you are detained in between the Garden and the fire (of Hell). O my soul! Do you not feel shy?" according to Al-Hassan: "There is no noncompliant beast in need to be reined more than your soul."

According to Yahya Ibn Mu'adh Ar-Razi: "Strive against yourself with the swords of discipline. Discipline is of four kinds: lack of food, lack of sleep, lack of speech, and enduring harm of all the people. The lack of food diminishes desires; and the lack of sleep purifies willpower; and the lack of speech saves from faults; and enduring the harm of the people helps one attain his desired purpose. To be sure, there is nothing harder on the slave than forbearance on desertion, patience over the harm. If the will of desires is stimulated and the sweetness of surplus speech is provoked, the swords of the lack of food are taken out of the sheathes of the shortage of sleep to strike it with the hands of silence and lack of speech until it stops from wrongness and vengeance. The result is that it would be purified from the darkness of its desires and saved from the evil of its defects, and become clean and luminous like a light spirit, roaming in the fields of good, and following the ways of the acts of worship, like the horse that attacks the enemy in the battlefield, or like the king who tours in the garden."

He said once again: "The enemies of man are three: his present world, his devil and his own soul. So, beware of the present world by abstinence in it, of the devil by opposing him, and of the soul by leaving desires."

One of the sages said: "He, who is possessed by his soul, becomes captivated by the love of its desires, imprisoned in the custody of its whims, oppressed and chained, and his rein is with its hand, driving it wherever it wishes, and hindering his heart from any benefit." According to Ja'far Ibn Humaid: "The scholars and wise men unanimously agree on the fact that he

blessing (of the hereafter) could be attained only by leaving the blessing (in the present world)." According to Yahya Al-Warraq: "He, who pleases his organs by desires has indeed planted the trees of regret in his heart." According to Wuhaib Al-Word: "What is beyond the bread belongs to the appetence." He said once again: "Whoever loves the desires of this present world, let him get ready for humiliation."

It is narrated that after Joseph "Peace be upon him" became in charge of the depositories of the land, the wife of Al-Aziz said to him, and she had sat on the way in expectation for him while he was marching in a procession of nearly twelve thousand from among the chiefs and nobles of his kingdom: "Glory be to (Allah) Who has made the kings slaves because of their disobedience, and the slaves kings by virtue of their obedience to Him. Verily, greediness and desire have made the kings slaves; and this is the requital of the doers of mischief, and patience and righteousness have made the slaves kings." On that Joseph "Peace be upon him" said, as Allah Almighty tells about him: "Indeed, he who fears Allah and is patient, then indeed, Allah does not allow to be lost the reward of those who do good." (Yusuf 90)

﴿ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴾

Al-Junaid said: "One night I was befallen by insomnia and when I stood to recite my daily portion, I did not detect the same sweetness I was accustomed to. I tried to sleep but I failed. I sat but I could not endure sitting. I came out and behold! There was a man wrapped in a garment and he was lying in the street. When he saw me he said: "O Abu Al-Qasim! Are you coming to me at that hour?" I said: "But there is no appointment O sir." He said: "Nay! I asked Allah Almighty to move your heart towards me." I said: "He has really done. What is your need?" he asked: "When does the disease of the soul turn to be the remedy?" I said: "When the soul opposes its desire." He addressed himself saying: "Listen! I gave you the same reply seven times, and you insisted but to listen to it only from Al-Junaid. Now, you have listened to it." Then, he turned away, and I did not recognize him."

Yazid Ar-Raqashi said: "Keep away from me the cold water in this present world, perchance I will not be deprived of it in the hereafter." A man asked Umar Ibn Abdul-Aziz: "When should I speak?" he said: "When you desire for silence." He further asked: "Then, when should I keep silent?" he said: "When you desire for talking." According to Ali "Allah be pleased with him": "He, who has longing for the Garden should abandon the desires in the present world." Whenever Malik Ibn Dinar was roaming and he saw something which he desired, he would say to himself: "Keep patient, for by Allah, I forbid you only for the honour you have in my sight."

Thus, the religious scholars and wise men agree on the fact that the only way to the happiness in the hereafter is to prevent the soul from the unlawful inclinations and oppose the desires. It is binding to have faith in this fact. We have already introduced what lets one have knowledge of the details of the

forbidden and lawful desires. The basis and mystery of discipline are that the soul should not be made to enjoy of anything that is not in the grave except as much as is necessary. In this way, he should limit himself from food, marriage, clothes and residence only to what satisfies his need. If one enjoys of anything thereof, he will be affable with it, to the extent that if he dies, he will hope to return once again to the present world because of it. Without doubt, none hopes to return to the present world but he, who has no portion in the hereafter. There is no salvation from it unless the heart is engaged in the knowledge and love of Allah Almighty, thinking of Him, and devoting oneself to celebrating Him; and one has no power to do it except by virtue of Allah Almighty. One should limit himself only to what averts the obstructions of celebration (of Allah).

But whoever has no power to do it as it should be in reality, he should, at least, do it with proximity. The people are of four kinds in that respect: **the first** is a man whose heart is devoted to the celebration of Allah, and does not turn to this present world except to fulfill the necessities of living. He is of the sincere lovers of the truth, a rank which could be attained only through long discipline and patience over (the abandonment of) desires for a long time.

The second is a man whose heart is wholly devoted to the present world in which there remains no place for the celebration of Allah Almighty except through the self talk, that he remembers Him only by tongue and not by the heart. This is among the ruined.

The third is a man who is engaged in both world and religion altogether, even though religion is preponderant in his heart. Such should pass by the fire, but in the end he will be saved from it as quickly as is equal to the prevalence of the celebration of Allah over his heart.

The fourth is a man who is engaged in both altogether, even though the world is dominant in his heart. This will stand longer in the fire, but he ultimately will come out of it in view of the power of the celebration of Allah in his heart, regardless of the fact that the remembrance of the present world dominates his heart. O Allah! We seek refuge from Your putting the people to disgrace, for You are the One with Whom refuge is sought.

But even, one might say: "As the enjoyment of the permissible is permissible, how should it be a cause of being far from Allah Almighty?" however, this thought is not accurate, for the love of this present world is the fundament of all sins and mistakes, and the cause of rendering fruitless all good deeds. The permissible that is beyond the need in this world is not praiseworthy, as will be discussed in detail later in the Book of Criticizing the Present World.

Ibrahim Al-Khawas said: "Once, I was in the mountain of Lukam when I had a desire for pomegranates thereupon I picked up one and split it open, and found it sore. I left it and went away. On the way I found a man lying with bees over his body. I greeted him with peace: "Peace be upon you." He replied: "Upon you be peace O Ibrahim." I asked him: "How have you recognized me?" he said: "He who knows Allah Almighty, nothing becomes hidden from him." I said to him: "I

see you have a good position with Allah, why do you not ask Him to protect you from those bees?" on that he said: "And I also see that you have a good position with Allah. Why do you not ask Him to protect you from the desire for pomegranates? Of a surety, the pain caused by the sting of pomegranates extends to the hereafter, whereas the pain caused by the sting of bees is detected only in that present world." Then, I left him and went. As-Sari said: "For forty years, I have been confronting the idea of dipping a morsel of bread in fat, but I have never taken it."

Thus, the heart could not be amended and adjusted to be fit for following the way to the hereafter unless it is prevented from the enjoyment of what is permissible. If the soul is not prevented from some of the permissible, it surely will covet of the forbidden. If one likes to safeguard his tongue from backbiting and curiosity, he should stick to silence except from the celebration of Allah Almighty, and the necessities of religion until the desire for talking vanishes with him, and he talks only with what is true and right, with the result that both his silence and talking become acts of worship. Likewise, if the eye gets accustomed to look at all that is beautiful, it will not safeguard itself from looking at the forbidden (as long as it is beautiful). The same applies to all desires, for both lawful and unlawful are subject to the same desire. The desire is one, and it is binding upon one to prevent it from the unlawful. Unless he habituates it to be limited only to what is necessary, of a surety it will overpower him.

This is one of the permissible things, and there lie behind it a great deal of blights. The soul always rejoices at the enjoyment of this present world, in which it feel secure and on which it relies, out of arrogance and haughtiness until it becomes intoxicated like a drunk who never recovers from the influence of intoxication. To be sure, this joy of the present world is like a deadly poison that runs in the veins and removes from the heart the fear, grief, reminder of death and the terrors of the Day of Judgement. This is, therefore, the heart death. In confirmation of that, Allah Almighty says: "Indeed, those who do not expect the meeting with Us and are satisfied with the life of this world and feel secure therein and those who are heedless of Our signs: For those their refuge will be the Fire because of what they used to earn." (Yunus 7-8)

﴿ إِنَّ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا وَرَضُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱطْمَأَنُّوا۟ بِهَا وَٱلَّذِينَ هُمْ عَنْ ءَايَـٰتِنَا غَـٰفِلُونَ ﴿٧﴾ أُو۟لَـٰٓئِكَ مَأْوَىٰهُمُ ٱلنَّارُ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٨﴾ ﴾

He further says: "And they rejoice in the worldly life, while the worldly life is not, compared to the Hereafter, except [brief] enjoyment." (Ar-Ra'd 26)

﴿ وَفَرِحُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا فِى ٱلْـَٔاخِرَةِ إِلَّا مَتَـٰعٌ ﴿٢٦﴾ ﴾

Allah Almighty also says: "Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children." (Al-Hadid 20)

﴿ ٱعْلَمُوٓاْ أَنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَـٰدِ ﴾

The means that it (the present world) is blameworthy. So, we ask Allah to grant us safety.

The people of determination from among the masters of hearts tried their hearts in the state of joyfulness of he things of this present world, and found them hardened and far from the effect of the celebration of Allah and the Last Day, and they tried them in the state of grief and found them lenient, smooth and pure, susceptible to the effect of the celebration of Allah Almighty. They came to know that salvation lies in the permanent grief and remoteness from all means of joyfulness and arrogance. Thus, they weaned them from its pleasures and delights, and habituated them to keep patient over their desires, be they lawful or unlawful, given that the lawful among them leads to reckoning, whereas the unlawful among them leads to punishment, and the suspicious among them incurs rapprochement, which is a sort of punishment; and of a surety, whoever is called to account on the Day of Judgement will be punished.

They relieved themselves of its punishment, and attained permanent freedom and dominion in the present world and the hereafter by releasing themselves from all desires, and rather socialized with the celebration of Allah Almighty and engaged in obedience of Him. They did with their souls the same as one does with a falcon which is to be disciplined and moved from uncontrollable flight and wildness to obedience and submission. First of all, it is detained in a dark house and his eyes are sewed in order to be weaned from flying in the air, and made to forget its unruly wildness to which it was accustomed. At a second stage, it is treated with lenience and gentility until it gets familiar to its owner to the extent that whenever he invites it, it responds to his invitation, and whenever it hears his voice, it returns to him.

Likewise, the soul becomes familiar with Allah Almighty and socializes with the celebration of Him only when it is weaned from its old habits, and this is achieved through living in privacy and seclusion for hearing and seeing to be safeguarded against their habitual things. Secondly, it gets accustomed to supplicating, celebrating and lauding Allah Almighty until it becomes sociable with the celebration of Allah Almighty in substitution for its being sociable with the things of the present world and its related desires. The novice finds it difficult on him in the beginning. But in the end, he comes to enjoy of its pleasure. His example is like a baby who is weaned from the breast of his mother, to which he is powerfully attached to the extent that he could not keep patient over leaving it even for an hour: and Thus, in the beginning, he weeps and is scared so much, and refrains from food that is served to him instead of milk. But when he is prevented from milk all at once, and he gets tired and exhausted out of hunger, he forces himself to take food. But across time, he comes to take it by nature to the extent that if he is made to return to the breast once again, he will reject it, refrain from milk, and rather become familiar with food. Similarly, the riding

mount in the beginning disdains saddle, rein and riding, and Thus, it is compelled to it by force.

The soul then should be disciplined in the same way as the birds and animals are disciplined. The way of disciplining it is to be prevented from looking at, socializing with and enjoying of the good things of this present world, and in total, from all things which it is going to leave by death. It is said to the soul: "Love whatever you wish to love, but in the end, you are going to leave it." When it is learnt that whoever loves anything should inevitably leave it and become so much miserable of that departure, he then has to direct his longing and love to that which he never leaves, i.e. the celebration of Allah Almighty, which accompanies him in the grave, and never leaves him. All of that is achieved by patience in the beginning for a few days, for the lifetime is very short in comparison with the duration of the hereafter.

The rational is he who willingly accepts to set out on journey and be involved in learning a profession for a month, in order to enjoy thereof for a whole year, if not for his entire lifetime. The entire lifetime in comparison with the duration of the perpetual time is shorter than the month in comparison with the duration of the world lifetime. Patience and mortification then are necessary in this respect. Every morning, the people sing the praises of daylight, and the darkness that covers their eyes because of sleep leaves them, according to the statement of Ali "Allah be pleased with him". The way of mortification and discipline in relation to everyone of the people differs by the difference of his particular states and conditions. The basic rule therein is that everyone should leave that with which he rejoices of the things of this present world. The one who rejoices with wealth should leave wealth; and the same applies to him who rejoices with majesty, acceptability in preaching, honour and power in judgement, increasing number of followers and devotees in teaching and instructing, etc. Everyone then should leave at first that with which he rejoices.

If one is prevented from any of those and is told that prevention has not affected his reward in the hereafter, for which he was aggrieved and disliked that prevention, he then is of those who rejoices with the life of this world, and feels secure therein; and the result is that he will be given to destruction. When one leaves all means and causes of joyfulness, let him get isolated from the people and remain alone in solitude, and watch his heart so that it would be engaged only in the celebration of Allah Almighty. He also should lie in wait for such of desires and suspicion as occur within himself, in order to suppress them, for there is a reason for every kind of suspicion, and in order to vanish, its reason should vanish first. Let him remain as such for the remaining portion of his life, for the mortification comes to end only by death.

CHAPTER NINE

EXPOSITION OF SIGNS OF GOOD MORAL CHARACTER

It should be known to you that every man is ignorant of his own defects; and if he mortifies himself in the least until he leaves the shameful sins, he might think that he has improved his own self and made good his moral character, and thus dispense with self-mortification. For this reason, the sign of good character should be made clear. The good character lies in the faith, whereas the bad character lies in hypocrisy. Allah Almighty made a mention of the qualities of both believers and hypocrites in His Book, and both are direct fruits of good and bad character. Let's introduce a set of those qualities in order that you would know the sign of good character.

Allah Almighty says: "Certainly will the believers have succeeded: They who are during their prayer humbly submissive And they who turn away from ill speech And they who are observant of Zakat And they who guard their private parts Except from their wives or those their right hands possess, for indeed, they will not be blamed - But whoever seeks beyond that, then those are the transgressors - And they who are to their trusts and their promises attentive And they who carefully maintain their prayers - Those are the inheritors." (Al-Mu'minun 1-10)

﴿ قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ﴿١﴾ ٱلَّذِينَ هُمْ فِي صَلَاتِهِمْ خَٰشِعُونَ ﴿٢﴾ وَٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَٱلَّذِينَ هُمْ لِلزَّكَوٰةِ فَٰعِلُونَ ﴿٤﴾ وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ﴿٥﴾ إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلْعَادُونَ ﴿٧﴾ وَٱلَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ ﴿٨﴾ وَٱلَّذِينَ هُمْ عَلَىٰ صَلَوَٰتِهِمْ يُحَافِظُونَ ﴿٩﴾ أُوْلَٰٓئِكَ هُمُ ٱلْوَٰرِثُونَ ﴿١٠﴾ ﴾

He Almighty further says: "[Such believers are] the repentant, the worshippers, the praisers [of Allah], the travelers [for His cause], those who bow and prostrate [in prayer], those who enjoin what is right and forbid what is wrong, and those who observe the limits [set by] Allah. And give good tidings to the believers." (At-Tawbah 112)

﴿ ٱلتَّٰٓئِبُونَ ٱلْعَٰبِدُونَ ٱلْحَٰمِدُونَ ٱلسَّٰٓئِحُونَ ٱلرَّٰكِعُونَ ٱلسَّٰجِدُونَ ٱلْأَٰمِرُونَ بِٱلْمَعْرُوفِ وَٱلنَّاهُونَ عَنِ ٱلْمُنكَرِ وَٱلْحَٰفِظُونَ لِحُدُودِ ٱللَّهِ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿١١٢﴾ ﴾

He also says: "The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely - The ones who establish prayer, and from what We have provided them, they spend. Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision." (Al-Anfal 2-4)

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣﴾ أُوْلَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا ۚ لَّهُمْ دَرَجَٰتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾ ﴾

Allah Almighty says too: "And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace..." up to the end of the Surah (Al-Furqan 63)

﴿ وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ ٱلْجَٰهِلُونَ قَالُوا۟ سَلَٰمًا ﴿٦٣﴾ ﴾

Therefore, if one finds it abstruse upon him to discover his own state, he should then offer himself to those Holy Verses. The sin of good character lies in the presence of all of those qualities, whereas the sign of bad character lies in the loss of them all, and there are fields in between both according to the presence or loss of some of them. So, let one engage in acquiring what he loses, and keeping what he has got of them.

The Messenger of Allah "Allah's blessing and peace be upon him" described the faithful believer with many qualities, all of which refer to the good moral character. He said: "The believer is he who loves for his brother the same as he loves for himself." (This narration is reported by both sheikhs on the authority of Anas). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who has faith in Allah and the Last, should deal with his guest generously; and he, who has faith in Allah and the Last Day should deal with his neighbour generously; and he, who has faith in Allah and the Last day should say good or (at least) keep silent." (It is reported by Al-Bukhari and Muslim on the authority of Abu Hurairah and Abu Shuraih Al-Khuza'i).

He mentioned that the good moral character distinguishes the faithful believers, as shown from his statement: "The one who has the most perfect faith among the believers is he, who has the best manners among them." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If you see the believer silent with reverence, then, approach him, for wisdom appears on his tongue." (This narration is reported by Ibn Majah on the authority of Abu Khallad). The Messenger of Allah "Allah's blessing and peace be upon him" aid: "He, who is pleased with his good character, and displeased with his bad manners, is then a believer." (This narrations reported by Ahmad, Al-Hakim and At-Tabarani on the authority of Abu Musa and Abu Umamah).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful for a believer to hint to his brother with a harmful glance." (This narration is reported by Ibn Al-Mubarak). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "It is unlawful for a Muslim to frighten another Muslim." (This narration is reported by At-Tabarani on the authority of An-Nu'man Ibn Bashir; and Al-Bazzar on the authority of Umar). The Messenger of Allah "Allah's blessing and peace be upon him" said too: "(When two persons sit with each other) they sit with safety of Allah Almighty. So, it is unlawful for anyone of them to disclose what his brother dislikes."

One of the predecessors combined the signs of the good character saying: "They are that one should be more modest, less harmful, more righteous, true in speech, who talks little and works much, less stumbling, less curious, dutiful, keeping of good relations (with his kith and kin), respectful, forbearing, thankful,

well-satisfied, wise, kind, chaste, sympathetic, who is neither cursing, nor abusing, nor a talebearer, nor a backbiter, nor hasty, nor resentful, nor a niggard, nor envious; and rather he is joyful, cheerful, who loves and hates, is pleased and displeased only for the sake of and in (the religion of) Allah Almighty. The good character lies in all of that.

Once, the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the sign of the believer and the sign of the hypocrite, thereupon he said: "The believer directs his endeavor to prayer, fasting and acts of worship, and the hypocrite directs his endeavor to food, drink, like the animal." According to Hatim Al-Asamm: "The believer is occupied by thought and meditation, whereas the hypocrite by greediness and hope; and the believer despairs of all except Allah Almighty, whereas the hypocrite expects from all except Allah Almighty; and the believer feels safe from all except Allah Almighty, whereas the hypocrite feels afraid of all except Allah Almighty; and the believer gives up his property for the sake of his religion, whereas the hypocrite gives up his religion for the sake of his property; and the believer does good and weeps, whereas the hypocrite does evil and laughs; and the believer loves seclusion and solitude, whereas the hypocrite loves mixing and assembly; and the believer plants and fears corruption, whereas the hypocrite uproots and expect for harvest; and the believer commands and forbids for the sake of policy thereupon he amends, whereas the hypocrite commands and forbids for the sake of sovereignty, thereupon he does mischief."

The first thing with which the good character is tested is to keep patience over harm and endure desertion. Whoever complains of the bad character of the others provides evidence for his bad character, for it is out of the good character to endure the harm. It is narrated on the authority of Anas Ibn Malik "Allah be pleased with him" that he said: I was walking with the Messenger of Allah "Allah's blessing and peace be upon him" who was wearing a Najrani garment with a thick border. A Bedouin met him and pulled the garment so violently that I saw the traces of its border on the neck of the Messenger of Allah "Allah's blessing and peace be upon him" because of this violent pulling. He (the Bedouin) said: "O Muhammad! Order that something should be given to me from the wealth of Allah which is with you." The Messenger of Allah "Allah's blessing and peace be upon him" turned to him, smiled, and ordered that a gift l (provision) will be given to him. (This narration is reported by Muslim).

When the Quraish people intensified their harming and beating him, the Messenger of Allah "Allah's blessing and peace be upon him" said (by way of supplication): "O Allah! Forgive for my people for they do not know (the truth)." It is said that this happened on the day of the holy battle of Uhud. This is why Allah Almighty revealed: "And you are indeed on a great moral character." (Al-Qalam 4)

﴿ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾ ﴾

It is narrated that once, Ibrahim Ibn Adham set out to the desert where he met a soldier who asked him: "Are you a slave?" he said: "Yes." He asked him

to guide him to the habitations. He pointed out the graveyards to him. The soldier said: "I meant the habitations." He said: "Those are the graveyards." He was exasperated and struck him with the whip over his head and wounded it and took him back to the town. His companions received him and asked him about the story, and the soldiers told them. They told the soldier that he was Ibrahim Ibn Adham. On that the soldier dismounted from his horse and went on kissing his hands and feet and apologized to him. Later on, he was asked: "Why did you say to him that you were a slave?" he said: "He did not ask me whose slave I was. He just asked me: 'Are you a slave?' and I answered in the affirmative, for I'm the slave of Allah. When he struck my head I asked Allah to admit him to the Garden." It was said to him: "How since he wronged you?" he said: "I learnt that I would get reward for the harm I had received from him, and I did not want that my portion from him be good and his from me evil."

Once, Abu Uthman Al-Hiri was invited by somebody who intended to examine his character. When he reached the gate of the house, he returned him and he did accordingly. He did so with him so many times and Abu Uthman did not change. In the last time the inviter said to him: "O sir! I intended only to test you; and how good your character is!" on that he said to him: "That character you have seen from me is like the dog's character: whenever it is invited it would respond, and whenever it is averted, it would return."

It is reported from him also that one day he was crossing the street when a bowl of ashes was thrown at him. He dismounted and fell in prostration out of thankfulness and then wiped the dust off his garment and said nothing. He was asked: "Why have you not scolded them?" he said: "It is not possible for such as deserves the fire to become angry, given that he is reconciled with ashes instead." It is reported that Ali Ibn Musa Ar-Rida was of blackish complexion for his mother was black. In front of his house, there was a public bath, and whenever he liked to enter it, the worker would empty it for him. One day, he entered and the worker closed the door on him and went to fulfill his needs. Then, a man came and opened the door of the public bath and entered and put off his clothes and then saw Ali Ibn Musa. Thinking him to be a servant working in the bath, he asked him to stand up and bring water to him. He did accordingly, and executed his other commands. When the worker returned and saw the clothes of the man and heard his speech with Ali Ibn Musa, he feared and escaped. When Ali Ibn Musa came out he asked about the bath worker and he was told that he had escaped for fear of him. On that he said: "He has not to escape for it is the sin of him who had sexual relation with a black slave-girl (and begot a black child from her)."

It is narrated that Abu Abdullah Al-Khayyat (the tailor) used to sit in front of his shop, and he had a Magian client, and whenever he made a dress for him, he would give him the charge in the form of false coins, which he would accept from him, without telling him about that, although he knew they were false. One day, Abu Abdullah happened to go to fulfill some of his needs, and the Magian came and gave his apprentice the charge and took the sewed garment. Since the

charge was a false Dirham, which the apprentice knew once he looked at it, he rejected to take it. When Abu Abdullah returned, his apprentice told him about that, thereupon he said to him: "How bad! This Magian has been treating me with those (false coins) and I have been patient over him: I accepted from him the false coins which I threw in the well lest he would deceive another Muslim by them."

According to Yusuf Ibn Asbat: "Ten characteristics comprise the sign of the good moral character: taking oaths rarely, good justice and fairness, keeping away from pursuing slips of others, making good what seems of evil deeds, accepting the excuses of others, enduring harm, blaming oneself, seeking to know one's defects on the exclusion of the defects of others, cheerfulness of countenance in the face of both the young and the old, and the kind speech for the higher and lower."

When Sahl was asked about the good moral character he said: "The least of which is to endure harm, leave seeking the reward (for favour), showing mercy towards and asking forgiveness for the wrongdoer." Al-Ahnaf Ibn Qais was asked: "From whom have you learnt forbearance?" he said: "From Qais Ibn Asim." He was said: "To what extent was he forbearing?" he said: "While he was sitting in his house, one of his slave-maids brought to him a tray having a roasted meat, which fell from her hand over a child belonging to him, thereupon the child died. The slave-maid was scared, and he said to her: "Let no fear befall you! Go, you have become free for the Countenance of Allah Almighty."

It is reported that whenever boys saw Uwais Al-Qarni they would throw him with stones. On that he said to them: "O my young brothers! If it is necessary for you to do so, then, let it be with small pebbles, lest you would cause my legs to bleed and Thus, hinder me form performing prayer." A man insulted Al-Ahnaf Ibn Qais and he did not reply to him. He kept pursuing and insulting him and Al-Ahnaf kept silent. When they became a short distance before the entrance of the dwelling places, he turned his face to him and said: "O my brother! If there remains anything with you to say (of insults), say it now before we enter the habitations, lest some of the inhabitants would hear you and cause you harm because of that."

It is reported that Ali "Allah be pleased with him" called a slave who did not respond to him. He called him twice or thrice, and he did not respond to his invitation. He stood to see him and found him lying. He asked him: "Have you not heard my call O slave?" he said: "Yes I have heard." He asked: "Then, what has led you not to respond to my call?" he said: "Since I felt safe of your punishment, I have been too lazy (to answer you)." On that he said to him: "Then, go, you have become free for the Countenance of Allah Almighty." A woman called Malik Ibn Dinar, "may Allah have mercy upon him" saying: "O adulator!" on that he said to her: "No doubt, you have discovered one of my names from which the people of Basrah have gone astray." Yahya Ibn Ziyad Al-Harithi had an evil slave, and it was said to him: "Why do you keep him?" he said:

"In order to learn forbearance through him."

Those souls have been subdued through self-discipline, resulting in the moderateness of their manners, and their internals were cleansed from cheating, rancour and resentment, resulting in their satisfaction with what has been decreed by Allah Almighty; and this is the highest level of good moral character. That is because the highest level of bad character is to dislike and be dissatisfied with the act of Allah Almighty. The signs (of good moral character) then appeared on the external behaviour of those in the very way we have mentioned. If one does not detect within himself the same signs, he should not deceive himself, thinking himself to be of good moral character. On the contrary, he should engage in self-discipline and self-mortification until he attains the degree of good moral character, for it is a high degree which none attains but the nearest (to the Presence of Allah Almighty) and the sincere lovers of truth.

CHAPTER TEN

EXPOSITION OF WAY TO DISCIPLINE KIDS FROM THEIR EARLY YEARS; AND WAY TO IMPROVE THEIR MANNERS

It should be known to you that the way to discipline kids is one of the most important things; and a kid represents a trust in the hands of his parents: his heart is like a precious gem , pure and clean from every engraving and image, and Thus, it is susceptible to every image that might be engraved and imprinted on it. If one is accustomed to good, and instructed to do it, he surely will be brought up on it, with the result that he will attain happiness in both the world and the hereafter, and his parent besides all the teachers who contribute in his learning will have a share in the reward. If one is accustomed to evil, and neglected in the same way as an animal is neglected, he will become wretched and be ruined in both this world and the hereafter, and the sin of that will be due upon his guardian. Allah Almighty says in this respect: "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones." (At-Tahrim 6)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ ﴿٦﴾ ﴾

If a child's parent is to protect him from the fire of this world, then, it will be preferable to protect him from the fire of the hereafter. To protect him is to discipline him, improve his manners, instruct him in the good character, keep him from the evil companions, not to habituate him to comfortable life, nor to endear to him adornment and luxury, lest he would waste his time in pursuit of them when he grows old, and be given to everlasting destruction. He rather should watch him from his early childhood: he should choose a religious woman who eats from lawful sources to wet-nurse and suckle him, for no blessing lies in the milk that is produced from the unlawful. If the child happens to drink it, his clay would be made up of malice, to which he will be predisposed by nature.

Once he notices in him the commencements of discernment, he should observe him. The first portent of that is modesty: if he is self-effacing and feels shy of doing some things, this will be due to the shining of the light of mind on him, in which he sees many things ugly and disagreeing with the requirements of usage and practice, on the exclusion of others, and Thus, he feels shy of doing many acts apart from others. Therefore, this is a gift bestowed upon him by Allah, and a portent of the moderateness of character and pureness of heart, and gives glad tidings of his would-be perfect mind at adolescence. The bashful child should not be neglected: on the contrary, the aid of his bashfulness and discernment should be sought to discipline him.

The first quality that prevails over him is the greed for food, in which he should be disciplined: he should be accustomed to pick food only with the help of his right hand, to mention the Name of Allah on it, to eat only from what is close to him in the dish, not to start taking food before others, not to stare at it or to those who eat, not to be swift in eating, to chew food well, not to stain his hand or garment. Furthermore, he should be accustomed to eat bread alone with no condiment in many times so that condiment would not become inevitably necessary in his meals. On the other hand, eating much food should be dispraised in his sight, by likening such as eats so much to the animals, and criticizing before him the child who eats so much, and praising before him the child who eats little. He also should be made to like giving others preference over him in terms of food, about which he has to be careless, and to be satisfied with the rough kinds of food whatever they might be.

He also should be made to like the white among the clothes, on the exclusion of the colorful and silk garments, giving him the impression that those are the clothes of women and effeminate apart from men. He should be made to disdain it as a man to the extent that if he sees a silk or a colorful garment on a child, he should disapprove of and criticize it. Furthermore, the child should be kept far from the children who are accustomed to luxurious and comfortable life, and dress themselves in the expensive dresses. He should also be kept far from mixing with such of people as encourages him to do so, for however, if a child is neglected in his beginning and early age, he will come to have bad manners, and grow a liar, envious, going about with calumnies, and dissolute. He should be kept from all of that through good discipline and being diverted to engage in learning and memorizing Qur'an, the stories and narrations (of the Prophet and the companions), the tales and states of the pious, in order to be brought up on the love of the righteous from among all the people. At the same time, he should be kept far from the poetic compositions of love and adoration, and from mixing with the poets and writers who allege this is out of kindness and smoothness of disposition, for it sows the seeds of corruption in the hearts of children.

The child should be honoured and rewarded for such of good deeds and praiseworthy acts as appear from him, which causes him to grow happy and have a good position among the people. If he behaves in opposition to that only once, his behaviour should be overlooked, and not to be disclosed nor should he be

encountered with it, giving him the impression that none has the courage to do the like of it, particularly if the child himself does his best to screen it (out of shyness and regret for it). That is because if it is disclosed to him, he might turn to be more audacious and bald to repeat it once again. But in case he repeats the same odious act, he should be encountered with, and blamed for it in secret, and given the impression that it is too heinous that one like him should do the same, with the warning statement: "I warn you of returning to the same act once again, lest you would be scandalized among the people." Do not blame him so frequently at all times, for one by one, it would become easy upon him to hear reprimand and do the evil things, and the warning speech would become of no effect on his heart. The father always should keep the reverence of words with him: he should not reproach him but sometimes; and the mother should always frighten him with the father, out of averting him from doing what is shameful.

He should be prevented from sleep during the day for it brings about laziness, but he should not be prevented from it at night. He should be kept from the smooth beds in order for his body members to get hardened, and his body not to grow fat, with the result that he would not keep patient over leaving luxury. Thus, he should be accustomed to coarseness and roughness in terms of food, clothes and bed. Therefore, he should be prevented from doing anything in secret, for one always conceals what he thinks to be shameful and in opposition to the generally accepted practice. So, if he is left to do it, he will get accustomed to it. He should be accustomed to practice regular walk, movement and sport during the day in order not to be lazy and inactive. He should be habituated not to uncover his limbs, nor to walk at a quick pace, nor to relax his hands, which should be tightened to his chest.

He should be prevented from boasting over his fellows because of anything his father possesses, or because of anything he has on the exclusion of them, regarding food, clothes and money. On the contrary, he should be habituated to behave humbly and generously with such as with whom he mixes. He also should be prevented from taking anything from the other children depending upon the high authority and majesty of his family: but he should be taught that supremacy lies in giving rather than in taking, and that taking is out of baseness and sordidness; and if he belongs to the offspring of the poor, he should be taught that covet and taking are out of humiliation, mortification and disgrace, for one is like a dog which peeps into the things of others in expectation for a morsel to be thrown away to it.

In brief, the covet of and love for gold and silver should be defaced in the sight of children, of which they should be warned more than they should be of female-snakes and scorpions. Of a surety, the evil of love for and covet of gold and silver is more harmful to the children, if not to the old too, than that caused by the poison of female-snakes and scorpions. He should be habituated not to spit nor to expectorate in the gathering, nor to yawn in the presence of others, nor to turn his back to anyone, nor to put his leg over the other, nor to place his palm underneath his chin, nor to support his head against his forearm, for this

indicates to laziness and idleness.

A child also should be taught the way to sit, and that much (useless) talk indicates to rudeness and impoliteness, since it belongs to the acts of the sons of the cunning persons. He should be prevented from taking oaths at any rate, truthful or untruthful he might be, in order not to get accustomed to it since his early childhood. He should be prevented from taking the initiative to speak first, and rather not to talk unless he is required in reply and proportion to the question. He should be encouraged to pay attention to the speech of others, particularly if they are older than him. He should be instructed to stand up and leave his place to the older and superior and make space for him to sit. He should be prevented from false speech, foul and obscene language, cursing and insulting, and from mixing with such of people as on whose tongue these foul words run. To be sure, this is obtained from the evil fellows; and the basic rule of disciplining children is to be prevented from mixing with the evil fellows. On the other hand, if a child is beaten by his tutor, he should not cry so much, nor prove unruly, nor invoke for the intercession of anyone: but he'd rather keep patient and remember that patience over harm is always the behavior of the courage and brave among men, whereas the cry is always the usage of slaves and women.

After leaving the nursery school, he should be given permission to play in order to relieve himself of the trouble of the day nursery. However, if a child is prevented from play and rather given to the trouble and exhaustion of learning all the time, his heart would die, and his intelligence would be idle, and his living would embitter to the extent that he would seek a way to flee from it. He should be instructed to obey his parents, his tutor who disciplines him, and anyone who is older than him, be he a relative or a stranger, and show respect and exaltation for them, and leave playing in front of them. Once a child has attained the age of discernment, he should not be excused for leaving purification, ablution and prayer. He should be encouraged to observe many fasts during the month of Ramadan. He also should be prevented from wearing silk and brocade clothes, in addition to gold. He should be taught everything required by the limits of religious law.

He should be frightened from stealing, eating the unlawful, telling a lie, deceiving and cheating, betraying, behaving shamefully and immorally, etc. if he is warned of those in his early childhood, then, when he becomes adult, it is possible (and easier) for him to be acquainted with their mysteries. A mention may be made to him of the fact that different kinds of food are medicines intended to strengthen the body and provide him with power enough to be able to worship Allah; that the entire world is useless, for it should inevitably come to end by death, which interrupts its blessing for it is only a pathway, and not an abode of residence, whereas the hereafter is the abode of residence and not a pathway; that death is expected to come at any time; that the intelligent is he who takes from this world provisions for the hereafter in order for his rank to become great in the Sight of Allah Almighty, and his blessing in the Garden to

be abundant.

If upbringing is good, then, all of this will have a strong effect on a child once he becomes an adult, and is firm in his heart just in the same way as the engraving is constantly firm on the stone. But if upbringing is on the opposite, in a way that allows for the child to be accustomed to play, foul and obscene language, impoliteness, rudeness, greed for food, clothes and adornment, inclination to boast over others, he then will come to reject the truth. It is the commencements of things then that should be observed. That is because every child is created with readiness, by nature, to accept both good and evil, and it is his parents who make him incline to any of them. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every baby is born on the true religion (of Islam), and it is his parents who convert him to Judaism, Christianity or Magianism." (This narration is reported by Muslim on the authority of Abu Hurairah).

Sahl Ibn Abdullah At-Tastari said: "When I was three years old, I used to get up at night and look at my maternal uncle, Muhammad Ibn Sawa', while he was praying. He saw me and said: "Do you not remember Allah Who has created you?" I said: "How should I remember Him?" he said: "Say thrice in your heart, without moving your lips therewith, whenever you turn: 'Allah is with me; Allah is looking at me; Allah is seeing me'." I said it for many nights and when I told him he said: "Then, say it seven times every night." I did and told him thereupon he said to me: "Then, say it eleven times every night." I said it and I found its sweetness in my heart. A year later my maternal uncle said to me: "Retain what I have taught you, and say it regularly until you (die and) enter the grave, for it shall benefit you in both this world and the hereafter." I have done it for many years until I found its sweetness in my breast. One day my maternal uncle said to me: "O Sahl! He, whom Allah is with, looking at and seeing, should not disobey Him. So, beware of committing any sin." I used to sit in seclusion and when they (my family) sent me to learn in the nursery school, I said: "I am afraid I might divide my concern." They stipulated with the tutor the condition that I should go to him to learn for some time and then return to the house. I then went to the nursery school and learnt the Holy Qur'an which I was able to keep in full when I was six years old. I used to observe fasts perpetually (i.e. on alternate days) when I was twelve years old, and parley bread at that time constituted my main sustenance. When I was thirteen years old, I had a problem, and I requested that my family should send me to the learned of Basra to ask them about it. I went to Basra and asked its learned about it, but none of them quenched my thirst. I then set out to Abdan where there was a man called Abu Habib Hamzah Ibn Abu Abdullah Al-Abdani, whom I asked about it, and he gave me a satisfactory answer. I spent a period of time with him to get benefit from his speech, and obtain his morals. Then, I returned to Tastar where I limited my sustenance so much. I asked that as much parley as is equal to one Dirham be bought and ground and baked as bread for me, and I used to break my fast with no more than an ounce thereof, just a short while before dawn, with no salt nor condiment. This quantity should suffice me for one year. Then I decided to keep fasting and tie my belly (out of

hunger) for three nights and break my fast in the fourth; and those three rose gradually to five, seven, up to twenty-five. I remained as such for twenty years. I then set out and wandered through the different parts of the land for many years after which I returned and stabilized in Tastar. I used to stand the whole night (for supererogatory prayer) as much as Allah willed me to do." Ahmad commented: "I have never seen him eating salt (or any kind of condiment) until he died and met Allah Almighty."

CHAPTER ELEVEN

EXPOSITION OF CONDITIONS OF WILLPOWER AND COMMENCEMENTS OF SELF-MORTIFICATION; AND NOVICE'S GRADUATION IN FOLLOWING WAY OF SELF-DISCIPLINE

It should be known to you that he, who sees the hereafter with his heart by way of certainty of faith has come to seek after its tilt, have longing for it, and follow the way that leads to it, attaching no importance to the delights and pleasures of this present world. If one has a bead and then he sees a precious stone, he will have no desire for the bead, and rather will be inclined to sell it for such precious stone. If one does not seek after the tilt of the hereafter, nor does he have a desire for meeting Allah Almighty (in the hereafter), he is nearer to have no faith in Allah and the Last Day. Of a surety, I do not mean by faith self-talk and movement of tongue with both testimonies with no truthfulness nor sincerity, for this is equal to the statement that 'the precious gem is better than the bead, even though he knows only the word and not the real meaning of the gem.

If such a man becomes familiar with the bead, he might not be inclined to leave it, nor to have longing for the gem. Thus, it is the lack of following the way that impedes from reaching (the end), and it is the lack of will that impedes from following the way, and it is the lack of faith that impedes the will; and it is misguidance that lies behind the lack of faith, due to the absence of the reminders and those who have knowledge of Allah Almighty, who guide the people to His Way, and bring to the attention the insignificance and extinction of this present world, and the significance and permanence of the hereafter. The people are heedless, since they have become involved in their desires and lusts, and among the religious scholars, there is none to alert them. More important, if anyone of them takes heed, he will fail to follow the way to the hereafter because of his ignorance; and if he asks the learned to lead him to it, he will find them more inclined to their desires and whims, and deviating from the true and straight way. Thus, the weakness of will, the ignorance of the true and straight way, and the scholars' following their desires cause the people to deviate from the true way of Allah Almighty. When the required thing is veiled, the evidence is missing, the desire is prevalent, and the petitioner is heedless, of a surety, that will lead to failure to reach the end, and all ways will inevitably become idle.

If one takes heed by himself, or another person stimulates in him the will to seek for the tilt and profit of hereafter, he should observe many necessary conditions in the beginning, and hold fast to a protective fort in order to feel safe of the enemies who might cut the road on him. Additionally, he has to fulfill many duties during his following of the way.

As far as conditions to be observed first are concerned, they are to lift the barrier and veil that lies between him and the truth. However, the people are deprived of the gift of truth because of the accumulated veils and the barrier on the way. Allah Almighty says: "And We have put before them a barrier and behind them a barrier and covered them, so they do not see." (Ya Sin 9)

﴿ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾ ﴾

There are four things that constitute the barrier which lies between the novice and the truth: property, majesty, imitation and sin. The barrier of property is lifted when wealth becomes not in one's possession, and there remains with him only what is necessary. That is because if there remains something beyond the necessary, even though as little as a Dirham, to which he turns, he then will become fastened to it and veiled from Allah Almighty. The veil of majesty is lifted by keeping oneself far from the positions of majesty, and sticking to humbleness and anonymity, and flight from the means of celebrity. The veil of imitation is lifted by abandonment of fanaticism for juristic doctrines, and having sincere faith in the fact that there is none worthy of worship except Allah Almighty, and that Muhammad is the Messenger of Allah, and confirming that faith by leaving all things that could be taken as objects of worship other than Allah Almighty, the greatest of which is one's inclination and desire. Once he does so, the real nature of his faith which he has received by way of imitation at first is revealed to him. He should seek to have this revealed to him by way of self-mortification rather than argumentation. But if he remains zealous for his own doctrine, which leaves in his heart no place for anything else, he will become fastened to it, and veiled by it, for it is not requisite for a novice to abide by a particular doctrine. In relation to sin, it is a veil in itself, and nothing lifts it except sincere repentance from it, decision not to return to it once again, showing regret for it, restoring rights to their real men, and pleasing foes. However, unless one makes right his repentance, and leaves external sins, and at the same time, he likes to be acquainted with the mysteries of religion by way of disclosure is like him who likes to be acquainted with the mysteries and interpretation of the Qur'an without having learnt the Arabic language yet. That is because one has to understand first the language of the Qur'an, from which one should rise up to know the mysteries of its meanings. Similarly, the Sharia should be acted upon correctly first, from which one moves to its mysteries and depths.

If one does those four conditions first, and relieves himself of property and majesty, he will be like him who gets purified and performs ablution in preparation for prayer. Being so, he needs an imam to follow him, just as a novice needs a sheikh and mister to copy his conduct, in order to guide him to the

straight path, for indeed, the path of religion is abstruse, whereas the ways of Satan are obvious and evident. Whoever has no sheikh to guide him, becomes vulnerable to Satan who drives him to one of his different ways. If one follows the destructive ways of desert with no sentinel exposes himself, with no doubt, to ruin and destruction. The man who depends on himself solely in this respect is like the tree which grows independently: it inevitably withers in the near future, and even if it produces leaves, it will remain fruitless.

The protective shield which a novice should hold fast to after accomplishing the four conditions is his sheikh: he should stick to him in the same way as a blind on a river's bank sticks to his sighted guide, and depends on him in all of his affairs, and does not disagree with him in the least. If such a protective shield is found, it has to protect the protection-seeker with an impenetrable protection, therewith to avert from him these which might cut the way on him; and those are four: seclusion, silence, hungry and insomnia. The purpose here is to repair the novice's heart in order to witness his Lord therewith, and become fit to come close to Him.

The role of hunger is to decrease the blood of the heart and whiten it, and in such whiteness lies its light. It also dissolves its fat which causes it to become smooth; and its smoothness is the key to disclosure, whereas its hardness veils it. When the blood of heart decreases, the way of the enemy becomes narrow, for indeed, the veins that are filled with lusts and desires are the paths which that enemy follows. In this respect, Jesus "Peace be upon him" said: "O assembly of disciples! Make hungry your bellies, perchance your hearts would see your Lord." Sahl Ibn Abdullah At-Tastari said: "The Abdal (Substitutes) have become so only by virtue of four characteristics: exposing themselves to severe hunger, insomnia, silence, and isolation from the people." The benefit of hunger in enlightening heart is self-evident. The gradual approach regarding it will be discussed in detail later in the Book of Breaking Two Desires.

As for insomnia, it polishes, purifies and enlightens the heart. Taking it together with the purity that resulted from hunger, it becomes like a shining star and a polished mirror, in which there is reflected the beauty of truth, the high rank in the hereafter in opposition to the contempt and baseness of this world. It is that which makes one turn from this world and its vanities, and rather devote himself to the hereafter. Insomnia results from hunger, since by no means could it be achieved with satiety. Sleep always hardens the heart and causes it to die unless it is as much as is equal to what is necessary, which makes it a means of disclosing the mysteries of the unseen. In description of the Abdal (Substitutes), it is said that they eat but are never satisfied, sleep only when they are overpowered by slumber, and speak only when it is necessary for them to speak. According to Ibrahim Al-Khawas: "About seventy sincere affirmers of truth agree together on the fact that sleep so much results from drinking water in great quantity."

Although silence becomes easier by seclusion, the one who lives in solitude could hardly dispense with such as serves him. Thus, he should speak only when it is necessary for him to speak, for indeed speech diverts the heart; and the heart has great gluttony for it, since it gets comforted with it, to the extent that speech makes it heavy and difficult upon the heart to return to be disengaged for celebration and meditation. In this way, silence revises mind, brings about abstention, and teaches piety. The benefit of living in seclusion is to push away occupations and adjust both hearing and seeing, since they are the heart's courtyard. The heart is like a fountain to which malodorous dirty water is poured from the rivers of the five senses. The purpose of self-discipline is to empty such fountain from that stinking water with its mud in order for the heart to burst and the clean and pure water to gush forth therefrom. How could the fountain be emptied given that the rivers (of the five senses) are open to it and what enters into it is more than what comes out of it? For this reason, the senses should be adjusted in order to receive only what is necessary. This could be achieved only by living in seclusion in a dark house; and in case one has no dark house to live in, let him cover his head with his shirt or wrap his body in a covering, for at that time, he is susceptible to hear the call of the truth, and witness the majesty of the Divine Presence.

Those four act as a shield and a fort that avert from him the evil and means of those who cut the way on him. Once he does them, he becomes ready to follow the way (to the hereafter) and eliminate the obstacles that might hinder him. However, the obstacles on the way to Allah Almighty depend upon the constitution of the heart itself, in its turning towards this present world. Some obstacles are harder and more difficult than others. The right order for eliminating them is to engage in the easiest then the easier and so on, i.e. the ties which he cut at first (that relate him with the present world), and their effects representing in property, majesty, love for this present world, devotion to people, and longing for committing sins. One then should empty his interior from their effects just as he has emptied the exterior from their apparent means. In this respect, self-mortification might take a very long time, and vary in accordance with the difference of states. A particular one might happen to be sufficed against most of those qualities, and thus, his mortification shall take no long time.

We have already mentioned that the way of self-mortification is to behave in opposition to desires and appetence in all fields. If those desires and appetence get broken or at least weaken through mortification, nothing then shall remain in the heart to divert it from having a kind of regular celebration (supplication of Allah Almighty) which makes him not in need of doing numerous external daily portions: on the contrary, he limits himself to only the obligatory duties and regular acts of worship in addition to a single daily portion. This is the core and fruit of daily portions, i.e. to get the heart persist in the celebration of Allah Almighty after disengaging it from the celebration of others than Him. Once, Ash-Shibli said to Al-Husari: "If any thought other than Allah Almighty occurs

to your mind from the Friday on which you visit me to the next Friday, then, it will be unlawful for you to visit me." That disengagement is attained only with the sincere willpower and true possessing love for Allah Almighty in a way that makes it preoccupy the whole concern of the lover.

Having done so, his sheikh then has to make him stick to a certain corner to live in seclusion, and assign somebody to serve him only with the necessary requirements of lawful sustenance, for the lawful sustenance is the basis for the way of religion. At that point, he has to dictate to him a supplication to occupy thereby his tongue and heart, like "Glory be to Allah; glory be to Allah", or anything similar to it. He should persist in uttering it until the tongue stops from movement and the word seems to run on the tongue without movement. He also should continue to say it until its effect fades from the tongue, and only its image remains reflected on the heart. He should continue until the image of the word fades from the heart, and only its real meaning comes to predominate and preoccupy it wholly. It is known that if the heart is occupied by a particular thing, it will be disengaged from anything else. If it is occupied by the celebration of Allah Almighty, and this is the intended goal, it will be disengaged from anything else.

At that point, he has to watch such of doubts and passing thoughts as occur to the mind, regarding the present world, and remembrance of the states and affairs of him as well as of others. However, if he does his best to avert all doubts and passing thoughts and reduces his soul to that word solely, some doubts and passing thoughts will still occur to his mind from the direction of this word: what does this word mean? What is the significance of our saying 'Allah'? what is the reason for His being a God that is to be worshipped? This, therefore, opens to him the gate of suspicions and evil thoughts brought about by Satan, which lead him to disbelief and religious heresies. But if he dislikes that, and does his best to push it away from the heart, it will not harm him.

Those are divided into things which it is evidently known that Allah Almighty is deemed far beyond, but Satan dictates them to his heart and makes them run on his passing thoughts. Those should be cared for, and one should betake himself to celebrate Allah Almighty, and implore to Him to avert them from his heart. Allah Almighty says in this respect: "And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing. Indeed, those who fear Allah - when an impulse touches them from Satan, they remember [Him] and at once they have insight." (Al-A'raf 200-201)

﴿ وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ ۚ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾ إِنَّ ٱلَّذِينَ ٱتَّقَوْا۟ إِذَا مَسَّهُمْ طَٰٓئِفٌ مِّنَ ٱلشَّيْطَٰنِ تَذَكَّرُوا۟ فَإِذَا هُم مُّبْصِرُونَ ﴿٢٠١﴾ ﴾

The other things are those in which one has doubt; and those should be offered to the sheikh, putting in mind that he should conceal it from anyone else other than the sheikh.

The sheikh should then consider his state and intelligence: if he knows that through meditation he might attain the truth, he then should leave him to meditation and tell him to persist in it until a light is cast into his heart, thereby the real nature of the truth is disclosed to him, otherwise, he should return him to the certainty of faith through a suitable preaching and evidence that he could endure and understand. The sheikh should be kind and gentle to him, for those are the destructive things and places of risk on the way. How many a novice engaged himself in self-mortification, and, being occupied by a false thought which he failed to remove and Thus, it cut the way on him, turned from self-mortification to the opposite, i.e. the way of falsehood and dissoluteness; and this is, to be sure, the great destruction.

Whoever devotes himself to celebration (of Allah Almighty), and drives away from his heart all ties that relate him to anything else, could hardly be far from such thoughts, for indeed, by so doing, he has ridden the ship of danger: if he is safe, he shall be one of the kings of religion, and if he errs, he shall be given to destruction. The Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to stick to the faith of the old women." (This narration is reported on the authority of Ibn Umar, and it is very weak). It is to receive the fundamental faith and apparent belief by way of imitation and doing good deeds. Much danger lies in swerving from that. For this reason, it is said that the sheikh should gaze at the novice: unless he finds him too intelligent, prudent and ready to be competent in the external faith, he should not engage him by meditation and celebration: on the contrary, he should return him to the apparent deeds and collectively contiguous daily portions, or by having him serve those who are devoted to celebration and meditation in order to get benefit from their blessing. However, the one who is unable to take part in fighting among the rows of fighters should provide soldiers with water and look after mounts in order that on the Day of Judgement he will be mustered in their company, regardless of having a degree less than theirs.

On the other hand, the one who is devoted to celebration and meditation might have many obstructions that hinder his way, like pride, showing off, joyfulness of what is disclosed to him and what seems to him of the first commencements of miracles. If he is to be diverted by those and turn himself to them, his way might be closed against him. So, he should persist in his state along his lifetime just as a thirsty persists in water who is not quenched even if the water of oceans is poured over him. His capital should be to disengage himself from the people and get devoted to the truth, and persist in seclusion. One of the wanderers through the land said: I asked one of the Abdal who live in seclusion from all the people: "What is the way to uncover the veils of truth?" he said: "It is to be in this present world like a wayfarer." He said once again: I asked him: "Guide me to a deed in which I could find my heart with Allah Almighty perpetually." On that he said: "Look not at the people, for looking at them brings about darkness." I said: "But, this matter is inevitable." He said: "Then, hear not their speech, for their speech brings about harshness."

I said: "But this matter is inevitable." He said: "Then, deal not with them, for dealing with them leads to desertion." I said: "But I live with them, and it is necessary for me to deal with them." He said: "Then, get not comforted with them, for indeed comfort with them leads to destruction." I asked: "What is the reason for that?" he said: "O man! Do you look at the heedless, hear the words of the ignorant, and deal with the false and at the same time, like to have your heart with Allah Almighty perpetually? It is surely impossible."

The culminating peak of self-discipline is to find one's heart with Allah Almighty perpetually, and this is impossible unless it is disengaged from anything else; and it is not disengaged from anything else except through long self-mortification. If his heart becomes with Allah Almighty, the majesty of Divine presence will be disclosed to him, and the glory of the truth will appear to him. But one of the hindrances here is that he might find himself speaking with that by way of instructing and teaching, a thing in which the soul finds a great pleasure, which summons him to think about the way how to bring about those meanings, prepare and beautify the words expressive of them, adorn that with supportive stories, tales and Qur'anic quotations, and improve the art of speech in order for receivers to become more inclined to him. Satan might give him the false impression that by so doing, he brings to life the dead hearts of those heedless of Allah Almighty.

Satan's intrigue here is clear when one of his fellows appears to be of better speech, more elegant words and more capable of attracting the hearts of laymen: if he is moved by the scheme of acceptability, he will become envious of that man, and if he is moved by the truth and eagerness to inviting the worshippers of Allah Almighty to His straight path, he will rejoice with him and say: "Praise be to Allah Who has helped and aided me with him who supported me to reform His worshippers." His example is like him upon whom it is incumbent under Sharia to carry the dead body of a man to bury him for he has none of his family to do so, and when somebody comes to help him do so, he rejoices with him, and does not envy such as aids him. The heedless are those whose hearts are dead, and preachers are to give life to their hearts. For this reason, their increasing number leads to comfort and mutual support, with which one should be pleased.

However, this hardly exists, and a novice should be very careful of it. It is the longest snare of Satan, with which he cuts the way on him to whom it is opened. Man, by nature, gives preference to this present world over the hereafter. This is the significance of the statement of Allah Almighty: "But you prefer the worldly life, While the Hereafter is better and more enduring." (Al-A'la 16-17)

﴿ بَلْ تُؤْثِرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿١٦﴾ وَٱلْءَاخِرَةُ خَيْرٌ وَأَبْقَىٰٓ ﴿١٧﴾ ﴾

In highlighting the fact that this evil is deep-rooted in disposition as of old as mentioned in the previous scriptures, He Almighty says: "Indeed, this is in the former scriptures, The scriptures of Abraham and Moses." (Al-A'la 18-19)

﴿ إِنَّ هَٰذَا لَفِى ٱلصُّحُفِ ٱلْأُولَىٰ ۝ صُحُفِ إِبْرَٰهِيمَ وَمُوسَىٰ ۝ ﴾

This is the method of novice's self-discipline and gradual approach to meet Allah Almighty. But the details of each quality will be discussed later. Most evil comes upon man from his abdomen, private parts and tongue, i.e. the desires that are related to them, and the anger that acts as an army to protect those desires. If man likes and gets affable with the desire of abdomen and private parts, he shall love this present world, and it is by virtue of wealth and majesty that in which he will be well established; and if both wealth and majesty are available to him, he will become arrogant and haughty. Such being the case, his soul never accepts to leave this world, and rather takes from the religion what supports his haughtiness.

Thus, after introducing those two books, it becomes incumbent upon us to complete the quarter of destructives with eight books, Allah willing: a book Concerning the breaking of the Two lusts: The Appetite of the Stomach and the Sexual Desire; a book concerning The evil of Tongue; a book concerning the breaking of Anger, Resentment, and Envy; a book concerning The Curse of the World; a book concerning The breaking of love for Wealth, and Curse of Niggardliness; a book concerning The Curse of Showiness and Hypocrisy; a book concerning The Curse of Pride and Vanity; and a book concerning The Places of Haughtiness. By making a mention of those destructives, and the way to remedy them, our purpose will be achieved, Allah willing. The first book pertains to the wonders of the heart which is the primal source of destructives and saviors, and the second book is a total reference to the way of improving morals and remedy of heart diseases. The details will be mentioned in the following books, Allah willing.

The Book of Self-Discipline and Improvement of Moral character is ended, praise be to Allah, by virtue of the aid and help of Allah Almighty, and it is followed by the Book of Curbing Two desires.

Praise be to Allah Alone, and Allah's blessing and peace be upon Muhammad, his family and companions, and upon every servant chosen by Allah Almighty, from the inhabitants of the earth and the heaven. I depend in my success on Allah Alone, on Whom I rely, and to Whom I return.

Book three: Curbing Two Appetites

This is the second book of the quarter of destructives

In the name of Allah, Most Gracious, Most Merciful

Praise be to Him Who is Alone in His majesty and grandeur; who deserves adulation, sanctification, praise and loftiness; who is just in what He establishes and what He decrees; who is generous with what He bequeaths and what he fulfills; who takes on the responsibility to safeguard His servant in all his comings and goings; who grants him more than His commitments require that his wishes might be fulfilled; for He is the one who guides him and sets him upon the straight path, and He is the one who ordains when he lives and when he dies. Should he (the servant) become ill, it is He who cures him. Should he become weak, it is He who strengthens him. He is the one who guides him to obedience and contentment. He is the one who causes him to eat and drink; preserves him from destruction; protects him, guards him with food and drink against the agents of destruction and perdition; who causes him to be satisfied with little food and to be tranquil that he might curb the ways of the devil who haunts him. In so doing he curbs the lust of the self (An-Nafs), which opposes him, and wards off its (the self-s) evil. He worships His lord and fears Him.

It results from His (the Lord) granting him (the servant) that which he desires and delights him; kindles his initiatives and strengthens his motives. He tries him therewith and afflicts him in order to test how He can curb his covetousness and whims (and points to him) how he might safeguard His decrees and desist from what He enjoins against in order that he (the servant) might resume his obedience to Allah and cease his acts of defiance.

May prayer be upon His enlightened servant Muhammad "Allah's blessing and peace be upon him", His illuminating messenger, and may such prayer draw him (the Prophet) ever nearer to Allah and to (good) fortune, raise his station, and lift him to ever loftier heights.

It should be known to you that the greatest pain afflicting man is the lust of the stomach. It is on account of it that Adam "Allah's blessing and peace be upon him" and Eve were ejected from the abode of tranquility (the garden of Eden) to the abode of humiliation and impoverishment (this world). The fruit of the tree (apple) had been proscribed to them but they allowed their covetousness to overwhelm them, so they ate of it and the evil thereof became clear to them.

In truth, the stomach is the fount of lust and the source of ailment and evil in that its cravings are followed by the craving of the penis for coitus with women. Food and sex lead to intense desire for ostentation and wealth, to all kinds of envy and greed. Both give rise to the evil of deception, boastfulness, excessiveness, and ostentation (or, in modern terms, elitism). This in turn leads to

hatred, envy, jealousy, enmity, and hostility, which (in turn) induces one to commit (what is) outrageous, objectionable, and adultery. Such are the fruits of yielding to the stomach and its strong demands for food and satiation.

If the servant (of Allah) were to humble himself through hunger and deprive the devil (power to) work (within himself), the self would meekly yield to the obedience of Allah, may He be praised and glorified, and would refrain from pursuing the path of arrogance and oppressiveness. It would not cause him to become preoccupied with the world and to prefer that which soon passes away (the transient world) over the (day of) Accounting (Judgment and the Hereafter and its rewards). Nor would he persist in pursuing (offerings of) the world. And should the evil of the stomach's lust intensify (much), then it becomes necessary to view its disasters and evils as (constituting) a warning (to him).

It is incumbent (upon us) to explain the way to combat it (lust) and point out the virtue thereof as an incentive in itself. The same applies to the lust of the penis, in that it follows a similar course. We shall make this clear, with the help of the Lord, in those chapters treating this subject, showing hunger to be a virtue, also how to exercise in order to curb the appetite of the stomach by reducing and delaying food intake. We shall also point out preferences decreed by hunger, and the virtue thereof, in terms of differing conditions in people, as well as those exercises that are necessary for abandoning lust. Next we shall relate sayings concerning the lust of the penis and why the one who seeks the path (the novice or Murid) should set aside marriage and what is required by such an abandonment. Lastly, (we shall recount) the virtue of the one who combats the lust (induced by) stomach, penis (sic) and sight.

CHAPTER ONE

VIRTUE OF HUNGER AND REJECTION OF SATIETY

The Prophet "Allah's blessing and peace be upon him" said: "Combat the self with hunger and thirst, for the reward thereof is like the reward of the one who strives (Mujahid) for the sake of Allah. There is no commitment dearer to Allah than that of hunger and thirst. Ibn Abbas "Allah be pleased with him", quoted the Prophet saying, "no one who has filled his stomach will enter the kingdom of heaven." When he (the Prophet) was asked: "who among mortals is the more virtuous?" he replied: "he who eats and laughs less and is content with that which conceals his nakedness." He also said that the best way to achieve hunger and subjugation of the self is to wear wool. Abu Sa'id Al-Khudri "Allah be pleased with him" quoted the Prophet "Allah's blessing and peace be upon him" as having said: "to be fair to the stomach, (one must) dress, eat, and drink for it is a quality of Prophethood." Al-Hassan also quoted the Prophet "peace be upon him" as saying: "he who has hungered the longest and reflected upon Allah, may He be glorified, enjoys the highest status with Allah on the Day of Resurrection. He, may He be glorified, detests most on the Day of Judgement the one who eats, drinks, and sleeps, much."

There is a saying that the Prophet "Allah's blessing and peace be upon him" used to hunger without need, that is by choice. He "Allah's blessing and peace be upon him" also said that Allah Almighty has proclaimed that "he who drinks and eats less in this world is a rival of the angels." Allah Almighty has declared: "behold my servant: I have tempted him with food and drink in the world. He was patient and abandoned both. Bear witness, O my angels, for every meal he forsakes I shall compensate him many times more (for it) in paradise." He (Muhammad, "Allah's blessing and peace be upon him") has stated: "do not kill your hearts with abundant food and drink, for the heart is like a plant, it will die if overwatered." He also said: "when man fills a vessel with evil from his stomach he believes that little morsels (of food) will strengthen his body. If so, then let a third (thereof) go to (satisfy his need for) food, a third for his drink, and a third for his self.

A saying attributed to Usamah Ibn Zaid, and a longer one to Abu Hurairah, both stress the virtue of hunger and state that those nearest to Allah, may He be glorified, on the Day of Resurrection are the ones who hunger and thirst the longest. His (God's) grief on earth is for the barefooted-pious (ones), who if they should bear testimony (to Allah) would not be recognized and if they should disappear would not be missed. They are scattered on earth and the angels of heaven hover over them. Men enjoy the comforts of the world while they obey Allah. Men bed down in ease while they (lie down) on their bellies and knees. Men caused the work and manners of the prophets to be lost, while they preserved them. The earth would weep should they disappear and the mighty would vent their anger on every place wherein one of them is not to be found. They pursued not (offerings of) the world as persistently as dogs pursue carcasses. They ate fodder and wore tattered rags. Their hair was dusty and matted. People looked at them and thought that they were ill, but they were not ill. It might be said that they are confused and their minds lost, but their minds are not lost. They obeyed with their hearts the decrees of Allah who placed them apart from the world. To the people of this world they walk mindlessly, but they became wise when the wisdom of men disappeared. They have honor in the Hereafter. O Usamah, should you encounter them in a town, It should be known to you that they are a trust for the inhabitants of that town. Allah will not cause a people among whom they dwell to suffer. The earth rejoices in them and the mighty are pleased with them. Take them brethren unto yourself that ye may be saved through them. And should death overtake thee on an empty stomach, (or) a thirsty liver, accept it; for you will attain thereby the honor of the dweller (in Paradise) and you will be among the prophets. The angels will rejoice at the arrival of your soul and the mighty will pray for thee.

Al-Hassan quoted Abu Hurairah saying that the Prophet "Allah's blessing and peace be upon him" declared: "wear wool, roll up your sleeves, and be fair to the stomach and you will enter the kingdom of heaven." And Jesus "Allah's blessing and peace be upon him" has declared: "O disciples, starve your livers and bare your bodies so that your hearts will see Allah, may He be glorified." Our Prophet

(Muhammad) has declared the same, as has Tawus.

They say it is written in the Torah that Allah detests a fat rabbi because fleshiness is a sign of neglect and much eating. This is objectionable, especially for a rabbi, because of it Ibn Mas'ud "may Allah be pleased with him, declared: "Allah despises the reciter (of the Qur'an in public) who has grown fat from eating much." In a tradition of limited authenticity, it is alleged that the devil flows through man like blood; Thus, man must narrow the passageways (of the devil) through hunger and thirst. In another tradition (it is stated that) to eat when one is satiated leads to leprosy.

The Prophet "Allah's blessing and peace be upon him" declared: "the faithful (one) eats with one gut, the infidel with seven," that is, he eats seven times as much because his gluttonous appetite absorbs food as does the gut (only seven times more). This does not mean that the gut of the hypocrite is greater than that of the faithful. Quoting 'A'ishah, may Allah be pleased with her, Al-Hassan relates: "I heard the Prophet "Allah's blessing and peace be upon him" say, 'continue knocking on the door of Paradise, it will be opened for you;' I asked, how do we continue knocking on the door of Paradise?' and he replied, 'with hunger and thirst'."

It is related that Abu Juhaifah burped in an assembly of the Prophet "Allah's blessing and peace be upon him" who told him: lessen your burping (by eating less) for those who hunger the longest on the Day of Judgement are the ones who are most satiated in this world." 'A'ishah, may Allah be pleased with her, used to say that the Prophet "Allah's blessing and peace be upon him" would never eat to satiation and "I often wept out of pity for him because of the way he used to hunger. I would rub his stomach with my hand and say, 'I will offer myself as a sacrifice if only you would chew enough (food) to give you strength and prevent you from being hungry'. His reply to that was: O 'A'ishah, my brethren, the strong-willed messengers (of Allah) endured greater hardship (than hunger); they persevered and came into the presence of their Lord, who welcomed them and rewarded their righteousness. Were I to be comfortable in my life, I would be ashamed lest tomorrow I be less than they. To be patient a few days is dearer to me than to lose my fortune tomorrow in the Hereafter. Furthermore, there is nothing more preferable to me than to follow my companions and brethren. It was less than a week later," added 'A'ishah, "that the Lord called him unto Himself."

Anas “Allah be pleased with him” said that Fatimah “Allah be pleased with her” brought a morsel of bread to the Prophet "Allah's blessing and peace be upon him" who asked: "what is this morsel?" to which she replied: "a small loaf which I baked and which it would not have pleased me not to bring you a piece (of it)." His reply (to Fatimah): "this is the first bit of food to enter your father's mouth in three days." Abu Hurairah “Allah be pleased with him” related that the Prophet "Allah's blessing and peace be upon him" took care of the food needs of his family for three days before departing this world.

He (Muhammad "Allah's blessing and peace be upon him") has declared:

"Those who hunger in this world are the ones to be filled in the Hereafter. Verily, the most detested by Allah are the satiated gluttonous ones. The servant who avoids a meal which he craves will earn a (higher) level in paradise."

As concerns effects, 'Umar "may Allah be pleased with him" said: "avoid gluttony, for it is a burden in life and rot in death." Shaqiq Al-Balkhi maintained that "worship is a craft; its form is solitude and its tools are hunger." Luqman the Wise told his son: "my son, when the stomach is filled, thinking falls asleep, wisdom is silenced, and the organs cease to perform acts of worship." Al-Fudail Ibn 'Iyad used to say to himself: "what do you fear? Are you afraid of being hungry? Do not fear it! You are less of a burden to Allah than it (is for you)." Muhammad "Allah's blessing and peace be upon him", also his companions, would go hungry as if it was being whispered to his Lord: "you caused me to go hungry but not naked; in the darkness of night you sat me down without a lantern; by what means did you teach what I learned from thee?"

Fath Al-Mawsili would say when overtaken by illness and hunger, "my Lord, you have afflicted me with illness and hunger, Thus, do you treat your saints; by what deed may I thank you for that which you have bequeathed unto me?" Malik Ibn Dinar related that he had said to Muhammad Ibn Wasi': "O Abu 'Abdullah, blessed is he who has an ardent desire to satisfy his need and to render him needless of people." He replied: "O Abu Yahya, blessed is he who goes to bed and wakes up hungry and is content with Allah." Al-Fudail Ibn Iyad used to say: "my Lord, you caused me and my family to go hungry, and you left me in the darkness of night without a lantern; but that is how you treat your saints; by what station (level of devotion) have I earned this (favor) from you?" Yahya Ibn Mu'adh declared: "the hunger of those who seek is theft; the hunger of the repentant is tribulation; the hunger of the one who strives is a blessing; the hunger of the patient one is an art, and the hunger of the ascetic is wisdom."

It is stated in the Torah: "Fear Allah; and if you should be satiated (with food) then remember the hungry. Abu Sulaiman said: "it is dearer for me to give up a portion of my supper than to stay up a whole night." He also said: "hunger is a store with Allah; He grants of it only to those who love Him."

Sahl Ibn 'Abdullah At-Tastari used to spend more than twenty nights without eating. One dirham satisfied his food requirements for a whole year. He would glorify hunger and exaggerate it, saying: "there is no deed worthy of the Resurrection like abandoning desire for food and emulating the eating habits of the Prophet "Allah's blessing and peace be upon him"." "To seek profit from anything besides hunger," he continued, "wisdom and knowledge were placed in hunger; defiance and ignorance, in satiation; there is no better way for the servant (of Allah) to oppose whim than to abandon that which is lawful."

It is related in the Traditions that "a third (of one's acts of devotion) is in food; he who exceeds this is surrendering (a portion of) his good deed (s). When

asked: "what constitutes excess?" he replied: "to exceed the level in eating when refraining is more preferable; and when one hungers for a night, he asks Allah to make it two (nights); that is when one knows the excess." He maintained that such a preference can be achieved by constraining the stomach and staying up at night observing silence and seclusion." He also said that "at the head of every pious act descending from heaven to earth is hunger while heading every licentious one is a full stomach." Furthermore, "he who allows himself to go hungry will be free of anxiety." He maintained furthermore that hunger, sickness, and affliction are visited upon the servant chosen by Allah. "Know ye," said he, "this is a time when no one will gain salvation except by deadening the (physical) self through hunger, staying awake at night, and striving." Moreover, "no one passes through this world drinking to fill without committing an act of defiance; and offer thanks to Allah filled with food."

A wise man was once asked, "how do I curb my self?" to which he replied: "bind it by hunger and thirst; humble it by stifling its vanity and restrain the penis and the self s trifles by placing it under the feet of those who have earned the Hereafter (Paradise). Curb it (the self) by forsaking the apparel of the affluent. Deliver yourself of its evils by always thinking ill of it and by opposing its whims."

'Abd-Al-Wahid Ibn Zaid used to take an oath in the name of Allah Almighty saying that He never purified anyone except by (causing him/her to) hunger. "Nor did they (the pure) walk upon water except through Him or the earth cater to them except by hunger."

Abu Talib Al-Makki declared: "the stomach is like a Mazhar; its tunes are sweet because it is light and delicate, and because it is hallow, not filled; and because it is empty (hallow), it is sweeter for recitation, more conducive to wakefulness, and requires less sleep."

According to Abu Bakr Ibn 'Abdullah Al-Mazini, Allah loves three (types of people): he who sleeps less, eats less, and rests less. It is said that Jesus "Allah's blessing and peace be upon him" spent sixty days contemplating the Lord without food. It was when bread came to his mind that his contemplation ceased. A loaf was placed between his hands, but he sat up weeping over the loss of contemplation (instead of eating it). An old man suddenly cast his shadow upon him and Jesus said to him: "Allah bless you O friend of Allah; please entreat Him on my behalf. I was in state of contemplation when bread came to my mind and I lost it (the state)." The old man cried out: "O Lord, if you knew that bread crossed my mind since I knew you, then forgive me not, for whenever anything came to mind, I ate without thinking or deliberating."

It is said that when Allah Almighty decided to manifest Himself to Moses "Allah's blessing and peace be upon him", he (Moses) had already gone without food for forty days — thirty plus ten according to the Qur'an; another ten were added when he was unable to hold back sleep one day.

CHAPTER TWO
BENEFITS OF HUNGER AND EVILS OF SATIETY

The Prophet "Allah's blessing and peace be upon him" said: "combat your self with hunger and thirst, for there is reward in that." One might perhaps ask: "wherefrom is this great virtue of hunger? What is the reason for it when there is but pain for the stomach and harmful suffering? And if it is to be so, then man should be granted greater rewards for allowing the self to suffer such harm in denying the flesh what it craves and forcing it to accept the objectionable and the like." It should be known to you that this (question) resembles the saying of the one who drinks medicine and benefits there from thinking that this benefit is due to the repugnance of medicine and its bitterness. Therefore, he proceeds to taste all that he hates. This is wrong. Benefit derives from the peculiar quality of medicine, not from its being bitter. Doctors attest this particular quality. Likewise, nobody speaks ill of the benefits of hunger but the brokers of the learned. Whoever suffers himself to endure hunger as an act of faith in keeping with the Sharia's commendation thereof, he will benefit there from, even if he does not understand the effect of the benefit, in the same manner as he who drinks medicine benefits there from, even if he does not know the nature of the benefit. This can be explained for those who seek to rise above faith to that of 'Urn (cognition, formal theological knowledge). Allah Almighty said that "I will raise those who have believed among you and acquired 'Urn to higher levels." (Al-Mujadilah 11)

Benefits of Hunger

We say, then, that hunger has ten benefits:

The first is purification of the heart and awakening of intuition, as well as giving vent to perception. Satiation causes dullness and blinds the heart. It increases fuzziness in the brain, in the same manner as does drunkenness, until it overpowers the elements of thought, burdens the heart, and slows down both the thinking process and quickness of perception. The lad who indulges food is unable to memorize (the Qur'an); his thinking is distorted, his understanding and perception slowed.

Abu Sulaiman Ad-Darani said: "indulge hunger because it humbles the self, renders the heart tender, and allows one to inherit heavenly knowledge." The Prophet "Allah's blessing and peace be upon him" said: "enliven your hearts with less laughter and less satiation; (for it is by means of) hunger that they (hearts) are purified and softened." It is alleged that hunger is like unto thunder, contentment like unto the cloud, and wisdom like unto rain. He "Allah's blessing and peace be upon him" also said: "he who renders his stomach hungry, increases his thinking and sharpens the awareness of his heart. Ibn Abbas "Allah be pleased with him" told that the Prophet "Allah's blessing and peace be upon him" said: "he who sleeps on a full stomach, his heart hardens." He added further that "everything has its nourishment, and the nourishment of the body is hunger." Shibli said: "I

hungered not a day (for the sake of Allah) without experiencing in my heart, like nothing before, a door opened by wisdom and example.

It is no secret that what one seeks in acts of worship is the contemplation that leads to knowledge and pondering the truths of Allah. Satiation detracts there from while hunger opens its door (there to). Knowledge is one of the gateways of Paradise. It is on account of this that Luqman told his son: "my son, if the stomach is filled, thinking falls asleep and wisdom is muted, and faculties cease their acts of worship."

Abu Yazid Al-Bastami said: "hunger is (like) a cloud: if the servant is hungry, wisdom rains down upon (his) heart." The Prophet "Allah's blessing and peace be upon him" said: "the light of wisdom is hunger and what creates distance between one and Allah, may He be glorified, is satiation. Nearness to Allah Almighty is (in) loving the poor and drawing near to them. Do not become filled (with food) lest ye turn off the lights of wisdom in your hearts. He who sleeps with less food, the Houris sleep around him until he awakens."

The second benefit is tenderness and purity of heart, which prepare it to attain the delight of contemplation and the impact of Dhikr. How often remembrances (Dhikr) flow on the tongue with the presence of the heart but there is no delight for the heart nor any satisfaction because it is screened by coarseness. Occasionally the heart might soften under certain circumstances permit Dhikr a greater impact there on; indeed, it might even delight in contemplation. A precondition for this experience However, is an empty stomach.

Abu Sulaiman Ad-Darani declared: "the best form of worship for me is an empty stomach attached to my back." Junaid said that "one (should) leave between the self and the chest a space free of food in order to discover the delight of contemplation." Abu Sulaiman argued that "if the heart is made to endure hunger and thirst, it would become pure and soft. But should it be filled, the heart becomes blind and harsh. Treating the heart with sweetness and contemplation facilitates thought and gains it knowledge." This is the second benefit (sic.)

The third benefit lies in submission, humiliation, the elimination of ungodliness, rejoicing, and what is more evil, namely oppressiveness and obliviousness of Allah Almighty. Nothing will curb the self and humble it more than hunger. For through hunger the self-reposes in its Lord and reveres Him, becoming thereby aware of its incapacity and abject nature. If its quest should be weakened and its urges circumscribed by means of a morsel of food, the world would turn away from the lower self and cast its darkness upon it (in reward) for not having food or drink for one day. If man does not recognize the abject nature of his self and its limitations, he cannot see the glory of the Lord, nor His power. His happiness lies in always reflecting upon the self with the eye of humility and incapacity, and upon his Lord with the eye of glory and capacity. So let him go hungry at all times and depend on his Lord, a witness for Him by choice. It is for such reason that when the world and its treasures were offered to the Prophet

"Allah's blessing and peace be upon him" he said: "No, I would rather hunger a day and be filled a day; for if I were to hunger, I would become patient and humble. Were I to be filled, I would be grateful." As he put it, "the stomach and the genitals are gateways to Hellfire." The cause lies in satiation. Humility and submission constitute one of the gateways of Paradise. Both originate in hunger. He who closes one of the doors of the Fire (Hell) opens one of the doors of Paradise by necessity, because they are as opposite as east and west; for nearness to one (is) distance from the other.

The fourth benefit lies in not forgetting the affliction of Allah and His torment, nor for those afflicted to forget; for, he who is satiated is oblivious of the one who hungers, and of hunger itself. The mindful servant does not see the affliction in others without remembering the affliction of the Hereafter. He becomes mindful through his own thirsting — the thirsting of created beings in the halls of Resurrection — and own hungering — the hungering of those destined to the fire (Hell). Indeed they will hunger, and (they) will be fed humiliation and deadly food. They will be given purulent substances to drink and the puss of corpses.

It is fitting for the servant to be mindful of the torments of the Hereafter and its pains, for it is indeed what excites fear. He who has not suffered depravity, or affliction, or wantonness, or ailment, forgets the torment of the Hereafter and sets no example through himself, nor exercises control over his (own) heart.

It also behooves the servant to endure pain and to experience affliction. The foremost affliction he can endure is hunger. In it are many benefits besides his being aware of the torments of the Hereafter. This is one reason why affliction became the mark of prophets and saints (which is) the greatest example they could set. Joseph "Allah's blessing and peace be upon him" was told: "You shall not hunger while in your hands are the treasures of the earth," to which he replied: "I fear in being filled that I would forget the hungry." Remembering the hungry and needy is one of the benefits of hunger, for it invokes mercy and (is conducive to) feeding (those in need) and showing pity for God's created beings, because he who is filled is oblivious to the pain of the hungry.

The fifth benefit, and one of the greatest of all, is in curbing the lusts of all defiances. To take charge of the self is to overcome evil. The source of all defiances is lust and power, and the ingredients thereof. Without doubt, lust is (a form of) nourishment; curbing it weakens every desire and urge. Happiness lies in taking charge of one's self, and misery is in it (the self) taking possession of it. The self is like unto a runaway beast of burden, it can be controlled only when weakened by hunger. Should it be fed to fill, it gains strength, becomes uncontrollable and runs away.

Such is also the self. When someone was told, "why is it with age you have shown no concern for your body, which has deteriorated?" to which he replied: "because it is quick to enjoy merriment in excess of most evil. So I fear that it

might overwhelm and hurl me into the abyss. It is better that I make it (the self) endure hardship than to let it propel me towards (committing) excesses."

Dhun-Nun said: "I never was satiated without becoming defiant or being preoccupied by it." 'A'ishah, may Allah be pleased with her, said, "the first religious innovation after (the passing away of) the messenger (Muhammad, "Allah's blessing and peace be upon him"), was satiation. When the stomach of man is filled, the self propels him into the world" (i.e. towards worldliness.)

In this there is not just a single, but rather a store of benefits, on account of which hunger was deemed one of the treasures of Allah. A leading benefit is (to be able) to contain through hunger the lust of both genitals and speech. He who hungers is not affected by the lust of inquisitive talk. He is delivered thereby from the evils of the tongue, such as backbiting, garrulousness, mendacity, deceiving, and the like. Hunger prevents all this. If, on the other hand, one becomes filled, he would seek desert, and his desert inevitably leads to his amusing himself with the honor of people. Nothing would hurl such folk into the Fire like the harvest of their tongues.

As concerns the lust of the genitals, its evils are not concealed. Hunger is sufficient to avert such evils. A man who is filled cannot control his genitals, even when restrained by piety, because he cannot avert what the eye sees, and the eye sins as much as the genitals do. Should one control the eye by not looking, he might not control his thoughts; bad thoughts would come to him like the murmurings of the self because of the enticements of lust, Thus, defiling his contemplations, which might occur in the course of (his) praying.

We have cited the evil of the tongue and of the genitals as examples. However, all defiances of the seven members (of the body) are caused by compulsiveness wrought by satiation. A wise man once said: "every Murid (novice) who is patient in his conduct abstains from (eating) pure bread for a year and mixes no lust with it. He eats only on half a stomach. Allah (already) has relieved him of the need for women."

The sixth benefit lies in warding off sleep and (in maintaining) continuous wakefulness. He who satisfies his appetite drinks a lot, and he who drinks a lot sleeps a lot. For this reason a certain (Sufi) sheikh said when food was being prepared: "O disciples, do not eat a lot because you will drink a lot and become content a lot, so you lose a lot." Seventy believers were of the same opinion, namely that excessive sleep is wasteful to life, causes one to miss his nightly devotional recitals , leads to a lazy disposition, and hardens the heart.

Life is a most precious tool and the servant's capital, with which he trades. Sleep is (like) death, by increasing it one, decreases life. The virtue of night prayers are not hidden, but in sleep they elapse; and when sleep overtakes night prayers, there can be no rewards. Moreover, he who sleeps on a full stomach is susceptible to night emission, and that also prevents him from performing his night prayers and obliges him to perform major ablution either with cold water, which could harm him, or require a full bath, which would not be possible to have at night, so he misses the Witr because he was delayed in performing his

night prayers. Moreover, he would need provisions for the bath and perhaps his eye would be attracted to a naked body while entering the (public) bath. So there are many dangers, such as we discussed in the Book of Purification.

All this is the result of satiation. Abu Sulaiman Ad-Darani maintained that being forced to dream (have night emission) is a punishment. He said this because it detracts from many acts of worship on account of one not being able to perform full ablution in every situation. Sleep is Thus, a fountain of sin and satiation is a magnet for it, while hunger is a cessation thereof.

The seventh benefit lies in facilitating continuous worship. Food prevents many acts of worship because it requires time, Thus, preoccupying one with eating. Perhaps it would also require time to buy food and to cook it. Then one has to wash his hands and to excrete; this might entail frequenting the bathroom on account of drinking (which accompanies eating). The time spent on all this if spent on Dhikr and contemplation would redound with greater benefit to him (the worshipper). Sari (al-Saqati) said: "I saw a gruel of parched barley (Sawiq) in the possession of 'Ali Al-Jurjani who was picking at it. I said to him: what has made you do this? His reply: Between each picking and chewing I recited seventy praises (of Allah), and have not chewed bread for forty years." Behold how he carefully apportioned his time and did not waste it in chewing.

Every soul is a precious jewel of life that has no value (in itself), so one must distill from it a lasting unending store for the Hereafter by devoting himself to the Dhikr of Allah and obedience to Him.

Among endeavors prevented by much eating is (a state of) continuous purity, (obliging one to) frequent the mosque (for prayer) because it (eating) requires exiting (the place of prayer) for drinking much water and quenching (of thirst). Fasting is another (store). Someone accustomed to enduring hunger finds it easy to fast, pray, practice seclusion, maintain purity, and spend time away from food. Such inducements to worship yield much benefit. But those who are oblivious, that is the ones who do not appreciate the value of faith, and who are content with life in this world and are satisfied with it, would detest these (benefits). "They know only the outer (things) but of the end of things, they are heedless." (Ar-Rum 7)

﴿ يَعْلَمُونَ ظَاهِرًا مِّنَ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ عَنِ ٱلْءَاخِرَةِ هُمْ غَٰفِلُونَ ۝ ﴾

Abu Sulaiman Ad-Darani mentions six sins resulting from satiation: the first, one loses the sweetness of contemplation; the second, one is prevented from retaining wisdom; the third, he is deprived of pity for created beings because when he is full he believes that they too are full; the fourth, worshipping becomes a burden (for him); the fifth, lusts increase; and the sixth, others tarry in mosques while he moves around garbage piles (looking for more food).

The eighth benefit is in the soundness of body. It is achieved by eating less and warding off sickness caused by excessive food intake and by much mixing in

stomach and veins. Sickness detracts from acts of worship, impairs the (functioning of) the heart (Qalb), prevents Dhikr and thinking, increases the pressures on life, necessitates blood letting and cupping, (recourse to) doctors and medicine. All this requires provision (money or payment in kind) and expenses which man cannot avoid after much striving to combat defiances and curb lusts. In hunger are the means for preventing all this.

It is told that Ar-Rashid gathered together four doctors: an Indian, a Greek, an Iraqi, and a Black. He told them: let each one of you describe the (cause of) disease that has no cure. The Indian replied: "for me the incurable disease is (caused by) myrobalan"; the Iraqi replied: "it is the white seed of garden peppergrass "; the Greek said: "for me, it is hot water;" and the Black, who was the most knowledgeable among them, answered: "myrobalan, because it causes constipation for the stomach and this is a disease, while peppergrass renders the stomach slippery, which also is an ailment. Hot water loosens the stomach, and this too is an ailment." He (Harun Ar-Rashid) said to him: "what do you suggest?" And he (the Black doctor) replied: "I say that one should not eat so much food as would (make him) lust for more, and that he should stop (eating) while he is still in need of more." Harun answered: "you are right."

Addressing a certain philosopher and doctors from the People of the Book, Harun related (to them) the saying of the Prophet (Muhammad, "Allah's blessing and peace be upon him"): "a third (of food intake) is for nourishment, a third for drink, and a third is for (satisfying) the self." He (the doctor) was surprised and said: "I never heard words about food wiser than these. It is indeed the words of a wise man." He (the Prophet, "Allah's blessing and peace be upon him") said: "gluttony is the cause of disease; dieting is a source of treatment, so train every body to (accept) what it has been accustomed (to accept)." I (al-Ghazali speaking) believe that the surprise of the doctor stemmed from this, not the other, saying.

Ibn Salim said: "he who eats the bread of pure wheat with propriety will be afflicted with no more than the affliction of death." When asked about propriety, he replied: "that you eat after being hungry, and stop before you are full."

An honorable doctor said in condemning excess that the best thing a man can put into his stomach is pomegranate, and the worst he can put in it is salt. Lessen the intake of salt; it is better than to increase the intake of pomegranate. There is a saying: "fast, for through fasting you can cure hunger." In eating less the body is cured of sickness and the heart from the ailment of oppressiveness and excessiveness caused by other things.

The ninth benefit is in lessening the intake. He who eats less requires little money; but he who is accustomed to satiation becomes a constant debtor to his stomach, which has him by the throat every day asking him: "what will you eat today?" So he is obliged either to seek unlawful gain, and Thus, commit a crime, or (seek) lawful gain, and is Thus, humiliated. Perhaps he is compelled to extend imploring looks at people, which is an extreme form of humiliation and contemptibility.

The faithful require light provision. A certain wise man said: "I usually satisfy my needs through abandonment. It is more restful for my heart." Another said: "If I had to borrow from others to satisfy a lust or an excess, I would rather borrow from myself, Thus, abandoning lust, for it is the best debtor for me."

Ibrahim Ibn Adham, Allah rest his soul, used to ask his companions about the price of food; and when told that it was expensive, he would reply: "render it cheap by abandoning it." Sahl (al-Tastari), may Allah forgive him, said that food can be blamed in three situations: rendering a worshipper lazy, afflicting with evil (misfortune) the gainfully employed, and preventing the one who is (easily) affected from giving of himself freely to Allah Almighty.

In short, the cause of perdition for people is their possessive attitude toward the world; and the cause of their eagerness for things worldly lies in both the belly and the genitals; and the cause of the genital's lust is the lust of the stomach. So in reducing food intake, one finds barriers to all of these entries as they are the gateways to Hell; and in closing them, the gateways of Paradise are opened. He (the Prophet, "Allah's blessing and peace be upon him") said: "persist in knocking on the gates of Heaven with hunger. He who is satisfied each day with a loaf of bread is immune from other lusts, is liberated, and is in no need of other people; he is immune to fatigue and is free to worship Allah, may He be glorified."

Trading (for) the Hereafter is (a preoccupation) by those who are not detracted by buying and selling from mentioning (the name of, i.e. Dhikr) Allah. They are not detracted (therefrom) because they have no need for it and because they are content. He who is need of it, however, is detracted regardless (of the circumstance).

The tenth benefit is in being responsive and generous by giving food to orphans and to the poor so that on the Day of Resurrection one would dwell in the shade of His generosity in accordance with a tradition that states: "what one eats is stored in a public lavatory; and what one contributes is stored in the grace of Allah Almighty." The servant does not possess other than what he contributes. If he hoards and eats, he is lost; if he clothes himself, he is afflicted. So being generous with surplus food is more commendable than (suffering) indigestion and satiation.

When repeating the words of Allah, "We did indeed offer the trust to the heavens and the earth, and the mountains but they refused to undertake it, being afraid thereof. Man, however, undertook it and he was indeed unjust and foolish," (Al-Ahzab 72)

﴿إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
ٱلْإِنسَٰنُ إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾﴾

Al-Hassan "may Allah forgive him" interpreted it to signify that He offered it to the Seven Heavens, to match the paths which He adorned with stars and the bearers of the great Throne. Allah, may He be praised and glorified, asked: "will you bear this trust and all that attends it? And the heavens replied: "what is the

reward?" He replied: "if you do good, you will be recompensed; and if you do wrong, you will be punished." They refused (the trust). So he offered it to the earth, and it, too, refused. Then He offered it to the tall, mighty and impregnable mountains saying: "will you bear this trust and what attends it?" They asked, "and what is the reward?" He mentioned both reward and punishment, and they said "No." Then He offered it to man, and he accepted, but he was an oppressor, ignorant of God's command.

We have seen them, by Allah, purchase this trust with their wealth and cause suffering to thousands; but what did they do with it? They expanded with it their power, and narrowed thereby their tombs, while fattening their workhorses. They made a mockery of their faith and burdened themselves by running to and from the door of the sultan, Thus, exposing themselves to affliction when they already enjoyed health from Allah.

One of them says: "I would like to have this and that; bring me this or that" while reposing on the left and eating from that which is not his. His attendants are charmers and his possessions unlawful. Were he to over indulge and become a victim of gluttony, he would say: "young man, bring me something with which I can digest my food!" How contemptible! "It is food you would digest when it is your faith that you should digest! How about the poor? What about the widow? Where is the destitute, or the orphan? Those whom Allah Almighty commanded that you care for! (asks Al-Ghazali).

This (argument) is in reference to the benefit (deriving) from transferring the best food to the poor in order to build up store for reward (in the Hereafter) which is better than for one to consume (the would-be recompense) Thus, increasing his burdens.

The Messenger of Allah "Allah's blessing and peace be upon him" looked at a pot-bellied man and pointed to his stomach with his finger saying: "were it (stored) in other than this (your stomach), it would have been better for you; that is, it should have been sacrificed for the sake of the Day of Reckoning by benefiting someone else with it (excess food). Al-Hassan is alleged to have said: "I knew people among whom a man would pass a night with more food than he needed. Had he wished, he could have eaten it, but he would say, instead: by Allah, I will not have all of this for my stomach, rather I shall give Allah His due of it."

These are the ten benefits of hunger. From each derives countless other benefits whose rewards are endless. Hunger, then, is a great store for the rewards of the Hereafter. On account of it a righteous forefather once said "hunger is the key to the Hereafter and the gateway to piety, while satiation is the key to the world and the gateway to lust." This is clearly evident in the accounts that we have related. In knowing the details of these benefits, one perceives the meaning of these accounts, a realization based on cognition and perception. If one is unaware of this and becomes righteous by virtue of hunger, he would be ranked among the traditional imitators. Allah knows best what is right.

CHAPTER THREE
EXERCISING TO CURB LUST OF STOMACH

It should be known that the novice (Murid) has four obligations as concerns both his stomach and what he eats. The first is that he should eat only what is lawful. To perform acts of worship while eating what is unlawful is like building upon the waves of the sea. We have mentioned what needs to be observed (in this regard) in the "Book on What is Lawful and Unlawful." There are in addition three other obligations relating to eating: to assess the merit of food in terms of small and large quantities; to judge the pace (of eating) in slowness and hurriedness, and to determine what type of food to eat and what to avoid.

Obligations To Be Observed

The first obligation is to reduce intake of food and exercise to accomplish this (reduction) by steps. He who is accustomed to eating much, his temperament will not permit him suddenly to eat less. He would become weak and his suffering intensifies. He must build up to it gradually by reducing a little at a time his food intake. If he were in the habit of eating two loaves (of bread), for example, then seeks to accustom himself to eating one loaf, he should reduce his consumption by a fourth of seven loaves, that is one out of twenty-eight or one out of thirty portions in order to reach a consumption level of one loaf a month without harming himself in the process or suffering side effects. Should he choose, he might do it by weight or by estimation, that is, eating each day one portion less than the day before.

There are four steps in accomplishing this, the most extreme being to master the capacity of being wakeful, which is imperative for him (the Murid), and which is also the manner of the sincere lovers of truth. It was also the choice of Sahl At-Tastari "may Allah be pleased with him" when he said that Allah imbued human beings with three (qualities): life, intelligence, and strength. Should the servant (of Allah) respect two of these, that is life and intelligence, he eats or breaks the fast, if he is fasting, and obliges himself to ask for something should he be poor. If through strength he cannot avoid either, then he should not be concerned if he becomes (so) weak that he (is able to) pray (s) only from a sitting position. He (Sahl) preferred praying sitting up weakened by hunger over praying standing up satiated by much food.

Someone asked Sahl about how he got started (being a Sufi) and what he was accustomed to eating (as a Murid). He replied: "my consumption each year was three dirham's worth. I would buy with one-dirham molasses; with another, rice flour; and with the third, butter. I would mix it all together and make out of it little balls, three hundred and sixty of them. Every night I dined on one of the balls. "At what time?" he was asked. "At no set time," (he would answer). It is said that some monks could satisfy the self with one dirham of food.

The second step is to appease the self through training day and night (to

accept) half a Mudd, which is a loaf (sic) and a bit more, equivalent to four (loaves) as a favor to it (the self). Most probably this is equivalent to one third of a stomach (full) for most people, according to the Prophet "Allah's blessing and peace be upon him" who did not concern himself with small mouthfuls. This is a form of the plural (of words) applied to a measure less than ten. It used to be the habit of 'Umar "Allah be pleased with him", who would eat seven or nine mouthfuls.

The third step is to appease it (the stomach) to the limit, that is (letting it have) two loaves and a half, which is more than a third of a stomach for most people, approximating indeed two thirds of the stomach, Thus, leaving a third for drink and nothing for Dhikr. In some expressions, "a third for Dhikr" rather than his "Allah's blessing and peace be upon him" saying: "for the self."

The fourth step is to increase a Mudd by a Mann which, if exceeded, would not be deemed over indulgence or contradicting God's words, "do not indulge" (Al-A'raf 31)

﴿ وَلَا تُسْرِفُوٓاْ ﴾

(I.e., exceed the limits), which applies to most people. The need for food differs with age and the individual, as well as the work engaged in. We have here a fifth way that has no value because it is misplaced, namely that one should eat if his hunger is real and hold back if something truly appeals to him afterwards. Most probably he who does not apportion for himself a loaf or two would not discover the limit of true hunger and would resort to estimating this through false desire.

It has been said that true hunger has manifestations, one of which is for the body to reject the eating of condiments in favor of plain bread, any (kind of) bread, but with appetite. However, much it covets bread with the eye, or seeks condiments, that is not the result of true hunger. It is also said that one of the signs (of hunger) is spitting without attracting flies, suggesting that the spittle has no grease or fat (in it). This would signal an empty stomach, although verifying it is uncertain.

What is proper for the Murid is that he should estimate for himself the amount which would not weaken him so much that he cannot perform (acts of) worship, which is his quest. Were he to attain it, he then should stop. But if his desire should persist, (then it must be assumed that) one cannot always estimate how much is proper to consume since it (the amount) varies according to conditions and individuals.

Certain companions (of the Prophet, "Allah's blessing and peace be upon him") nourished themselves on one Sa'[1] of wheat. If they ate dates, they consumed a Sa' and a half. A Sa' of wheat is four Mudd[2], Thus, averaging half a

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(1) Sa' is a measurement unit of volume equals to 2512 ml. One Sa' is approximately 4 Mudd. And in weight, it is 2.600 Kg.

(2) Mudd (or injection) is a measurement unit of volume equals to 628 ml. And in weight it is equal to 650 grams.

Mudd each day. This, as said before, approximates a third (of the stomach's need). More dates are required because they are pitted.

Abu Dharr "may Allah be pleased with him" used to say: "my food (need) every week since the days of the Messenger of Allah "Allah's blessing and peace be upon him" has been a Sa' of barley. By Allah, whatever exceeded it by the slightest, I threw out." I heard him (the Prophet, "Allah's blessing and peace be upon him") say: "he who dies in the state he enjoys today will be closer (to me) in rank and dearer to me on the Day of Resurrection." In criticizing some of the companions he (the Prophet, "Allah's blessing and peace be upon him") would say: "you have changed; barley is (now) sifted for you when it was never sifted before; it is baked into thin bread, combined with condiments; your menus have become varied; you arrive with one set of clothes and depart with another. This is not the way it was in the days of the Prophet "Allah's blessing and peace be upon him", when nourishment for the pious consisted of one Mudd of pitted dates per day for each two (individuals).

Al-Hassan "may Allah have mercy upon him" would say: "the faithful (one), like a small goat, is content with a handful of grass and a pinch of dates and a swallow of water, while the hypocrite is like a wild beast; he gobbles up food in huge quantities without satisfying his stomach. He does not curb his appetite for the sake of his neighbor, nor bestows upon his brother from his generosity. Be generous with such surpluses!" Sahl (al-Tastari) used to say: "if the world consisted of flowing blood streams, it would be lawful nourishment for the faithful because the food of the faithful by necessity is judged only by his need to maintain himself (in his state of worship)."

The second obligation concerns the time of eating and the length of its postponement. It, too, has four levels; the highest is to allow three days or more. Some Murids, however, would approach their exercises with intention not quantity, up to thirty or forty days. Among the learned who reached the limit are Muhammad Ibn 'Amr Al-Qarni, 'Abd-Ar-Rahman Ibn Ibrahim, Adham and Ibrahim At-Taimi, Hajjaj Ibn Farafisah, Hafs Al-'Abid Al-Massisi, Muslim Ibn Sa'id, Zuhair and Sulaiman Al-Khawas. Abu Bakr As-Siddiq "may Allah be pleased with him" used to take six days while 'Abdullah Ibn Az-Zubair, seven: as did also Abu Jawz, a companion of Ibn Abbas. It was related that Ath-Thawri and Ibrahim Ibn Adham each used to take three times as much. They relied on hunger to pave the way for themselves to the Hereafter.

One of the learned claimed that "power descends from heaven upon the one who endures forty days (of hunger) for the sake of Allah." It is certain that heavenly secrets would be revealed to him. It is related that such a person (once) encountered a monk and discussed with him his state, suggesting that he (the monk) might wish to adopt Islam and abandon the state that he (himself) was in. He talked to him much about it, and the monk told him that Christ used to spend forty days (fasting), a miracle reserved only to a prophet or a righteous believer. The Sufi replied: "if I should (fast) for fifty days, would you abandon the state you are in and accept Islam as the (true) faith and concede that it is the truth

while the state you are presently in is false?" "Yes," answered the monk. The Sufi sat without moving (from the same spot) so that the monk could see him until he passed the fiftieth day fasting, then added: "I will increase it for you," continuing (his fast) for a full sixty days. The monk was astonished and said: "I never believed that anyone could surpass Christ!" And that was the reason he converted to Islam.

This is a great attainment, equaled by very few who have not received revelation or have been totally absorbed in the vision (of Allah) to the point of becoming separated from their own nature and habits and so taken up by the ecstasy that they would forget hunger and need (physical).

The second step is to spend up to two or three days (fasting), which is not abnormal, indeed attainable by earnest striving. The third step, which is the lowest, is to be content with one meal per day and night. This is the minimum; anything exceeding it is indulgence and commitment to satiation and the absence of a state of hunger. Such is the way of those who seek comfort, which is a departure from the sunnah. Abu Sa'id Al-Khudri "Allah be pleased with him" recounted that when the Prophet "Allah's blessing and peace be upon him" took his evening meal he did not have lunch (before then) and if he did take lunch he would not have dinner. The forefathers would consume (only) one meal per day. The Prophet "Allah's blessing and peace be upon him" told 'A'ishah: "do not indulge; two meals a day are excessive; one every two days (leads to) enfeeblement; one meal a day suffices for sustenance, is both proper and the right balance." It is also lauded in the book of Allah (Qur'an), may He be praised and glorified.

He who confines himself to one meal a day and chooses to eat it early in the morning, at dawn or before daybreak, or right after awakening in the morning, will be able to sustain the hunger of the day for fasting and that of the night for wakefulness. An empty stomach renders the heart free, thoughts tender, and (enables) the self to experience the convergence of energy and tranquility, for it would not contend with him before his appointed prayer time.

'Asim Ibn Kulaib was told by his father, as narrated by Abu Hurairah, that "the Prophet "Allah's blessing and peace be upon him" never stayed up the way you do even though he stood until his feet were swollen; nor did he persevere as you do although he did delay breaking the fast until dawn." 'A'ishah related that the Prophet "Allah's blessing and peace be upon him" persisted until dawn.

If the heart of someone fasting should be distracted by food after sunset and prevented from concentrating on prayer, it is preferable that he should divide food into two portions; if it consists of two loaves, for example, then he should eat one to end his fasting, and another at dawn to quiet the self and lighten the body for night prayers without being made to experience intense hunger during the day. One loaf helps him at dawn, the other contributes to his fasting (during the day). It is acceptable for someone who fasts a whole day and breaks the fast another (day) to eat during the day when he breaks the fast at noon and the day of fasting at dawn. These paths are within the time frame of eating or avoiding (it) and abstaining.

The third obligation concerns types of food (to be eaten) and the avoidance of condiments. The choicest food is the kernel of wheat, which if sifted is extremely delicious. The middle type is sifted barley, and the lowest is unsifted barley. The best of condiments is meat; the worst, salt and vinegar; in between, trimmings and fat without meat.

It is not unusual for those (proceeding) on the path to the Hereafter to abstain from condiments altogether; indeed, from all appetites. Every sweetmeat coveted and consumed by man enfeebles the self and hardens the heart. He is attracted to the delights of the world, grows accustomed to them and oblivious to death and meeting Allah Almighty. The world becomes his Paradise and death a prison for him. Were he to deny the self its desires or curb them, in so doing he would strip it (the self) of its delights rendering the world a prison and (a form of) confinement for it. The self would seek to escape, and death becomes its release.

With regard to this (argument) we cite Yahya Ibn Mu'adh who proclaimed: "O ye who are righteous suffer hunger (in preparation) for the feast of Paradise." The lust for food is in proportion to the degree of the self's hungering. All that which we have mentioned concerning the evils of satiation applies to eating what one desires and to partaking of delights. So we shall not prolong discussion by repeating them.

Rewards are greater in abandoning desires, even if lawful, and danger is greater in partaking of them. The Prophet "Allah's blessing and peace be upon him" said: "the wicked among my people are those who eat the kernel of wheat." This in itself is not forbidden; rather, it is permissible in that he who eats it once or twice does not commit a defiance, nor does one who continues to do so (i.e. to eat). The self, however, is accustomed to luxury and is drawn to the world and its delights, demanding more of the same. This is what induces it (the self) to (commit) defiances. These are the evil members of the community, because this kernel of food leads to committing defiances, which is at the root of the matter.

The Prophet "Allah's blessing and peace be upon him" said: "the most evil among my people are those who have been nourished by luxury, upon which their bodies are built; who are preoccupied with all kinds of food and clothing, and who choke on their words."

Allah Almighty inspired Moses "Allah's blessing and peace be upon him" to believe that he dwells in a tomb, Thus, helping (him) to bypass many desires. Forefathers were afraid to partake of tasty food and accustom the self to it. They saw in that a sign of hardship, and in Allah Almighty forbidding it (a sign of) happiness.

Wahb Ibn Munabbih related that two kings met in the fourth heaven. One said to the other: "where are you from?" The other replied: "I was commanded to fetch a whale from the sea which a certain Jew, Allah curse him, desired." The former retorted: "I was ordered to pour out oil which a certain worshipper desired." In this is a warning that to make easy that which leads to pleasure is not a sign of prosperity. It is on account of this that 'Umar "Allah be pleased

with him" denied himself a cold drink of water (mixed) with honey saying (to the one offering it): "take it away!" There is no greater (expression of) devotion to Allah Almighty than to deny the self its lusts and abandon delights, which we have discussed in our book "Self-Discipline". Nafi' related that the son of 'Umar "Allah be pleased with them" told him that he was ill and asked (him) for a fresh fish. "I looked in Medina," (said he) "but did not find any. Later I found one and bought it for him for a dirham and a half. I grilled it and took it to him on a loaf of bread. A bearer came (with it) to the gate. He ordered the servant to wrap it in the loaf and give it to him. The servant said to him: may Allah set you straight; you wanted it (the fish) for so long and we could not find it; then when you found it, we bought it for a dirham and a half; so we should pay him its price; his reply: wrap it and give it to him! The servant asked the bearer: would you take a dirham for it? and he answered, yes. So he gave (him) the dirham and took it from him. He (Ibn 'Umar "Allah be pleased with them") told him (the servant): wrap it up and give it back to him (the bearer) and do not take the dirham (back) from him, for I have heard the Messenger of Allah (Muhammad, "Allah's blessing and peace be upon him") say: whoever experiences a desire, suppresses it, and influences the self positively, Allah will forgive him.

He (the Prophet, "Allah's blessing and peace be upon him") also said: "if one appeases the dog (sic) of hunger with a loaf and a small jug of pure water, catastrophe will befall the world and its inhabitants." The aim behind this (appeasement) as the Prophet "Allah's blessing and peace be upon him" pointed out, is to ward off the pain of hunger and thirst and to avert the ill effects of both without enjoying the delights of the world.

'Umar "Allah be pleased with him" learned that Yazid Ibn Abu Sufyan used to eat all sorts of food. 'Umar "Allah be pleased with him" said to one of his attendants: "when you hear that his supper has been brought to him, let me know!" He did so. 'Umar "Allah be pleased with him" entered upon him (Yazid) at suppertime and sat close to him. Soup and meat were offered, and 'Umar "Allah be pleased with him" dined with him. When it came time to thank him, Yazid stretched out his hand but 'Umar "Allah be pleased with him" did not respond saying, "By Allah, by Allah, O Yazid, son of Abu Sufyan, when my soul is in His (God's hands) and when you are turned away from the ways of the ones you defy (the righteous) would you enjoy meals such as this one?"

It is related that Yasar Ibn 'Ammar (once) said: "I never sifted flour for 'Umar "Allah be pleased with him" without being in defiance of him." He also related that 'Utbah Al-Ghulam used to knead flour (into dough), dry it in the sun, then eat it saying, "a small piece and a bit of salt to make ready for grilling (of meats) and the good food in the Hereafter." He would take ajar and scoop it with seed lying in the sun the whole day. A female servant would say to him: "O 'Abdullah, if you give me your flour I will bake it for you and cool your water for you;" but his reply to her was: "O mother of so and so (the name of the son not known to the author), I have warded off the dog of hunger from myself."

Shaqiq Ibn Ibrahim said: "I encountered Ibrahim Ibn Adham in Mecca at the night bazaar during the Prophet's "Allah's blessing and peace be upon him" birthday sitting on the curb of a street weeping. I approached him, sat down next to him, and asked, repeating once, twice and three times: what is this crying about, O Abu Ishaq? He replied: O Shaqiq, do not embarrass me!

One said to him: O brother, say whatever you wish! He answered: for thirty years I have desired a stew cooked with vinegar and was able through my effort to control it (this desire) until yesterday when, while sitting, sleep overcame me and behold a young man (before me) with a green goblet in his hand from which steam was rising, and the odor of stew! I called upon all my strength to ward it (temptation) off, but he (the lad) insisted, saying: O Ibrahim, eat! No, I will not eat, I said, because I have given this (the stew) up for the sake of Allah, may He be glorified. But Allah has given it to you to eat, so eat! was his answer. Since I had no reply, I wept. He said to me: eat, may Allah be merciful with you! and I replied: we have been enjoined to place in our containers (stomachs?) only that which its origins we know. He replied: eat, may Allah give you strength, for I have granted it unto you! I was told: O Khadir, take it and feed it to Ibrahim Ibn Adham's self for the sake of Allah, who has sanctioned it on account of its long patience and enduring what it had been denied. Know, O Ibrahim, that I have heard the angels say: he who gives and does not make a request will not receive. I replied: if that is the case, then here I am, ready to enter a covenant with Allah Almighty. He then turned and behold, I was with another young person who had been handed something and told: O Khadir (symbolic reference) you feed it to him! and he kept on feeding me until I became sleepy, and its taste remained in my mouth." Shaqiq continued, one said to him: let me see your palm! He stretched out his palm to me and I accepted it saying: O you who grants the hungry his desire in justification of (his) abstinence; you who grants assuredness to conscience and cures the heart through love, do you see for Shaqiq, your servant, a state? I then lifted Ibrahim's hand to heaven and said: by the deference of this palm (stretched) before You, grant this poor servant (Shaqiq) of Your generosity, benefaction and mercy, even if he does not deserve it! Ibrahim rose and walked until we reached home."

It has been told that Malik Ibn Dinar spent forty years yearning for milk, but would not have it. One day he was given fresh (milk). He said to his companions: "drink it, for we have not tasted it for forty years!"

Ahmad Ibn Abu Al-Hawari said that Abu Sulaiman Ad-Darani desired a hot loaf with salt and I brought it to him; he took a bite from it then cast it aside and began to weep saying: "I hastened to satisfy my desire after a long resistance and distress and am now determined to atone (for it), so belittle me!" Ahmad went on to say: "before he had finished eating the salt he met the Lord (died)."

Malik Ibn Daigham said: "I passed through the bazaar of Basra and looked at the vegetables; my self said to me: if only you would feed me one night of this! I swore (instead) not to feed it (vegetables) for forty nights." Malik Ibn Dinar spent

fifty years without eating any greens from the people of Basra, not even a bit, declaring: "O people of Basra, I have lived among you for fifty years without eating a tiny morsel of vegetables; this has not made you richer, nor me poorer; for I have been divorced from the world for fifty years, forty of which my self has desired milk and by Allah I would not feed it; not even for the sake of the Almighty."

Hammad Ibn Abu Hanifah related that he called on Da'ud At-Ta'i and found his door closed. "I overheard him say to himself: you have desired a carrot, and I fed you carrots, then you desired dates, and I recommended that you do not eat dates ever. I greeted him and entered and found him alone."

Abu Hatim one day passed through the bazaar and saw fruit; he desired it; so he said to his son: "buy for us some of this forbidden fruit that we might journey to the fruit that is not forbidden!" When he (the son) bought it and brought it to him, he said to himself: "you have enticed me into buying it, but by Allah I will not let you taste it." He sent it to the poor orphans instead.

Someone related that Musa Ibn Al-Ashajj once said: "my self has craved coarse salt for twenty years." Ahmad Ibn Khalifah is alleged to have maintained that his self-wanted in twenty years only water to quench its thirst but he would not give it to drink. It was also said that 'Utbah Ibn Ghulam coveted meat for seven years, but when it (his self) continued to yearn for it, "I was ashamed to resist it year after year, so I bought a piece of meat on bread, grilled it, and left it on the loaf. I found a boy and asked (him): are you not the son of so and so whose father has died? Yes, he replied; so I handed it to him."

They say that he began to weep while reciting: "and they feed the poor and the orphan and the captive with food for the love of Him." (Al-Insan 8)

﴿ وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ ﴾

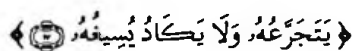
He never tasted meat after that, but he continued to crave dates for two years. One day he bought a Qirat of date and saved it for the night in order to break his fast with it. But a very strong wind blew and the world turned dark. People were frightened and 'Utbah began to blame himself saying, "this is my punishment for buying a Qirat of date," and addressing his self he continued, "I believe people are critical oh account of you and you are not going to taste it!"

Da'ud At-Ta'i bought greens with half a fils and spent his whole life saying to himself, "woe unto thee O Da'ud; how long your account will be on the Day of Judgement!" After that he would eat only unseasoned food. 'Utbah Al-Ghulam said one day to 'Abd Al-Wahid Ibn Zaid: "so and so described a stage which he had experienced and I had not, saying: it is because you eat dates with your bread while he eats only bread." I asked, "were I to stop eating dates would I experience that stage?" "Yes," he answered, "and even more!" He ('Utbah) began to weep. One of his companions said to him: "has Allah caused you to shed tears over dates?" to which 'Abd Al-Wahid replied: "leave him alone; his self recognizes the truthfulness of his intention in abandoning

(something), for he is one who should he abandon something he would not take it up again."

Ja'far Ibn Nasr related that Junaid had ordered him to purchase Waziri figs for him. When he bought them, he (Junaid) took one at breakfast and put it in his mouth, then cast it out and began to weep telling Ja'far to take them away. "I asked him why?" and he replied: "because a voice whispered into my heart: are you not ashamed? you abandoned it for my sake (God's) then you returned to it (eating figs)!"

Salih Al-Murri (once) declared: "I told 'Ata* As-Sulami: I am going to give you something and do not reject my offer! to which he replied: do as you please! He said: I sent him a drink with my son made from Sawiq with which I had mixed butter and honey and told him (the son) not to leave until he had drunk it. Next morning I took it to him but he returned it to me without drinking it. I rebuked him and blamed him for that saying: praise be to Allah, you have rejected my generosity! When he noticed how serious I was, I urged him not to be offended (because) I had drunk it the first time and coaxed myself to drink it the second time, but to no avail. Whenever I so wished, I would remember the words of Allah: "He drinks it in gulps but is unable to swallow it", (Ibrahim 17)

﴿ يَتَجَرَّعُهُۥ وَلَا يَكَادُ يُسِيغُهُۥ ﴾

Whereupon Salih said: I wept and told myself: I am in one chasm and you are in another!"

Sari Al-Saqati once declared: "for thirty years my self has been urging me to dip a carrot in molasses and I would not respond to it."

Abu Bakr Al-Jalla' once said: "I know a man whose self told him: I will be patient for they sake up to ten days; after that feed me what I desire! His reply: I don't want you to wait ten days. I want you to abandon this desire!"

Someone related that an ascetic invited one of his brethren and offered him loaves (of bread). The brother began to sort through them to pick the best. The ascetic said to him: "what are you doing? Don't you know that in the loaf that you reject there is such wisdom and labor (invested in its making)? So many people have labored on it until it became round (the loafs shape), from the cloud that bears water, the water that gives the earth to drink, besides the winds, the earth, animals and man until it reached you! And after all this you start to sort through them and are not satisfied!"

There is a saying that a loaf does not become round (fully formed) to be placed between your hands except after three hundred and sixty work on it. First among them is Michael (the Archangel) who measures out water from the stores of (God's) mercy; then the angels who draw the clouds, the sun, moon, and heavenly bodies; the angels of the skies and the beasts of burden on earth; and lastly, the baker. "If you count up the favors of Allah, never would you be able to remember them."

Someone said: "I came upon Qasim Al-Jaw' I and asked: what is piety? He

answered: what did you hear about it? I recounted to him the sayings (thereon) and he fell silent. I asked him: and what do you say? He replied: It should be known to you that the stomach is the world of the servant; to the extent that he controls his stomach, he gains piety; and to the extent that his stomach possesses him, the world possesses him."

Bishr Al-Harth fell ill one day. 'Abd-Ar-Rahman At-Tabib (physician) came to him to ask for something appropriate to eat. He said (to him): "you ask me, but if I recommend something, you won't accept it from me." He told him to describe it, and he said to him: "drink oxymel and suck a quince then eat afterwards asfinaj." Bishr asked: "do you know anything less that can substitute for oxymel?" He replied: "No." he said: "But I do know." He asked: "What is it?" "Dandelion with vinegar," he replied. Again he asked: "do you know anything less than quince which can substitute for it?" "Yes," he replied. "What is it?" he asked. "Syrian carob," was his reply. "Do you know anything less than asfinaj which can substitute for it?" he asked. "No," he answered. He said: "But I know." He asked: "What is it?" he said: "the water of the chick mixed with the fat of the well-fed cow, or something like it." Whereupon 'Abd Al-Rahman said to him: "you know more than I do about medicine, so why do you ask me?"

Through this I learned that these people have refrained from every delight and satiation involving food for the sake of the benefits mentioned before. And when at times what is lawful was not available to them, only in cases of extreme necessity did they yield to cravings not regarded as necessities, to the extent that Abu Sulaiman (Ad-Darani) declared: "salt is a craving because it is superfluous to bread, beyond which is excessive craving."

Such is the limit; and he who is not capable of staying within it, must not be oblivious to the self, nor indulge appetites. It suffices someone to eat all what he desires and do all that pleases the self, but he must not persist in eating meat. 'Ali, Allah be pleased with him, said: "he who abandons meat for forty days his manners would worsen and he who continues to eat meat for forty days his heart would harden."

It is said that constant eating of meat is as harmful as (drinking) wine. Regardless of how much one might hunger and yearn for coitus, he must not indulge or partake of coitus when, (in so doing) he would be granting the self two appetites to overpower it. It is likely that the self might require food to gain strength for coitus, but it is preferable that one does not go to sleep with a full stomach Thus, combining two foolish acts and becoming accustomed to listlessness, which again causes the heart to harden. So let that person pray or sit and mention the name of Allah Almighty because it is nearer to gratefulness.

It is stated in the Hadith (which is the Prohetic tradition) that one should dilute food with Dhikr and prayer, and sleep not on food so as not to cause the heart to harden. The lesser (choice) is to perform four prostrations (ritual prayer), recite one hundred praises (of Allah) or read a section of the Qur'an in

compensation for each meal (forsaken).

Whenever Sufyan Ath-Thawri was satiated for one night, he passed it in prayer; or for one day, he passed it continuously in prayer and Dhikr. One time he would say: "compensate the black man for his toil;" another time he would say: "compensate the donkey for its toil." However, much one desires some food and delicious fruit, he must forsake bread and eat only fruit, so it would be for his nourishment and not for pleasure, in order to avoid causing the self to combine a habit with an appetite.

Sahl (al-Tastari) saw Ibn Salim with bread and dates in his hand and told him to start with dates; if it is enough, then he should stop; otherwise, take only as much bread as needed. Whenever one encounters delectable and coarse food, let him give preference to the delectable, for he would not choose the coarse after that. Were one to eat the coarse first, he would still want the delectable because of its good taste.

A certain companion used to say to others: "do not eat what your appetites crave; but if you do, do not seek it again. Should you desire it once more, do not acquire a taste for it." He asked for a certain kind of bread because he craved it. 'Abdullah, the son of 'Umar, may Allah be pleased with both of them, said: "we get no better fruit from Iraq than bread." He looked upon bread as fruit.

All in all, there is no need to prevent the self from craving when pursuing what is permissible and the like under all circumstances. However, for the servant (of Allah) who responds to his cravings it is feared that he would be told on the Day of Resurrection: "You received your good things in the life of the world and you took your pleasure out of them." (Al-Ahqaf 20)

﴿ أَذْهَبْتُمْ طَيِّبَٰتِكُمْ فِى حَيَاتِكُمُ ٱلدُّنْيَا وَٱسْتَمْتَعْتُم بِهَا ﴾

To the extent that one combats the self and abandons craving (in this world), he is permitted to enjoy it (the craving) in the abode of the Hereafter.

A person from Basra said: "my self craved bread and fish but I denied it both. Its demands continued and got stronger, and the struggle within me not to respond became more intense during the whole of twenty years." After he died someone saw him in a dream and asked him: "what did the Lord do with you?" He replied "I cannot do justice in describing the gifts and graces with which He offered me. The first thing He did was to welcome me with fish and bread saying: "eat, drink, and enjoy what you craved without end." (Al-Haqqah 24)

﴿ كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَآ أَسْلَفْتُمْ فِى ٱلْأَيَّامِ ٱلْخَالِيَةِ ﴾

The Lord said: "Eat ye and drink ye with full satisfaction because of the (good) that ye sent before ye on the days that are gone." What they had stored up is the abandonment of cravings.

It is on account of this that Abu Sulaiman (Ad-Darani) said, to give up a craving is more beneficial for the servant than to fast and pray a whole year.

May the Lord bless us with the success that brought con tenement to Muhammad "Allah's blessing and peace be upon him", to his household, and to his companions.

CHAPTER FOUR

DIFFERENCES CONCERNING IMPACT OF HUNGER; ITS VIRTUES; AND HOW IT AFFECTS DIFFERENTLY CONDITIONS IN PEOPLE

It should be known to you that the ultimate goal in all matters and manners is moderation, for the best choice lies in the middle path. Either extreme is frowned upon. What we have discussed concerning the virtues of hunger stresses the need to indulge it. Far be it. Among the secrets of the Sharia's wisdom is recognizing that there is an extreme side to what temperament commands. In it lies corruption, which law struggles to prevent, in a way that might cause an ignorant person to believe that what is sought is the opposite of what nature decrees to the extent possible. But the knowledgeable learns that what is sought is moderation, because if nature decrees extreme satiation, the law must then praise the extreme form of hunger. So in a way, nature is an inducement and law a prevention; the two struggle with each other and the result is moderation. He who can fully curb temperament is compelled to realize that he will not attain the end he desires. He who indulges in opposing temperament will find in the law what points to the abuse of it.

Similarly, Allah's law exaggerates the praise of praying at night and fasting by day. When the Prophet "Allah's blessing and peace be upon him" learned that someone was fasting the entire period and remaining wakeful the whole night, he forbade it. If you are aware of this, then know also that what is more preferable in addition to a temperate nature is to eat without overburdening the stomach or sensing the pain of hunger. Rather, one should ignore the stomach so that hunger would not affect it in the first place.

The purpose of eating is to stay alive and strengthen worship. A heavy stomach deters from worship and the pain of hunger distracts the heart and preoccupies it (with other than worship). The aim is to eat that which would not have an effect in order to allow one to be like the angels, who are sacredly immune to the burden of food and the pain of hunger. Man's goal is to emulate them. If humans cannot avoid satiation and hunger, then the farthest position from both (extremes) is the medial, or moderation. The best example for a human being is staying away from these opposite extremes by returning to the moderate.

It is like unto the example of an ant tossed into the middle of a circle surrounded by a fire cast upon the earth. The ant runs away from the heat of the circumference that surrounds it and prevents it from exiting. But it will not stop attempting to escape until it settles on a point in the middle. Should it perish, it would die in the middle, for the middle position is the farthest one from the heat that engulfs the circle.

Similarly, appetites engulfing man are like unto the circle of the ant. Angels,

on the other hand, are outside the circle. Man has no ambition to exit, but at the same time he wishes to emulate the angels in (attaining) salvation. So the closest he can come to resemble them is in distance, and the farthest position from the extreme is the middle. And so the middle becomes the desired end in all related manners.

There is an example in the Hadith (which states): the best state is moderation. And in the words of the Almighty: "Eat and drink but do not indulge." (Al-A'raf 31)

﴿ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ﴾

To the extent one does not experience either hunger or satiation, worship and meditation become easier for him. He feels lightness and exerts more energy for work because of this lightness. This, however, can come about only after one moderates his nature.

If at the beginning of a spiritual state the self is capricious, strongly inclined to excessive desires, leaning towards indulgence (then) moderation would not benefit it. The only solution is to intensify its pain by hunger, as one intensifies the suffering of a beast of burden which has not been trained by hunger, inflicting a beating, and other (disciplinary) measures until it moderates (its conduct). Should it become moderate and steady and revert to a medial position, (then) one stops tormenting it and causing it pain. It is on account of this necessity (secret) that the sheikh orders his novice (Murid) to do what he does not, that is to endure hunger while he does not; denies him (the novice) fruit and (fulfillment of) appetites while he himself might not (deny it to his self) because he (the sheikh) has already completed the training of his own self and no longer needs to discipline it.

Because the self is naturally inclined towards gluttony, lust, capriciousness, and circumventing acts of worship, the best way to combat this (inclination) in most circumstance is with hunger and pain, until it is curbed. By constraining the self, it becomes moderate and takes food moderately.

There are two types (of individuals) who have set themselves on the path to the Hereafter without the need to have recourse to hunger: a righteous person and a misguided fool. As concerns the righteous person, it is on account of his pursuit of the straight path and not being in need to be led by means of hunger to the Truth (al-Haqq, i.e. Allah). But as concerns the fool, it is because of his having deluded himself into believing that he is righteous and is not in need of self-training. He thinks well of it, and in so believing lies the great deception.

This type (of individual) is in the great majority, because rarely does the self become completely trained. Often it is deceived by looking upon the righteous and the way he tolerates his (own) self in order to forgive his own. It is like the patient who looks upon someone who has been cured from his illness and starts to emulate him in what he does, believing that he himself is being cured, and Thus, perishes.

Proof of (preference for) using food sparingly at a set time and in limited

amounts, not for its own sake but rather as a striving for the self that has deviated from the path to Allah without having attained the rank of perfection is in the Prophet "Allah's blessing and peace be upon him" not setting a formal priority or time frame for his meals.

'A'ishah, may Allah be pleased with her, said that the Prophet "Allah's blessing and peace be upon him" used to fast so we would not say he eats not; and he would eat so that it would not be said that he fasts. He would call upon his wives and ask if they had anything. If they answered yes, he would eat; if they said no, he would say: "then I shall fast." Should they offer him something, he would say: "I intended to fast," but would eat.

He went out one day saying that he was fasting.' A'ishah told him that they had received a gift of hays. He replied that he wanted to fast but would have it (hays) anyway. Similarly, it was said that Sahl (al-Tastari) was asked: "how was it for you at the beginning of your training?" He responded with examples of exercises, one of which was to feed the self-leaves of Lote-tree once and the grind of figs for three years. He claimed that he fed himself with one dirham for three years. "How are you doing now?" he was asked. "I eat without limit and at no set time," came the reply. What he meant by eating often at no set time is not that he ate much, but rather that he did not attach much value to what he ate.

Ma'ruf Al-Karkhi used to receive gifts of fine food, and he would eat it. Someone said to him: "your brother Bishr does not eat like this!" His reply: "my brother Bishr is obsessed with the fear of Allah. I, on the other hand, have already been rewarded with the (gift of) knowledge"; moreover, "I am but a guest in the abode of my Lord; should He offer me something to eat, I would eat (it); if He causes me to hunger, I will wait patiently. What need have I to object or show preference?"

Ibrahim Ibn Adham paid a brother saying, "buy us some butter, honey, and white bread." "O Abu Ishaq, with all this money?" he asked. "Woe unto you," he answered; "if it is available, we shall eat the food of men; if it is not, we will endure the patience of men." One day he obtained much food, so he invited a large group, among them Al-Awza'i and Ath-Thawri. Ath-Thawri said to Abu Ishaq: "are you not afraid that this might be a form of indulgence?" His reply: "there is no indulgence in food, but rather in dress and possessions."

He who has received gnosis from audition and learned about it, so they beat him, broke his ribs and caused his death. He was buried in Baghdad. He preached love as a gift of Allah, not an acquired quality; "gifts come from striving, not from arguing," he would say.

Imitative transmission according to tradition can accept this from Ibrahim Ibn Adham and Malik Ibn Dinar, who claimed: "no salt has entered my abode in twenty years." And also from Sari Al-Saqati who alleged that he had a strong urge for forty years to dip a carrot in molasses but would not do so. To such a person this might seem contradictory and bewildering, concluding there from that one of

them is wrong. Yet he who knows the secrets of 'Urn knows that this is true, but with the additional knowledge that conditions differ (in differing situations). He who hears about these different situations surmises that one is limited, foolish or deceived. The victim might say: "I am not among those who have attained knowledge (Gnostic knowledge), so I should forgive my self because it is more obedient than that of Sari As-Saqati's or Malik Ibn Dinar's (self)." But these (men) are immune to lustful appetites and one can follow their example. The one who is deluded might say: "my self is not harder on me than Ma'ruf Al-Karkhi's or Ibrahim Ibn Adham's, (each on himself), so I will emulate them and place no limit on what I eat. If I am a guest in the abode of my Lord, why should I object?" Yet if someone fails to respect that person's right, majesty, possession, and self- expression in any way, he would invoke upon himself the retributions of the Day of Judgement. If, rather, he should prefer to occupy himself with acts of defiance (of Allah), the devil would welcome such a path from the foolish ones.

Raising the limits on food, fasting and cravings is suitable only for those who cast their sights out from the niche of sainthood and prophecy. There is a sign for him in abandonment and contraction which occur only after the self completely abandons submission to pleasure and habit. He eats or abstains (there from) by intention, thereby becoming an agent of Allah when eating and breaking fast.

He should learn determination from ' Umar "may Allah be pleased with him" who noticed that the Prophet "Allah's blessing and peace be upon him" loved honey, ate it and did not deny it to himself. When offered a cold drink mixed with honey, he would turn the vessel in his hand and say, "I shall drink it; its sweetness will disappear, and only the after taste would remain. So let it not be (charged) to my account!" Thus, did he abandon it.

A sheikh must not reveal such secrets to his Murid; rather he should limit himself only to praising hunger. He should not even enjoin upon him to be moderate lest he fail in this endeavor. He (the sheikh) must counsel extreme hunger for him in order to facilitate (his achieving) moderation. Nor should he mention to him (the Murid) that the perfect Gnostic does not need spiritual exercise because the devil might attach himself to his heart, telling him every hour: "you are a perfect Gnostic! What do you lack in knowledge of Allah and perfection?" It was customary for Ibrahim Al-Khawas personally to immerse himself in every exercise he ordered for his Murid so that the latter would not think that his sheikh was ordering him to perform exercises which he would not himself undertake. When the strong preoccupies himself with training and reforming others, he must descend to the level of the weak; be like them, and gentle in leading them to happiness. This is a great affliction for prophets and saints.

If the limit of moderation is concealed from every one, resolve and caution decree that it not be abandoned in every situation. With this in mind 'Umar "may Allah be pleased with him" scolded his son 'Abdullah saying: "have you no mother!" after entering upon him and finding him eating meat sauced in butter

and topped by corn. He said to him: "eat one day bread and meat; another, bread and milk; still another, bread and butter; then bread and oil, bread and condiments and one day, plain bread."

This is moderation; for to persist with meat and lustful appetite constitutes indulgence and excessiveness. To abandon meat completely is niggardliness. Such is the proper position between one (extreme) and the other. Allah, however, knows best.

CHAPTER FIVE

IMPACT OF AILMENT OF DISSIMULATION ON SUCH AS ABANDON LUSTFUL APPETITES AND EAT LESS

It should be known to you that he who abandons lustful appetites is afflicted with two great evils which are greater than partaking thereof. One, the self cannot forsake certain appetites and, though it desires them, it does not want to admit that it desires them. So, he conceals his craving and eats in seclusion what he would not eat in public. This is the secret (sin of) shirk. One of the learned was asked about a certain ascetic but he would not answer. He was asked again if he knew anything about that person's strength; to which he replied that he ate in secret what he would not eat in public, which is a great evil.

It is proper for the servant when afflicted with a lustful appetite pleasing to him that he display it openly because it would be more honest and points to (his) striving with deeds. To conceal it and display the opposite in a form of perfection constitutes two deficiencies. Untruth accompanied by concealing constitutes two lies and is deserving of two detestations which cannot be compensated for except by two genuine repentances. For this reason hypocrites were hard pressed. The Lord says: "Hypocrites are in the lowest ring of (Hell) Fire," (An-Nisa' 145)

﴿ إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ ﴾

Because the blasphemer commits and displays his blasphemy then attempts to conceal it, and the act of concealment constitutes another blasphemy. He seeks thereby to unburden his heart in the eyes of fellow created beings by attempting to remove this act of blasphemy in open while Allah, may He be glorified, is not unaware of his motive.

Gnostics are afflicted with appetites, even by defiances, but are not (afflicted) with dissimulation, deception and concealment. The Gnostic's perfection is in abandoning such an appetite for the sake of Allah Almighty. Displaying a lustful appetite should be as an act of belittling the self in the sight of created beings. One of them used to buy something he coveted and display it in the house wherein he observed abstinence. He did that in order to conceal his condition and divert the attention of those who were unaware of it so as not to compromise the mystical state he was in.

The Aim of Abstinence

What is abstinence? True abstinence lies in revealing the opposite thereof,

which is the lot of the righteous. He Thus, reconciles two opposites in one vein, while he who is self deluded seeks to reconcile two lies. The latter is simply doubling the burden of the self and causes it to drink from the cup of patience twice; one time by (literally) drinking, the other by shunning it. There is no crime in so doing. The former will be rewarded twice as much for his patience.

This resembles the way of someone who was offered something publicly, takes it then responds quietly in order to break the self by humiliating it openly and impoverishing it secretly. He who has not had such an experience must not avoid displaying his lust and its defects, and being honest about it. He must not be deceived by the words of the devil: "if you should display something which someone else might emulate, then conceal it out of righteous consideration for the other (person)." If his aim is to reform others, then it is more important for him to reform his own self instead.

This is the aim of pure dissimulation, inspired in him by the devil, in the guise of reforming another person. For this reason it was burdensome for him to manifest it. It should be known to you that he who is aware of this, would not emulate it in deed; nor would he waver in the belief that he is abandoning lusts.

The second evil lies in one's ability to abandon lusts but rejoices in acquiring the reputation of being immune to lusts. In resisting lesser lust, that of eating, he succumbs to a more evil one, that of ostentation or the hidden lust. Whenever he senses that (lust) in himself, curbing this lust is more certain than curbing the lust of food. So let him eat, it is better for him.

Abu Sulaiman (Ad-Darani) once said: "if you are offered an appetizer after you had abstained from it, take a small portion of it, but do not give free rein to the self. In such a manner you rid yourself of this lustful desire, for you would be disturbing it by not heeding its craving.

Ja'far Ibn Muhammad Al-Sadiq said: "should I come upon something appetizing, I (first) look to my self; were it to display lust (for it), I would feed it, which is better than denying (this) to it. Should it conceal this lust and distance itself from it, I would punish it by abandoning it and not letting it (self) have any part of it (lust). This is my way of punishing the self for having this secret lust."

To sum up, he who abandons the lust of food and falls into the lust of dissimulation is like the one who escapes the scorpion and fears the snake because the lust of dissimulation is more harmful than that of eating. Allah is the guardian of success.

CHAPTER SIX

SAYINGS CONCERNING LUST OF GENITAL

It should be known to you that coitus has dominated humanity for two benefits. One of them is to allow humans to experience its pleasures and measure thereby the pleasures of the Hereafter. Should the pleasure of coitus persist, it

becomes the strongest of all physical pleasures. Conversely fire and its pain are the greatest pains the body can experience. By inducement and intimidation people are led to happiness, which can be achieved only by experiencing pain and pleasure. That which one does not experience by taste is no great endearment for him.

The second benefit (of coitus) is perpetuating progeny and (mankind's) existence. This is the real benefit. But there is also an evil (side) which threatens with destruction both faith and existence if not controlled, overcome, and moderated. In the words of the Almighty, "Our Lord: do not burden us with that which we cannot bear!" (Al-Baqarah 286)

﴿ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ﴾

By which is meant intense awareness, as related by Ibn Abbas in the words of the Almighty: "And from the evil of Nightfall when it becomes dark." (Al-Falaq 3)

﴿ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ ﴾

By this is meant the erection of the penis. Some transmitters of Hadith attribute this saying to the Prophet "Allah's blessing and peace be upon him". However, in interpreting it they meant: if the penis penetrates. It is also said that if man's penis achieves erection he loses two-thirds of his mind. The Prophet "Allah's blessing and peace be upon him" used to say in his invocation: "I seek refuge in Thee from the evil of my hearing and my seeing, my heart and my delights and my desires. The Prophet "Allah's blessing and peace be upon him" also said: "women are the snares of the devil. Were it not for this lust, women would have no power over men."

It is said that Moses "Allah's blessing and peace be upon him" was engaged in one of his sessions when Iblis came to him wearing a robe that was changing colors. As he came close, he took off his robe, put it down, and approached him (Moses) saying: "Peace be upon thee Moses." "Who are you?" asked Moses, to which he replied: "I am Iblis." Whereupon Moses retorted: "May Allah not grant thee peace! What brings you here," he asked. "I came to greet you on account of your nearness to Allah and stature in His eyes," replied Iblis. Moses asked: "What is this that I saw you wearing?" Iblis answered: "A hooded cloak with which I abduct the hearts of men." "What does one do to appeal to you?" asked Moses. Iblis replied: "becoming enamored of himself, magnifying his deeds, and being oblivious to his faults. I caution you in three things: do not seclude yourself with a woman who is not lawful to you, for never has a man secluded himself with a woman who is not lawful to him without my becoming his exclusive possessor, because I enamor him of her and her of him. Secondly, never has the Lord made a commitment that I have not fulfilled. Thirdly, never was there a pious act that I myself did not dissipate. Nor has man made such a commitment and not fulfill it without my becoming his sole owner, Thus, coming between him and its fulfillment." Then he departed saying: "Woe unto

me; Moses now knows what he needs to know for warning mankind."

It is related that Sa'id Ibn Al-Musayyab said: "whenever the Lord sends a prophet, Iblis despairs and seeks to destroy him through women. Nothing frightens me more than them (women). The only homes I enter in Medina are mine and my daughter's, in which I perform ablution for the Friday (noon) prayers, then I depart."

Someone said: "the devil tells woman: you are half my army; you are my arrow with which I strike and do not miss; you are the repository of my secrets; you are my messenger in time of need." Half his army is lust and the other half is anger. The greatest lust of all is lusting after women. It also has its exaggerations, excessiveness, and moderations. Its excessiveness overpowering the mind to the point that men dedicate much of their energy to the enjoyment of women and their concubines, Thus, being distracted from pursuit of the Hereafter. It might overpower faith (to a point that) he commits fornication.

Anyone who indulges these (lustful desires) faces two abhorrent situations: one, partaking of that which strengthens lusts for indulging coitus, as some people take medicine to strengthen the stomach to increase lust for food. Such (a conduct) is like that of someone who has been accosted by ferocious lions and menacing snakes. They might let up (on him) sometimes, but then he would connive further to arouse and excite them (lusts) and is Thus, diverted towards taming and appeasing them.

Verily, the lust of food and of coitus are pains which man seeks to abandon in order to experience the pleasure of deliverance (from error). It has been related in the (collection of) rare Hadith that the Prophet "Allah's blessing and peace be upon him" said: "I complained to Gabriel about the weakness of coitus and he ordered me to eat Harisah." It should be known to you that he (the Prophet, "Allah's blessing and peace be upon him") was responsible for nine women and he had to fortify them with contentment. If he divorced them, he forbade others from marrying them. He sought thereby strength not pleasure.

The second situation: such lust could lead through misguidance to excessive love, which is extreme ignorance of the purpose of coitus. It is excessive even for the female animal, given the limits set for animals. For, he who is in love is not content with satisfying the lust of coitus, which is the worst of lusts and most deserving of shame. Indeed, in my opinion such lust can be curbed only in a special place, whereas the female beast satisfies her lust wherever she might be, and is content with it.

This (lust) can not be satisfied except with one specific person (partner), Thus, compounding his (own) abasement and (state of) servitude by more of the same until his mind is enslaved in the service of this lust, albeit he was created to be obedient, not to be a slave of lust or to connive to serve its ends.

Excessive love is no more than a symptom of indulging lust. It is an evil of the heart, void and mindless. One must be careful from the very outset. He must not cast a second glance (at a woman) nor contemplate (her) because once it

(lust) takes hold (of him), it is difficult (for him) to ward it off.

Such is also (the effect of) excessive love of possession, ostentation, property, and progeny (not unlike addiction to) playing with birds, nerdeshir and chess. These can overpower a group (of people), diminish their faith and render them captives of the world to the point that they lose patience and are unable to refrain (from succumbing thereto).

The example of someone who seeks to break the grip of excessive love is that of the one who gives the beast of burden full rein as she heads towards a gate to enter. How much easier it would have been to prevent her from doing so by holding back the rein. The example of the one who treats it (excessive love) after it has taken hold (of him) is that of the person who allows the beast of burden to enter and go past the gate then grabs her by the tail and starts to drag her backwards. How great the difference between the two oversights in terms of ease and hardship.

So let one be cautious at the start of undertakings because in the later stages they (undertakings) cannot be treated except with great effort; so great, indeed, that it (the strain) might lead to the wrenching of the spirit. Indulgence of lust to the extent that it overpowers the mind is utterly condemned. Permitting it through helplessness or weakness to enjoy the sex partner is also condemned. What is praiseworthy is moderation and obedience to reason and the law of the faith (Shari'ah) in abstaining or responding (to the urge of lust). Whenever it exceeds the bounds, then it should be curbed with hunger or marriage. The Prophet "Allah's blessing and peace be upon him" said: "Young men, beware of fornication; he who is not capable of restraint, let him fast; for, it will diminish his sexual desire"

CHAPTER SEVEN

MARRIAGE AND ABSTINENCE FOR NOVICE

It should be known to you that the novice at the start of his commitment (to the Sufi program of training) must not be preoccupied with the self; nor his heart with marriage, because it is a full commitment and it (marriage) would distract him from (pursuit of) the path and divert him towards intimacy with a wife. He who seeks intimacy with other than Allah is turned away from Allah. He (the novice) should not be misled by the multiple marriages of the Prophet "Allah's blessing and peace be upon him" because nothing in the world could turn his heart away from Allah. One cannot compare angels to smiths. For such reason Abu Sulaiman Ad-Darani declared: "He who marries is bound to this world." He also said: "I never knew a novice to marry and remain firm to his initial commitment (i.e. spiritual exercises). "Someone once asked him: "Do you not need the pleasures of a woman?" to which he replied: "May Allah not cause me to enjoy one, because intimacy with her prevents intimacy with Allah." He also said: "Whatever turns you away from Allah, be it family, possessions or offspring, it is a curse upon you."

How can one have any person other than the Prophet "Allah's blessing and

peace be upon him" as a standard of comparison? He was steeped in the love of Allah to such an extent that it was like being consumed by fire. Indeed, he feared at times that it would penetrate his heart and demolish it. Sometimes he would tap the thigh of 'A'ishah with his hand and say to her: "Talk to me O 'A'ishah!" in order to be distracted by her words from what so intensely preoccupied him (i.e. the contemplation of Allah), because his heart could not bear such a heavy burden. His very nature was to be intimate with Allah, may He be glorified. Thus, intimacy with human beings was a (form of) restraint out of sympathy for his body. Moreover, he did not display patience for human company. When he was bored, he would say: "Comfort us O Bilal!" so he could revert to a state of ease. A weak person viewing this state (in the Prophet) might be deluded, because to assume he is Thus, enlightened is to be prevented from learning the secrets of his (the Prophet's) deeds.

The state for the novice at the commencement of his undertaking, and until he acquires strength through gnosis, is celibacy—if in the meanwhile he is not overtaken by lust. His enemy is lust. He must curb it by continuous hunger and fasting over a long period of time. If he cannot curb lust in such a manner, or by restraining the eye, for example, even if he restrains his genitals, then it is better that he appease this lust by marriage. Because to the extent that he cannot restrain his eye, his mind cannot be clear and his concerns are multiplied. He might even become afflicted with something which he cannot tolerate. Sinning by sight is one of the greater of the lesser (category) of sins leading one closer to the greater sin, that of the genitals, or adultery. He who cannot lower his sight is unable to safeguard his faith.

Jesus " peace be upon him" said: "Beware of looking; it plants lust in the heart when it is already rebellious enough." Sa'id Ibn Jubair (once) said: "Rebelliousness came to David "Allah's blessing and peace be upon him" through (his) sight, for which reason he said to his son: "O my son Amos, walk behind a lion, even lions, but not behind a woman!"

John " peace be upon him" was asked, "What is the beginning of sinning?" to which he replied, "looking and desiring." Fudail, claimed that Iblis says: "It is my old bow and arrow with which I never miss," by which he means "looking." The Prophet "Allah's blessing and peace be upon him" said: "looking is one of Iblis' poisoned arrows. He who abandons it out of fear of Allah, Allah will grant him faith, the sweetness of which he finds in his (own) heart." He "Allah's blessing and peace be upon him" also said "Henceforth, no temptation is to be avoided on account of its harmfulness to man than (that of) women." He "Allah's blessing and peace be upon him" also said: "Beware of the rebelliousness of the world and the rebelliousness of women, for the first rebelliousness by the children of Israel came from women." The Lord said: "Say to the believing men to lower their sights." (An-Nur 30)

﴿قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ﴾

The Prophet "Allah's blessing and peace be upon him" said: "Every human being has his share of sinning. Both eyes sin and their sin is looking. Both hands sin, and their sin is violence. The two legs sin, and their sin is walking. And the mouth sins, and its sin is kissing. And the heart wishes and desires, and that is proved or disproved by the genital."

Umm Salamah related that "the blind (man) Ibn Umm Maktum sought permission to visit with the Prophet "Allah's blessing and peace be upon him" while I and Maimunah were sitting (with him). He said (to us): veil yourselves, and we retorted: is he not blind? He cannot see us! His answer: but can you not see him?" Here is proof that women are not permitted to be in the presence of the blind as used to be the custom during funerals and feasts.

Similarly, it was forbidden for the blind to seclude themselves with women, and for women to consort with the blind and fix their sights upon them for no purpose. It was permitted, however, for women to converse with men and to look at them for recognized need. If he can avoid staring at women but cannot avoid looking at boys, then it is better for him (the novice) to be married.

The evil associated with boys is greater than if his heart were to be inclined towards women, because they can become lawful unto him (i.e. in marriage). Fixing one's eye upon the face of a boy through lust is forbidden. Indeed, whenever one's heart is captivated by the image of a beardless one (boy), to the extent that he is aware of the difference between him and the bearded one, then it is not lawful for him to look at him. If someone should say that everyone who can see can tell the difference between the beautiful and the ugly, there is no disputing this because the faces of young boys are not covered. Moreover, I do not mean by this simply discernment of the eye because he should be able to recognize the difference as one would between a green tree and a dead tree; between pure and polluted water; between a tree in bloom and flowery, and one whose leaves have fallen. One inclines towards the one or the other by sight and temperament. It is, however, an inclination void of lust. For such reason one does not seek to touch flower and blossom, nor pure water with one's lips.

It is likely in a given situation that the eye might be attracted to a handsome grey-haired one (older person) knowing the difference between that and an ugly face, but (again) it is a matter of discernment not lust. One knows this through the self-s inclination to nearness and touching. To the extent that one senses this inclination in his heart and recognizes the difference in a handsome face, nice plants, decorative clothes and gold-plated roofs, his gazing is motivated by lust and it is forbidden. This is something people tend to overlook and are led (consequently) to perdition without their knowing it.

One of the companions (of the Prophet, "Allah's blessing and peace be upon him") said: "I fear not the wild lion as much as I fear the company of a beardless ascetic young man." Sufyan (Ath-Thawri) said: "if a man cajoles a young man with two of his toes out of lust, he is a Sodomite." One of the forefathers is quoted saying: "there will be three types of Sodomites in this community (Islamic Ummah): one that gazes, one who embraces, and one who acts." Should the evil

of looking for the beginner be great, However, much he tries he will fail to lower his sight and control his thoughts. It is more proper (under such circumstances) for him to curb such a lust with marriage. It is possible that the rage of a certain self cannot be quieted by hunger.

Another (companion) said: "lust burdened me at the beginning of my commitment (to an ascetic life) with that which I could not bear. I cried out to Allah (to unburden me), then someone appeared to me in a dream and asked: what is wrong with you? I complained to him and he asked me to draw near (to him) and I did. He put his hand on my chest and I felt its coldness in my heart and in my entire body. When I awoke, what had troubled me was gone and I remained immune to it for a year. Then it came back to me. Once again I increased my appeal for help (from Allah) and another person appeared in my dream and said: do you want what bothers you to go away by (my) striking your neck? Yes, I replied. Stretch out your neck then, he commanded, and I did. He then unsheathed the sword of light and struck my neck with it. When I awoke in the morning, what had been disturbing me disappeared and I remained immune for another year. Then it came back to me (once again) even more strongly (than before) and I felt as if there was someone between my side and my chest saying to me: woe unto thee, how often (must) you ask Allah to lift from you what He does not like to do! After that, said he (the companion), I got married. It put an end (to my suffering) and I begot children."

However, much he (the novice) needs to marry, he must not abandon the requirement of his intention (to become a practicing Sufi) at the beginning (of his undertaking) and during marriage. It should start with good intention and continue in good manner, firm conduct, and the fulfillment of required duties. This is something we have explained in detail in the book Rules of Marriage and it will not be repeated here in detail.

Proof of genuine intention is in his (the novice) marrying a poor religious woman and not seeking a rich one. Someone said: "he who marries a rich one will be inflicted by her with five demands: excessive dowry, delayed consummation of the marriage, forestalling of service (to Allah), heavy spending, and, should he wish to divorce her, he would not be able to do so because he would fear the loss of her wealth. All this in contrast to the poor woman."

Another person said: "a woman must be inferior to the man in four things, otherwise she would despise him: age, height, possessions, and status. But she should be superior to him in four: beauty, upbringing, religiosity, and good manners."

A sign of true commitment is in perpetuating marriage among human beings. A novice married one woman and continued to serve her until she felt ashamed. She complained to her father: "this man puzzles me; I have been in his house for years and could not go to the bathroom once without him carrying water in front of me."

Another (novice) married a beautiful woman. When the day of consummation

drew near, she was afflicted with smallpox and her folks grieved a great deal fearing that he would find her ugly. But the man showed them that he was (himself) afflicted with trachoma and had lost his sight, so she was married to him. Sadness disappeared and she remained with him twenty years. Only after she died did he open his eyes. They asked him: "why did you do that?" He replied: I pretended it (to be blind) for the sake of her folk so that they would not grieve." Their retort to that: "you are far ahead of your brethren with such a display of manners."

One Sufi married a woman of bad character and was very patient with her. He was asked: "why don't you divorce her?" His reply: "I am afraid someone (else) might marry her, would not be patient with her, and would be harmed by her!" So if a novice marries, he should act in like manner. If he is able to abstain, it would be better for him, especially if he cannot reconcile between the virtue of marriage and (that of) undertaking the path, and if he believes that by marriage he would be diverted from his state.

It was related that Muhammad Ibn Sulaiman Al-Hashimi used to earn from this world's yield 80,000 Dirhams. He wrote to the people of Basra and its learned seeking a woman to marry. They all agreed that he should marry Rabi'ah Al-'Adawiyyah. He wrote to her as follows: "In the name of Allah, Most Gracious, Most Merciful. The Lord has endowed me from this world's wealth 80,000 Dirhams each day, and by the time night follows day it becomes 100,000. I shall be like that unto you and more (i.e., increase his bequests to her). Please answer me." She wrote back to him: "In the name of Allah, Most Gracious, Most Merciful. Verily, to abstain from this world is to gain a tranquil heart and body. Indulging it causes one to inherit worry and sadness. When you receive this letter of mine, prepare your provision and get ready for your return (to Allah) and be a guarantor of yourself and do not let men become your guarantor so they might divide your inheritance. Fast for eternity and let death be your fast breaking. As for myself, the Lord Allah, may He be glorified, has given me what he has given you, and many times more. Not by a blink of the eye would I turn my preoccupation away from Him."

This is proof that whatever turns one's attention away from Allah constitutes a deficiency. Let the novice, therefore, look to his state and to his heart. If he can be content with being unmarried, it is nearer (to what is desired); if he cannot (concentrate) then marriage is better for him.

There are three treatments for this disease: hungering, averting sight, and concentrating on that which preoccupies the heart. Should these three not be profitable, then let marriage be the cure. It is on account of this that the righteous forefathers engaged in marriage and gave their daughters in marriage. Whenever Iblis despaired, he came to Sa'id Ibn Al-Musayyab as an envoy of women. When he was eighty-four years old, he had already lost the sight of one eye, and was about to depart for the Hereafter when he declared: "I fear nothing worse than women."

'Abdullah Ibn Abu Wada'ah was quoted saying: "I used to visit with Sa'id Ibn

Al-Musayyab, and when I called on him after not seeing him for some days he asked: where were you? I told him my wife had died and I was preoccupied with her, whereupon he responded: why did you not let us know so we could have borne witness for her. When I was about to rise he asked if I would like to have a wife I replied: may Allah be merciful with you; who is going to give me in marriage when I only possess two or three Dirhams? I will, he answered. You would! I exclaimed. Yes, said he. So he praised the Lord and prayed for the Prophet and had me married (sic) with two or, as he put it, three Dirhams. I rose not knowing what to do on account of my joy. I went home and began to consider whom I should marry and from whom I might borrow. I lit the lamp and performed the sunset prayer. I had been fasting. My dinner was brought forth. It consisted of bread and oil. Suddenly there was a knock at the door. I asked who it was. Sa'id, came the answer. I thought of every one named Sa'id except Sa'id Ibn Al-Musayyab because for forty years he never called on anyone, remaining at home or going to the mosque. I went to answer (the door) and behold it was Sa'id Ibn Al-Musayyab. I felt it was an inconvenience for him and said to him: O Abu Muhammad, had you sent for me I would have come to you. No, he replied, you are more deserving that I should come to you. I asked: what do you command? You were an unmarried person, he answered, and now you are married, for I did not wish you to spend the night alone. Behold your wife! There she stood, behind him, the same height. He took her by the hand and put her through the door and closed it. The woman fell down out of shame. She rose supporting herself with the door then came towards the large bowl containing the bread and the oil. I placed it in the shadow of the lamp so she would not se it. I then ascended to the roof and called out to the neighbors. They came and asked me what was the matter? I replied: woe unto me, Sa'id Ibn Al-Musayyab has given me his daughter in marriage today and brought her over suddenly tonight. Said is the one who married you? they asked in surprise. Yes, I replied. They then approached her.

Word reached my mother and she came to me and said: face to face I tell you it is unlawful for you to touch her for three days, until she is made ready. I waited three days praying and then entered upon her. Lo! she was most beautiful (of people), most respectful of the word of Allah (Qur'an), the most knowledgeable of sunnah (traditions) of the Prophet "Allah's blessing and peace be upon him", and most aware of the husband's rights.

A month went by during which I neither visited Sa'id nor he me. Soon thereafter, I called upon him while he was sitting in his circle (with disciples) and greeted him. He returned the greeting but did not talk to me until those attending his session departed. He inquired about the condition of "that person" (sic) (meaning his daughter) and I said, fine, O Abu Muhammad, (she is) in the manner of the righteous not the defiant. He said: if you have doubt about anything do not resort to the stick. I went home and he sent me 20,000 Dirhams."

'Abdullah Ibn Sulaiman related that Abd Al-Malik Ibn Marwan sought the

hand of the daughter of Sa'id Ibn Al-Musayyab in marriage for his son Al-Walid, the heir apparent, but Said refused to marry her to him. 'Abd Al-Malik, it is said, did not stop looking for a way, even ordering one hundred lashes inflicted on Said on a cold day and having a large jug of water poured on him while he wore a woolen cloak, and still he would not change his mind. Sa'id's hastening to give his daughter away in marriage that night is testimony to the calamity of lust and the need to quench its fires through marriage as ordained by the Faith (Islam). May the Lord be pleased with him and forgive him.

CHAPTER EIGHT
VIRTUE OF ONE WHO DEFIES LUST OF GENITAL AND EYE

It should be known to you that this lust (of the genital) is the most overpowering of lusts confronting man and the most defiant when it excites the mind. Moreover, its aims are ugly. One is ashamed of its ends and fears its assaults. When most people abstain from its urges either through impotence, shame or fear, or to safeguard one's body, and not because of any reward therein, it is the result of one coincidence prevailing over another in the self.

The benefits of chastity are inestimable, and in abstinences like these are rewards, namely to avert sinning, for he who avoids fornication abandons sinning regardless of how it is done. There is much repentance and compensation in abandoning it out of fear of Allah Almighty. With determination and increased resistance comes the facilitation of means, particularly when lust is real. Such is the way of the righteous.

The Prophet "Allah's blessing and peace be upon him" said in this regard: "he who has loved and abstained, remained silent about it until he died, he is a martyr." The Prophet "peace be upon him" also said: "the Lord will cast His (protective) shade upon seven on the Day of Judgement in the shade of His throne, when it is a day on which there will be no shade other than Allah's; among them is the man who had been enticed by a beautiful woman but responded with 'I fear Allah, the Lord of the worlds'.

The story of Joseph "peace be upon him" resisting Zulaikha with firmness in spite of her lusting (for him) is well known. And Allah Almighty has praised him on account of that in His noble book (Qur'an). He, Joseph, is a leader (model) for everyone who succeeds in resisting the devil as concerns this great lust.

It was said that Sulaiman Ibn Yasar was very good looking. A woman entered upon him and he was tempted but he kept away from her. He fled his home and left her behind. Sulaiman said: "I saw Joseph "Allah's blessing and peace be upon him" in my dream that night and found myself saving to him: are you Joseph? Yes, he replied, I am Joseph, the one who was tempted; and you are Sulaiman, the one who was not tempted, referring to the words of the Almighty: And (with passion) did she desire him, and he would have desired her, but that he saw the evidence of his Lord." (Yusuf 24)

﴿ وَلَقَدْ هَمَّتْ بِهِۦ ۖ وَهَمَّ بِهَا لَوْلَآ أَن رَّءَا بُرْهَـٰنَ رَبِّهِۦ ﴾

Something still more extraordinary is related about him (Sulaiman). It is that he left Medina to perform the pilgrimage (to Mecca) with a companion. When they reached Al-Abwa' his companion got up, dined and went to the bazaar to buy something while Sulaiman sat in the tent. A Bedouin woman spotted him from the top of the mountain and came down to him. When she saw the beauty of his face, she came closer and stood close before him (between his arms) wearing a veil and cover. She was one of the best looking and God-fearing of women. She removed the veil from her face and it was like a half moon (mark of great beauty). She said to him: "give me a treat!" and he thought she meant food. He took what was left of the meal to give her some of it, but she interjected saying: "I don't want this. I want what a man offers his wife!" "So the devil has arranged you for me," he replied. He placed his head between his knees and began to weep and went on weeping. When she saw that, she put the veil back over her face and returned to her folk.

His companion came back and noticed that his eyes were puffed from crying until he could cry no more and his throat was parched. "What made you weep?" he asked. "You would remind me of my youth?" said he. "No," but by Allah you do have a story. You do remember the period of your youth, since (age) three or more." He kept urging him until he told him the story of the Bedouin woman. The companion put down the meal and began to weep profusely. Sulaiman said to him: "and what makes you weep?" to which he replied: "I deserve more to weep than you because I fear that had I been in your place I would not have resisted her." And so they went on weeping together.

When Sulaiman reached Mecca and performed his Sa'i and circumambulation of the Ka'bah, he came upon the Black Stone, sat down, wrapped his cloak around his leg and fell asleep. He beheld (in his dream) a comely tall man with fine outward appearance and alluring scent. "Allah have mercy! who are you?" Asked Sulaiman. "I am Joseph," came the reply. "Joseph, the righteous one?" He inquired further. "Yes," came the answer. "There is something to marvel in your affair with the wife of Al- 'Aziz (Potyphor)!" "But your encounter with the woman of Al-Abwa' is more wondrous still!" (answered Joseph).

It is said that 'Abdullah, the son of Umar, related that he heard the Prophet "Allah's blessing and peace be upon him" say: "three people before you went out one night to a cave, and as they entered it a stone came tumbling down from the mountain and blocked the entrance. They said (to themselves): "nothing will save you from this stone other than to appeal to Allah Almighty with your virtuous deeds." One of the men proclaimed: "Lord, You know that I had two elderly fathers (sheikhs) when before (them) I had no family or money. One day I had to seek a tree but I would not move before obtaining (for them) their evening milk.

They were, however, asleep. Since I did not wish to have my evening milk before they did, out of respect (for them), not for gain, I stood waiting with the cup in my hand until dawn and boys began to mill around me. They awoke and drank their milk. Lord, if I had done this to please Thee, then relieve us from our predicament and remove this rock!" It moved a little, but not enough for them to exit.

The other said: "O Lord, You know that I had a wife who was dearer to me than any other (person). I trained her to be abstemious and she abstained from me until she became afflicted one year (with need). She came to me and I gave her a hundred and twenty dinars on condition that she separate herself from me. She did. When I sought to force her, she called upon me to fear Allah and not to break the tie except by what is right. It was very difficult for me to stay away from her when she was the dearest person to me. So I abandoned the gold I had given her. Lord, if I had done this to please You then grant us relief from our predicament." The rock moved again, but (still) they were unable to exit.

The third said: "Lord, I hired runners and gave all except one their salaries. One man left before collecting his. I kept investing his salary until it had made much money. He came to me after some time and said: "'Abdullah, let me have my due!" I said to him: "all that which you see of camels, cattle, sheep and slaves are from your salary!" He replied: "O Abdullah, you are mocking me." "No," I said, "I am not mocking you; take it!" He rounded them up and led them away leaving none behind. Lord, if I had done this to incur your pleasure, (then) help us out of our predicament!" The rock moved and they exited.

Such is the virtue of those who are able to overcome lust and are fortified against it. It is the lot (also) of someone who can overcome the lust of the eye, because the eye is the start of sinning. To safeguard it is important. It is difficult because it is easily overlooked. One cannot, however, exaggerate the fear it causes because looking is the source of all evil.

Looking for the first time, the unintentional first look, one can forgive; repeating it, however, evokes rebuke. The Prophet "Allah's blessing and peace be upon him" said: "the first (transgression) is forgiven, but the second counts against you." By it he meant looking.

Al-'Ala' Ibn Ziyad stated: "let not your sight be fixed upon the raiment of women, because looking plants lust in the heart and rarely can one refrain afterwards from repeating gazing at women and boys. However, much he imagines that his intention is good, nature decrees that he cast a second glance. He must then determine within himself that this defiance is the essence of ignorance. For, were he to fix his gaze and like it, the self would be excited by lust and he would not be able to reach his goal, experiencing frustration instead. Should he be repulsed (there from), not enjoy (looking) but endures pain after he had set out to experience pleasure, he would not necessarily be immune to defiance and to enduring pain and frustration."

To the extent that one can refrain from gazing, he wards off many evils

from his heart. For his eye not to err and his (sexual) organ to be restrained with firmness would require a great deal of strength and would lead to ultimate success.

Abu Bakr Ibn 'Abdullah Al-Mazini related that a certain butcher was enamored of a slave women belonging to one of his neighbors. Her family sent her on an errand to another village. He followed her and enticed her away from her self. She told him not to do so because "I am more in love with you than you are with me, but I fear God!" "You fear Allah and I do not?" was his reply. He returned home repentantly and suffered so much thirst that he almost died. One of the prophets of the children of Israel (sic) appeared to him and asked what was ailing him. "I suffer from thirst," he replied. "Come along, let us call for a cloud to shade us until we reach the village." He asked the prophet what righteous work he had done to earn such a favor and suggested he (the prophet) do the invoking (of the cloud). The prophet said to him: "I will invoke and you trust in my invocation." He invoked the Prophet (Muhammad, "Allah's blessing and peace be upon him") and (the other) trusted. A cloud (appeared and) cast its shade upon them until both reached the village. He escorted the butcher to his place and the cloud departed with him. The prophet (Muhammad, "Allah's blessing and peace be upon him") said to him: "you claim that you do not possess righteous work! I was the one who invoked and you showed faith and the cloud did protect us both! I accompanied you so you could tell me about your state, so do it!" The Prophet "Allah's blessing and peace be upon him" said: "the repentant enjoys a state with Allah unmatched by any other (person)."

Ahmad Ibn Sa'id, the ascetic quotes his father saying: "there was with us in Kufah a young worshipful lad who always confined himself to prayer in the mosque. He was good looking, tall, and fine in appearance. An intelligent beautiful young woman looked at him and became enamored of him for a long time. One day she intercepted him on his way to the mosque and said: young man, listen to what I say to you then do as you please! He continued on without speaking to her. She intercepted <u>him</u> again as he was returning home and repeated: please listen to what I wish to say to you! He swerved away from her saying: this is a posture of someone who is being accused and I do not wish to be the target of blame! She replied: may Allah be my witness, I have not taken this position out of ignorance of your lot! Allah forbid that worshipers should experience this from me! What has induced me to find you in such a predicament on account of me is the knowledge that what is seen as little may be (regarded as) much to other people. You Allah fearers are like (something) supple, bending too much for me to shame. In short, what I wish to say to you is that my limbs are totally preoccupied with you. Allah is the master of both, my lot and yours!" He (Ahmad) went on (to say): "the young lad continued on his way home. He wished to pray but his mind was unsettled. He took a pen, wrote a letter then left the house. But the woman was still standing where he had left her. He thrust the letter at her and returned to his home. In it (he wrote): in the name of Allah, the compassionate, the most merciful. Know ye, O woman, that Allah,

may He be glorified, if defied by a servant will forgive; if the defiance is repeated, He will shield him; but if he (the servant) should disguise it in different forms, He becomes silently angry, to such an extent that heaven and earth tremble, as do mountains, forests, and creatures that crawl. Who is it that can tolerate His anger? If what you say is false, I remind you of a day when heavens are helpless and mountains (soft as) colored wool and nations on bended knee before the great force of the All-powerful (God). Allah be my witness, I have failed to reform my self; how can I reform others? If what I say is true, I point you to a doctor of guidance who treats festering wounds and scorching pains: He is Allah of the worlds. Seek Him out with your true state, for I am preoccupied with someone else." In His (Allah's) words: Warn them of the Day when hearts are stuck in throats concealing what awaits tyrants, for whom no protectors or intercessors are heeded. He knows what have betrayed eyes and what hearts have concealed." (Ghafir 18-19)

﴿ وَأَنذِرْهُمْ يَوْمَ ٱلْءَازِفَةِ إِذِ ٱلْقُلُوبُ لَدَى ٱلْحَنَاجِرِ كَٰظِمِينَ ۚ مَا لِلظَّٰلِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴿١٨﴾ يَعْلَمُ خَآئِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِى ٱلصُّدُورُ ﴿١٩﴾ ﴾

Whereto is the escape from such a revelation?"

She came back a few days later and (again) intercepted his path. When he saw her at a distance, he wanted to return to his home in order to avoid her bu she said to him: "Young man, do not go back; there will be no more encounter. between us after today except in the presence of Allah Almighty!" She wept profusely and said: "ask Allah who possesses the keys to your heart to make easy (for me) what he has made difficult for you!" She followed him to ease her pain with a bit of wisdom which she could attribute to him and provide her with advice that would comfort her. He said to her: "I counsel you to protect your self from yourself, and I remind you of His saying: It is He who does take your souls by night, and has knowledge of all that you have done by day." (Al-An'am 60)

﴿ وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ ﴿٦٠﴾ ﴾

She left crying more profusely than before. When she awoke to her condition, she confined herself to her home and proceeded to pray, continuing that way until she died of a broken heart. The young man remembered her after she died and wept. When asked for whom he was weeping, "when you were the one who caused her to despair of you?" he replied: "I killed her lust for me at the beginning of her state and made of her estrangement (from me) a treasure for myself before Allah Almighty. I am ashamed to ask back from Him the treasure I have stored with Him."

Thus, ends the book of curbing the two appetites by virtue of His mercy and kindness.

Book four: evil of tongue

It is the fourth book of the third quarter of destructives

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah Who made good the creation of man, and formed him in due proportion, and inspired him the light of faith with which He has adorned and beautified him, and revealed to him the faculty of speech therewith He gave him superiority over all of His creatures, and overflowed his heart with depositories of knowledge, and sent upon him a curtain from His mercy which He hung on it, and provided him with a tongue therewith to interpret what lies within the heart and mind, disclose what is concealed in him, tell the truth, and send praises and thanks for His favors on him.

I bear witness to the fact that there is none worthy of worship but Allah Almighty, the One and Only, Who has no partner with Him, and that Muhammad is His slave and Messenger, whom He honoured and exalted, and sent with a Book He revealed to him, made superior his favor, and clarified his ways "Peace be upon him".

Coming to the point: verily, tongue is one of the great favors bestowed by Allah on man, and His amazing and fine things. Although it is small in size, its sin and obedience have a great consequence. It is that the faith could be distinguished from disbelief only through the witness of tongue, and they represent the utmost degree of obedience and disobedience. Furthermore, there is neither existing nor non-existing, neither creator nor created, neither imagined or concrete, but that the tongue deals with it and either affirms or denies it. The tongue expresses of all the objects of knowledge whether in truth or in falsehood. This characteristic is lacking in all the other organs of the body. The eye, for instance, perceives only images and colors, the ear sounds, the hand the concrete bodies, etc.

The field of tongue is expansive and limitless, and it applies to both good and evil. If the tongue is released with nothing to rein it or bind its freedom, Satan then takes it to all fields of evil, and drives it to the verge of a bank that is about to collapse, until it leads him to perdition. Of a surety, nothing draws the people prone on their faces into the fire of Hell other than the evil of their tongues. None is saved from the evil of the tongue except he, who reins it with the rein of religious law: he releases it only in what benefits him in the world and the hereafter, and stops it from anything whose evil consequence is feared.

The knowledge of the praiseworthy and blameworthy states in which the tongue should be released, and acting upon that accordingly are abstruse and difficult. The tongue is the most disobedient organ upon man. There is no trouble to be exerted to release and move it. The people have indulged in avoiding its evils and vices, and its traps and snares. It is the strongest tool Satan

utilizes to subjugate man. By virtue of Allah's help and guidance, we are going to make a mention of the details of the evils and vices of tongue one by one, with their reasons and evil results, and clarify the way to avoid them and transmit the traditions and sayings in dispraising them.

Let's first make a mention of the virtue of silence, followed by the evil of speaking in what concerns not, then the evil of surplus talk, the evil of delving into falsehood, the evil of argumentation, the evil of disputation, the evil of loud-mouthing, the evil of using an obscene language, the evil of cursing, whether an animal or a man, the evil of singing with poetry, the evil of joking, the evil of ridicule, the evil of disclosing secret, the evil of the false promise, the evil of untruth in statement and oath, the evil of backbiting, the evil of talebearing, the evil of going about with calumnies, the evil of eulogy, the evil of heedlessness of the subtleties of errors in the speech content, and finally the evil of the laymen's asking about the attributes of Allah Almighty. the total then is twenty evils. We ask Allah to help us with His favor and bounty.

CHAPTER ONE

EXPOSITION OF GREAT DANGER OF TONGUE AND VIRTUE OF SILENCE

Prophetic Traditions

It should be known to you that a great danger lies in the tongue, and we could be saved from it only by silence. For this reason, silence is praised and encouraged in Shari'a. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever keeps silent would be saved." (This narration is reported by At-Tirmidhi and At-Tabarani on the authority of Abdullah Ibn Amr). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Wisdom lies in silence, and only a few among men who do it." (This narration is reported by Abu Mansur Ad-Dailami on the authority of Ibn Umar; and Al-Baihaqi on the authority of Anas). It is narrated on the authority of Abdullah Ibn Sufyan from his father that he said: "I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Tell me about Islam with something, about which I shall ask none after you." On that he said: "Say: 'I have faith in Allah' and then be upright." I asked: "What is piety?" he beckoned to his tongue." (This narration is reported by At-Tirmidhi, An-Nasa'i and Ibn Majah).

It is narrated on the authority of Uqbah Ibn Amir "Allah be pleased with him" that he said: "I asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! How should one be saved?" he said: "Keep your tongue and stick to your house, and continue to weep in regret for your sins."" (This narration is reported by At-Tirmidhi). It is narrated on the authority of Sahl Ibn Sa'd, "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "I assure the Garden to him who is complete to safeguard his tongue and private parts." (This narration is reported by Al-Bukhari). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He who safeguards himself against the evil of his belly, tongue

and private parts has indeed safeguarded himself against all kinds of evil."

It is with those three desires that most of people are ruined. This is why we have engaged in discussing the evil of tongue after finishing from discussing the evil of both desires, i.e. the belly and the private parts. It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the thing that causes most of people to enter the Garden, thereupon he said: "Fear of Allah and good moral character." He was asked about the thing that causes most of people to enter the fire (of Hell), thereupon he said: "Both mouth and private parts." (This narration is reported by At-Tirmidhi and Ibn Majah on the authority of Abu Hurairah).

The mouth in this Hadith might refer to the evil of tongue, or to the abdomen for it represents the passage of food to the belly. It is reported that Mu'adh Ibn Jabal, "Allah be pleased with him" said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Would we be blamed for what we say?" he said: "Let your mother be bereaved of you O Ibn Jabal! Would the people be thrown prone on their nostrils into the fire (of Hell) but because of the evil of their tongues?" (This narration is reported by At-Tirmidhi, Ibn Majah and Al-Hakim). Abdullah Ath-Thaqafi said: I said: "O Messenger of Allah! Guide me to something therewith to protect myself." He said: "Say: 'My Lord is Allah' and then stand straight (on the truth)." I further asked: "O Messenger of Allah! What is that which you fear most for me?" he beckoned to his tongue and said: "This." (This narration is reported by An-Nasa'i, At-Tirmidhi and Ibn Majah).

It is narrated that Mu'adh Ibn Jabal "Allah be pleased with him" said: "O Messenger of Allah! Which deed is the best?" the Messenger of Allah "Allah's blessing and peace be upon him" brought out his tongue and placed his finger on it (in reference to the excellence of keeping one's tongue from speech). (This narration is reported by At-Tabarani and Ibn Abu Ad-Dunya). Anas Ibn Malik "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The faith of a servant does not stand straight until his heart stands straight; and one's heart does not stand straight until his tongue stands straight; and one would not enter the Garden as long as his neighbour does not feel safe from his evil behaviour." (This narration is reported by Ibn Abu Ad-Dunya and Al-Khara'iti).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who is pleased to be safe, let him adhere to silence." (This narration is reported by Ibn Abu Ad-Dunya, Abu Ash-Shaikh and Al-Baihaqi on the authority of Anas). It is narrated on the authority of Sa'id Ibn Jubair, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Whenever morning comes upon the son of Adam, all of his organs remind the tongue saying: "Fear Allah concerning us, for if you stand straight, we will stand straight consequently; and if you are crooked, we shall be crooked consequently." (This narration is reported by At-Tirmidhi on the authority of Abu Sa'id Al-Khudri).

It is narrated that once Umar Ibn Al-Khattab "Allah be pleased with him" saw Abu Bakr As-Siddiq "Allah be pleased with him" beating his tongue with his hand. He asked him: "What are you doing O successor of the Messenger of Allah?" he said: "This (my tongue) has caused ruin to me. The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no part of the body but that he complains to Allah of the tongue for its sharpness." (This narration is reported by Ibn Abu Ad-Dunya, Abu Ya'li, Al-Baihaqi and Ad-Daraqatni). It is narrated on the authority of Abdullah Ibn Mas'ud "Allah be pleased with him" that he was on Safa (mountain) reciting Talbiyah and saying: "O tongue! Say good perchance you would gain felicity, and stop from saying evil perchance you would be safe before you regret (in sigh for it)." It was said to him: "O Abu Abd-Ar-Rahman! Is this something you devise or something you heard the Messenger of Allah "Allah's blessing and peace be upon him" saying?" on that he said: "It is something I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying." (This narration is reported by Ibn Abu Ad-Dunya, At-Tabarani and Al-Baihaqi).

It is narrated on the authority of Ibn Umar "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said "He, who holds back his tongue (from the evil speech) Allah screens his defects and he, who has control over his anger, Allah safeguards him against His punishment; and he, who apologizes to Allah, Allah accept his excuse." (This narration is reported by Ibn Abu Ad-Dunya). It is narrated that Mu'adh Ibn Jabal "Allah be pleased with him" said: "O Messenger of Allah! Advise me." He said: "Worship Allah as if you see Him, and regard yourself among the dead. But if you like, let me guide you to what is better for you than anything else." He then beckoned to his tongue. (This narration is reported by Ibn Abu Ad-Dunya and At-Tabarani).

It is narrated on the authority of Safwan Ibn Sulaim that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I not tell you about the act of worship that is the easiest on the body? It is to keep silence and adhere to good moral character." (This narration is reported by Ibn Abu Ad-Dunya). Abu Hurairah said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He who has faith in Allah and the Last day, let him speak good or keep silent." (This narration is reported by both Al-Bukhari and Muslim). Al-Hassan said: It was mentioned to us that the Messenger of Allah "Allah's blessing and peace be upon him" said: "May Allah bestow His mercy upon a servant who speaks (good) thereupon he has attained felicity, or keeps silent (from speaking evil) thereupon he has become safe." (This narration is reported by Ibn Abu Ad-Dunya and Al-Baihaqi on the authority of Anas).

It was said to Jesus "Peace be upon him": "Guide us to a deed that causes us to enter the Garden." He said: "Speak not at all." They said: "We could not do so." He said: "Then, do not speak but good." Solomon, son of David "Peace be upon them" said: "If speech is of silver, then, (you should know that) silence is of gold." It is narrated on the authority of Al-Bara' Ibn Azib "Allah be pleased with

him" that he said: A Bedouin came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Guide me to a deed that causes me to enter Paradise." He said: "Serve the hungry with food, provide the thirsty with water, enjoin what is good and forbid what is evil; and if you have no power to do all of that, then (at least) hold back your tongue (from speaking) but good." (This narration is reported by Ibn Abu Ad-Dunya).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Keep your tongue (from speech) except what is good." (This narration is reported by At-Tabarani on the authority of Abu Sa'id; and Ibn Hibban on the authority of Abu Dharr). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Verily, Allah watches over the tongue of every speaker: so, let anyone fear Allah in what he says." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "When you see a believer silent and venerable, approach him for it is inspired wisdom." (This narration is reported by Ibn Majah on the authority of Abu Khallad but with a slight change of wording). Abdullah Ibn Mas'ud said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "People are of three kinds: winner, safe and loser. The winner is he who celebrates Allah Almighty; and the safe is he who keeps silent; and the loser is he who engages in falsehood." (This narration is reported by At-Tabarani and Abu Ya'li on the authority of Abu Sa'id Al-Khudri).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The believer's tongue lies behind his heart and if he likes to say something, he would first think about it, and then conduct it with his tongue, unlike the hypocrite, whose tongue is ahead of his heart, and if he intends to do anything, he would conduct it with his tongue, without thinking about it." (This narration is reported by Al-Khara'iti). Jesus "Peace be upon him" said: "Worship is of two parts, nine of which lie in silence, and the remaining part lies in the flight from the people." The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who speaks so much, slips much, and he who slips much commits much mistakes; and the fire (of Hell) has more right to get the one who commits much mistakes." (This narration is reported by Abu Na'im on the authority of Ibn Umar; and Ibn Hibban and Al-Baihaqi, ending it with Umar).

Sayings

It is reported that Abu Bakr "Allah be pleased with him" used to put a pebble into his mouth to prevent himself from speaking, and he used to beckon to his tongue and say: "It is that which caused ruin to me." Abdullah Ibn Mas'ud "Allah be pleased with him" said: "By Allah other than Whom there is no god, nothing is in need of a long prison more than the tongue." Tawus said: "My tongue is like a wild animal and if I let it loose,, it would eat me." Wahb Ibn Munabbih said relating from the wisdom of the family of David: "It is incumbent upon a rational to have acquaintance with his time, keep his tongue, and devote himself to his own affairs." According to Al-Hassan: "One will not understand his religion well

unless he keeps his tongue."

According to Al-Awza'i: "Umar Ibn Abdul-Aziz wrote to us: "Coming to the point: whoever remembers death so much, he will be satisfied only with the little from this world; and whoever regards his speech a part of his deeds, he will hardly speak but in what concerns him." A man said: "Silence combines two virtues for man: safety in his religion and understanding from his talker." Muhammad Ibn Wasi' said to Malik Ibn Dinar: "O Abu Yahya! Of a surety, to keep tongue is harder upon the people than to keep Dirham and Dinar." Yunus Ibn Ubaid said: "I have never seen a man who takes heed of his tongue but that the good impact of it is reflected on all of his deeds." Al-Hassan said: "Some people spoke in the presence of Mu'awiyah, and Al-Ahnaf Ibn Qais kept silent. He said to him: "What is the matter of you O Abu Bahr that you do not speak?" he said: "I fear Allah if I speak falsely, and I fear you if I speak with the truth.""

Abu Bakr Ibn Ayyash said: Once, four kings gathered together: the Indian and Chinese kings, in addition to Caesar and Khosrau. One of them said: "I regret for what I have said, and regret not for what I have said not." Another said: "If I say a word, it possesses me, and I possess it not, and if I do not say a word, I possess it and it possesses me not. The third said: "I wonder at the speaker: if his word returns to him, it will harm him; and if it does not return t him, it will not benefit him ." The fourth said: "I am capable of retracting froı what I have not said more than from what I have really said." It is reported tha Al-Mansur Ibn Al-Mu'tazz kept in the state of silence after performing Isha' prayer for forty years. It is also reported that Ar-Rabie Ibn Khaithamah remained for twenty years without speaking in the worldly affairs and matters, and whenever morning came upon him, he would place a paper, an inkpot and a pen to record all he spoke, with the intention to reckon himself therewith in the evening.

If you ask about the reason that lies behind the great virtue of silence, let me say in reply to that: it should be known to you that the reason for that is the much evil caused by tongue due to falling in mistakes, telling lies, backbiting, talebearing, showing off, hypocrisy, obscenity, argumentation, giving prestige to oneself, delving in false discourse, disputation, curiosity, perversion, addition, reduction, harming people and tearing the screen of privates. Those are the vices of tongue, and it finds them not hard nor difficult on it: on the contrary, the heart feels their pleasure and sweetness, and the disposition and Satan lie behind them. Such as delves into them could hardly withhold his tongue in order to unleash it in what he likes and hold it back from what he likes not. This is abstruse as will be discussed later in detail. In short, danger lies in delving, whereas safety lies in silence. This is why its virtue is great. Add to that what it brings about in terms of unifying concern, reverence, continuous respectability, and devotion to meditation and celebration (of Allah Almighty) and worship, and safety from the evil consequences of harmful words in this world and reckoning about it in the hereafter. Allah Almighty says in this respect: "Man does not utter any word

except that with him is an observer prepared [to record]." (Qaf 18)

﴿ مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾

There is a proof to support the virtue of adherence to silence. It is a well-known fact that speech is of four kinds: what is entirely harmful, what is entirely beneficial, what is partly harmful and partly beneficial, and what is neither harmful nor beneficial. One should keep silence from what is entirely harmful and what is partly harmful and partly beneficial, in case the benefit thereof is less than the harm. But to engage in what is neither harmful nor beneficial is out of useless gossip in which one wastes his time; and this is a clear loss. Thus, there remains only the fourth kind, which is entirely beneficial. In this way, three-fourths the speech lapse and only a quarter remains working; and even danger lies in this quarter, for it is vulnerable to be mixed with what is sinful caused by the subtleties of showing off, ostentation, backbiting, giving prestige to oneself, and useless talk.

One might not make sense to such mixing, which leads him to be at risk. Whoever knows well the subtleties of the evils of tongue, should come to learn that the Messenger of Allah "Allah's blessing and peace be upon him" was decisive in his statement: "Whoever keeps silent has been saved (from harm)." That is because the Messenger of Allah "Allah's blessing and peace be upon him" was endowed with the gift of wisdom and the shortest phrases expressive of the longest and most comprehensive meanings (according to the narration of Muslim on the authority of Abu Hurairah). None but the private scholars could perceive the deep meanings that underlie his words, a fact that will be shown from the presentation of the different evils of tongue, and how it is difficult to avoid them.

Now, let us count the different evils of tongue, beginning with the easiest and the lightest of them, moving up to the heavier, and defer the discussion of backbiting, talebearing and telling lies, i.e. the most difficult and the heaviest of them. The evils of tongue are twenty and they go as follow.

CHAPTER TWO: DIFFERENT EVILS OF TONGUE

The First Evil: Speaking In What Concerns You Not

It should be known to you that the best state you might be in is to keep your tongue from all evils we have already mentioned, such as backbiting and talebearing, telling lies, argumentation, disputation, etc, and rather to speak in what is permissible from which no harm befalls you. But if you speak in what you need not to speak in, you shall waste your time, and be reckoned for the evil deed of your tongue, for you will replace what is bad with what is good. That's because if you divert your attention during the time you spend in that kind of speech to meditation and reflection, the gifts of Allah's mercy might be opened to you, causing a great benefit to you. Moreover, if you sing the glorifications, praises, magnifications and oneness of Allah Almighty, it will be good for you.

How many a word for which a palace is constructed in the Garden! If one has the power to get one of the treasures and instead he gets what harms and

not benefits him, he will be a clear loser. The is an example for leaving the celebration of the Praises of Allah Almighty, and rather engaging in what is permissible, but which concerns one not. Although he commits no sin, he has lost the great profit of skipping the celebration of Allah Almighty. The true believer is he, whose silence is meditation, vision a lesson to be learnt, and speech a celebration (of Allah Almighty). It is reported on the authority of Muhammad Ibn Zakariyya from Ibn A'ishah from his father that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" addressed the people saying: "Indeed, Allah commanded me to have my speech a celebration, my silence a meditation, and my vision a lesson to be learnt."

To be sure, time is the main capital of a servant; and if he spends it in what concerns him not, and does not use in saving a reward to benefit him in the hereafter, he will lose his capital. For this reason, It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is out of one's good (faith in) Islam to leave that which concerns him not." (This narration is reported by At-Tirmidhi and Ibn Majah). More grievous, it is narrated on the authority of Anas "Allah be pleased with him" that he said: On the day of (the battle of) Uhud, a man from among us fell as a martyr, and a rock was seen to be tied to his belly out of severe hunger. His mother wiped dust off his face and said: "Blessed be you O my son with the Garden!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "What does make you know? Perhaps, he used to speak in what concerned him not, and withhold what benefitted him." (This narration is reported by At-Tirmidhi and Ibn Abu Ad-Dunya).

According to another narration, it is reported that once, the Messenger of Allah "Allah's blessing and peace be upon him" missed Ka'b "Allah be pleased with him", and when he asked about him he was told that he was sick. He went out walking and when he entered upon him he said: "Receive the glad tidings O Ka'b!" his mother said: "Blessed be you with the Garden O Ka'b!" the Messenger of Allah "Allah's blessing and peace be upon him" asked: "Who is that woman that decides a matter without (knowing the decree of) Allah Almighty?" Ka'b said: "She is my mother O Messenger of Allah." On that he said: "What does make you know Umm Ka'b? perhaps Ka'b has said what concerned him not, and withheld what benefitted him." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Ka'b Ibn Ujrah). The meaning is that the Garden is prepared for him who will not be reckoned, and whoever speaks in what concerns him not will be reckoned. If his speech is impermissible, the Garden will not be prepared for him since he will be called to account, and calling to account is a kind of punishment.

It is narrated on the authority of Muhammad Ibn Ka'b that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The first one to enter from that gate is a man from the inhabitants of the Garden." Then, Abdullah Ibn Salam "Allah be pleased with him" entered, to whom the

companions of the Messenger of Allah "Allah's blessing and peace be upon him" stood and told of what he had said. They further asked him: "Tell us about the most trustworthy deed for which you expect reward." On that he said: "I am a weak, but the most trustworthy deed for which I expect (reward from) Allah Almighty is the purity of my breast and leaving what concerns me not." (This narration is reported by Ibn Abu Ad-Dunya). Abu Dharr "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Should I not guide you to a deed which, though being light on the body, is heavy in the scale of deeds?" I said: "Yes O Messenger of Allah." He said: "It is to keep silent, adhere to good moral character, and leave what concerns you not." (This narration is reported by Ibn Abu Ad-Dunya).

Mujahid said: I heard Ibn Abbas "Allah be pleased with him" having said: "Five qualities are dearer to me than anything else: do not speak in what concerns you not, for it is useless, and more convenient to leads you to sin; and do not speak in what concerns you unless you find it proper, for how many a man who speaks improperly in what concerns him and he is put to difficulty; and do not argue with a forbearing or a weak-minded, for the forbearing might desert you, and the weak-minded might harm you; and remember your absent brother with the same as you like him to remember you when you are absent, and excuse him from the same as you like him to excuse you from, and treat your brother with the same as you like him to treat you with; and do the deeds of a man who knows that he is given reward for kindness and dealt with for respect."

It was said to Luqman the Wise: "What is your wisdom?" he said: "I never ask about that which I know, nor do I work hard to know what concerns me not." Muwarriq Al-Ajli said: "I have been seeking after a matter for twenty years, and I failed to get it, but even I shall never leave seeking after it." He was asked about it, and he said: "To keep silent from what concerns me not." Umar "Allah be pleased with him" said: "Do not ask about what concerns you not, keep yourself away from your enemy, and beware of your friend among the people except the trustworthy, and there is no trustworthy except he who fears Allah Almighty. Do not accompany the wicked lest you would learn from his wickedness, nor disclose to him your secret, and seek the advice of such of people as fear Allah Almighty."

The definition of speaking in what concerns you not is to speak with such words as if you keep silent you will not be sinful, nor will you receive harm in your soul or property. It is like the case in which you sit with people and talk to them about your journeys and tell them about your scenes and experiences there, as the mountains and rivers you have seen, the kinds of food and clothes you have enjoyed, and the sheikhs and incidents you have wondered at. If you keep silent from those things, you will not be sinful, nor will you receive harm at any rate. If you do your best in order to make no change by addition or reduction, nor justification of yourself, nor pride of seeing the great events, nor accusation of anyone, nor criticism of anything created by Allah Almighty, you will have wasted your time.

How should you be safe from all evils we have already mentioned? It is like

your asking anyone about what concerns you not: by asking him, and forcing him to reply to you, you will have wasted the time of both you and him. This is clear in things asking about which is evil. You may ask somebody about his worship saying: "Are you fasting?" If he answers in the affirmative, he will demonstrate his worship and a suspicion of showing off shall touch his act of worship, and even if there is no suspicion of showing off, his act of worship will not become secret, given that the worship in secret is many degrees superior than the worship in public. If he replies in the negative, he will be a liar. If he keeps silent, he will seem to scorn you, and you will be bothered by him. If he uses trickery to escape from reply, he will be forced to exert effort to do so. In this way, by asking him, you will have exposed him to showing off, telling lies, scorning or even exerting effort to escape from the answer.

The same is true of asking him about the rest of his acts of worship, and even about his sins, and about all that he conceals and feels shy to demonstrate.. likewise, your asking about what the others say or think is included here, like your asking somebody, for instance: "What do you say or think about that matter?" Similarly, you may see a man on the way and ask him: "Where are you going?" Perhaps, there is a particular impediment to prevent him from mentioning it, and if he mentions it, he will receive harm and feel shy, and if he does not prove true he will be a liar, and you will be the one who caused him to do so. In other cases you may ask about what concerns you not, and the asked may feel shy to tell you that he does not know, which causes him to give you answer with no knowledge.

I do not mean by speaking in what concerns not those things, in which there is harm or sin to be received. But a typical example of what concerns not is the narration that once Luqman the Wise entered upon David "Peace be upon him" who was making an armor, which he had not seen before that day. He wondered, and liked to ask him about it, but his wisdom prevented him and Thus, he kept silent and did not ask him. When David finished from making it he stood and wore it and said: "How good this armor is for war!" on that Luqman said: "Silence is wisdom, and people rarely do it." That is because he learnt what he liked to learn without asking. It is reported that he frequented him for a year with the intention to know that without asking. If this kind of asking does not lead to harm, removing screen, causing one to be seen of men or to tell a lie, it, at least, belongs to those things which concern not, and leaving it is out of good (faith in) Islam. This is its definition.

Its causes lie in eagerness to know that in which there is no need to know, affability with somebody through speech by way of having affection for him, and consuming time in useless tales and stories. The remedy lies in his learning that death is ahead of him, that he is responsible for every word he utters, that his breaths represent his main capital in this present world, that his tongue is a net therewith to catch the beautiful women with big lustrious eyes (in the Garden). To neglect and waste that is a big loss. This is its remedy in terms of learning. In relation to action, he has to be in seclusion, or to place a pebble in his mouth, therewith he forces himself to keep silent from some of what concerns him, in

order that the tongue would get accustomed to leave what concerns it not. However, it is very difficult for such as does not live in seclusion to adjust his tongue in that way.

The Second Evil: Surplus Talk

It is blameworthy. It includes to speak with what concerns not, and make much of what concerns more than what is needed. One might talk about what concerns him with brief words, as well as he might amplify, state and repeat it. If it is possible to convey his purpose with a single word, and he expresses it with two, then, his speech would be surplus and beyond the need. This is why it is blameworthy regardless of being not sinful or harmful. According to Ata' Ibn Abu Rabah: "Those who were before you disliked surplus talk, and regarded surplus any words other than the Book of Allah Almighty, the sunnah of the Messenger of Allah "Allah's blessing and peace be upon him" enjoining good and forbidding evil, or one's necessary need: "When the two receivers receive, seated on the right and on the left. Man does not utter any word except that with him is an observer prepared [to record]." (Qaf 17-18)

﴿ إِذْ يَتَلَقَّى ٱلْمُتَلَقِّيَانِ عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ قَعِيدٌ ۝ مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ۝ ﴾

Does anyone of you feel shy, when his scroll is spread out, to find that most of what is dictated in it does not belong to the matter of his world or religion? One of the Companions said: "A man might ask me about something, and I have longing to give reply to him just as a thirsty has longing for cold water, but even I leave it for fear it might possibly be surplus." According to Mutarrif: "Let the Majesty of Allah Almighty be exalted in your hearts and souls, so that you do not mention Him like the statement of anyone of you to the dog or donkey: "O Allah! Disgrace it."

It should be known to you that the surplus speech is limitless; and the most important is limited to the Book of Allah Almighty Who says: "No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward." (An-Nisa 114)

﴿ ۞ لَّا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَىٰهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَٰحٍ بَيْنَ ٱلنَّاسِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ۝ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Blessed be who withholds the surplus of his talk and spends the surplus of his property." (This narration is reported by Al-Baghawi and Al-Baihaqi). Consider how the people reversed it by withholding the surplus of property and rather unleashed the surplus of speech. It is narrated on the authority of Mutarrif Ibn Abdullah from his father "Allah be pleased with him" that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" among members of Banu Amir, and they said: "You are (in the position of) our father

and chief, and you are the best of us all, etc. on that he said: "Say what you like to say (in his praise), on condition that Satan should not make it alluring to you." (This narration is reported by Abu Dawud and An-Nasa'i).It refers to the fact that if one prolongs his speech in praising even with truth, there is fear that Satan might make alluring to him to plunge into the dispensable surplus. Ibn Mas'ud "Allah be pleased with him" said: "I warn you of the surplus speech. It suffices a Muslim of words only what enables him to convey his need." According to Mujahid: "Words are written even when a man asks his child to keep silent by saying to him: "I shall buy such and such a thing for you", with the result that he is written as a liar." According to Al-Hassan (Allah Almighty says): "O son of Adam! I have spread out a scroll for you and it is entrusted to two angels to record your deeds. So, do as you like, be it more or less." It is reported that Solomon "Peace be upon him" sent one of his demons and sent after him some to watch him and tell him what he would say. They told him that when he passed by the market he raised his head to the sky and then cast a glance at the people and nodded. Solomon asked him about that and he said: "I wonder at the angels who stand by the heads of people and how fast they record what they do, and at those below them how fast they dictate them."

According to Ibrahim At-Taimi: "If a faithful believer intends to speak, he would consider: if it concerns him, he would speak, otherwise, he would keep silent, unlike the wicked, whose tongue is ahead of his mind." According to Al Hassan: "He, who talks so much, tells much lies, and he who has much property commits much sins, and he, who has bad manners gives himself to punishment." It is narrated on the authority of Amr Ibn Dinar that he said: A man talked so much in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" thereupon the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "How many veils do you have to conceal your tongue?" he said: "My lips and teeth." On that he said: "Would you not have what repel your words?" (This narration is reported on the authority of Ibn Abu Ad-Dunya). According to another version, the Messenger of Allah "Allah's blessing and peace be upon him" said so about a man who was involved in praising him exaggeratingly, thereupon he said: "Man was given no worse than surplus talk."

Umar Ibn Abd Al-Aziz "may Allah have mercy upon him" said: "Nothing prevents me from speaking with most of words but my fear of seeming proud." According to a wise man: "If a man is in a gathering and speech is made alluring to him, let him keep silent; and if silence is made alluring to him, let him speak." According to Yazid Ibn Abu Habib: "Among what tempts a learned is to admire speaking more than listening. However, if he finds such as suffices him (the burden of speaking), let him then know that safety lies in listening whereas adornment, addition and reduction lie in speaking." According to Ibn Umar "Allah be pleased with them": "Tongue has the most right to be purified." Once Abu Ad-Darda' "Allah be pleased with him" saw a woman of offensive tongue, thereupon he said: "Had she been mute, it would have been better for her." According to Ibrahim: "Two things ruin man: surplus talk and surplus property."

This is the criticism of surplus talk. As regards the motive that causes it, and its remedy, they have already been mentioned in the discussion of speaking in what concerns not.

The Third Evil: Engaging In Falsehood

It is to talk about sins like relating about the states of women, gatherings of wine, stations of mischief, comfortable life of the rich and wealthy, tyranny of the oppressive tyrants and kings, their blameworthy decrees and hateful states. It is unlawful to engage in such discourses. It differs from speaking in what concerns not is to leave the preferable, but there is no prohibition in it. But even, such as talks much about what concerns him not is not safe from engaging in falsehood. Most people gather together to entertain themselves with talk, and their speech more often leads them to make fun of the honours of people, and engage in falsehood. The kinds of falsehood are limitless. For this reason, there is no way of salvation from it but to restrict one's speech to what concerns him of the affairs of his religion and world.

In this respect, there are words which ruin their sayer even though he regards them with slightness. It is narrated on the authority of Alqamah Ibn Waqqas that an honourable man came upon him, to whom he said: You are of such kinship as gives you a right (upon me to advise you): I've seen you visiting those chiefs and speak in their presence with what Allah wills you to speak. I heard Bilal Ibn Al-Harith Al-Muzani, the companion of the Messenger of Allah "Allah's blessing and peace be upon him", having said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Anyone of you might say a statement on account of which Allah's Good Pleasure is acquired, even though he does not think how far it would reach, by which Allah Almighty will keep writing His Good Pleasure for him until the Day of Judgement; and anyone of you might say a statement, which draws Allah's Anger upon him, even though he does not think how far it would reach, by which Allah Almighty will keep writing His Anger for him until the Day he will meet Him." Alqamah further said to him: So, consider, mercy be upon you, what you say, and with which you speak. Perhaps, there are statements which I refrained from saying on account of what I heard from Bilal Ibn Al-Harith. (This narration is reported by Ibn Majah and At-Tirmidhi).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man might utter a word with the intention to bring his sitters to laughter, because of its (evil) he falls down in the fire (of Hell) farther than stars (from the earth)." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Abu Hurairah). Abu Hurairah "Allah be pleased with him" said: "A man might utter a word carelessly, because of its (goodness) Allah raises him up to the highest portion of the Garden." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such of people as shall have the greatest sins on the Day of Judgement are those who engage most in falsehood." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Qatadah).

In confirmation of that, Allah Almighty says: "What led you into Hell-Fire?"

They will say, "We were not of those who prayed; Nor were we of those who fed the indigent; But we used to talk vanities with vain talkers." (Al-Muddaththir 42-45)

﴿ مَا سَلَكَكُمْ فِي سَقَرَ ﴿٤٢﴾ قَالُوا لَمْ نَكُ مِنَ ٱلْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ نُطْعِمُ ٱلْمِسْكِينَ ﴿٤٤﴾ وَكُنَّا نَخُوضُ مَعَ ٱلْخَآئِضِينَ ﴿٤٥﴾ ﴾

He Almighty further says: "Already has He sent you word in the Book, that when you hear the Signs of Allah held in defiance and ridicule, you are not to sit with them unless they turn to a different theme: if you did, you would be like them. For Allah will collect the Hypocrites and those who defy Faith, all in Hell." (An-Nisa' 140)

﴿ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي ٱلْكِتَٰبِ أَنْ إِذَا سَمِعْتُمْ ءَايَٰتِ ٱللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِۦٓ إِنَّكُمْ إِذًا مِّثْلُهُمْ إِنَّ ٱللَّهَ جَامِعُ ٱلْمُنَٰفِقِينَ وَٱلْكَٰفِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾ ﴾

According to Salman "Allah be pleased with him": "Those among the people who shall have the greatest number of sins on the Day of Judgement are those who talk most in disobedience of Allah Almighty." It is reported that Ibn Sirin said: A man belonging to the Ansar passed by one of their gatherings and say to the people: "Perform ablution, for some of what you say is worse than Hadath (breaking ablution through urinating, defecating, passing wind or making sound)."

This is the significance of engaging in falsehood, and it lies behind backbiting, talebearing, obscenity, which will be discussed later. It includes engagement in forbidden things already exists without no religious need. It also implies to talk about religious innovations and invalid opinions, and the fighting that broke between the companions of the Prophet in a way that leads to slandering some of them. All of that belongs to falsehood, and engagement in it is to engage in falsehood. We ask Allah Almighty to help us with His favor and bounty.

The Fourth Evil: Disputation And Argumentation

It is clearly forbidden. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not dispute with your brother, nor make fun of him, nor give him a promise and then break it." (This narration is reported by At-Tirmidhi on the authority of Ibn Abbas). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Leave disputation, for its wisdom is beyond reason, and its temptation is not safe." (This narration is reported by At-Tabarani on the authority of Abu Ad-Darda', Abu Umamah, Anas and Wathilah Ibn Al-Asqa'). The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who leaves argumentation although he is on the right, a house in the highest portion of the Garden will be built for him; and he who leaves disputation and he is on the false, a house in the middle portion of the Garden will be built for him." (This narration is reported by Abu Dawud on the authority of Abu Umamah).

It is narrated on the authority of Umm Salamah "Allah be pleased with her" that she said: the Messenger of Allah "Allah's blessing and peace be upon him"

said: "The first thing my Lord confided to me and forbade me to do after worshipping idols and drinking wine is the quarrel between men." (This narration is reported by Ibn Abu Ad-Dunya, At-Tabarani and Al-Baihaqi). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "No people went astray after Allah Almighty had guided them except when they were given to argumentation." (This narration is reported by At-Tirmidhi on the authority of Abu Umamah). The Messenger of Allah "Allah's blessing and peace be upon him" said too: "No servant has his faith complete in truth unless he leaves argumentation even though he is on the right." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Six characteristics cause one to attain the real nature of faith if they exist in him: to observe fast in summer, to strike the enemies of Allah with the sword, to hasten to offer prayer on the day of hard atmosphere, to keep patient over afflictions, to perform ablution perfectly at times one dislikes (to have water touch his body because of ailment or cold atmosphere), and to leave disputation even though he is true." (This narration is reported by Abu Mansur Ad-Dailami on the authority of Abu Malik Al-Ash'ari). Az-Zubair "Allah be pleased with him" said to his son: "Argue not the people with the Qur'an, for you could not do it, but you may do with the Prophetic sunnah." Umar Ibn Abd Al-Aziz "may Allah have mercy upon him" said: "He, who exposes his religion to disputes is forced to moves more often from one place to another."

Muslim Ibn Yasar said: "Beware of disputation for it is the time at which the learned is exposed to ignorance, and Satan seeks after his slip." It is said that no people went astray after they had been guided aright except by argumentation. Malik Ibn Anas "may Allah have mercy upon him" said: "Argumentation never belongs to religion." He further said: "Disputation hardens hearts and develops grudges." Luqman said to his son: "O my son! Argue not the learned lest they would hate you." Bilal Ibn Sa'd said: "If you see that a man is quarrelsome, argumentative and swollen with pride, know that his loss has been complete." Sufyan said: "If I disagree with my brother about a pomegranate which he describes as sweet and I as sore, I should be taken and brought before the ruler." He further said: "If you clarify the atmosphere with such of people as you like and then make him angry through disputation with him, then, he will throw you with a calamity that hinders you from living." According to Ibn Abu Laila: "I never dispute with my companion lest I would either give lie to him or cause him to become angry." According to Abu Ad-Darda' "Allah be pleased with him": "It suffices you for sin to remain argumentative."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "A two-rak'ah prayer is necessary to make expiation for every quarrel." (This narration is reported by At-Tabarani on the authority of Abu Umamah). Umar "Allah be pleased with him" said: "Do not learn knowledge for three things, and do not leave it for other three things: do not learn it therewith to dispute nor to vie in glory because of it, nor to be seen of men by it. Furthermore, do not

leave learning out of shyness of seeking after it, nor out of abstinence in it, nor out of pleasure with ignorance of it." Jesus "Peace be upon him" said: "He, who tells much lies causes his majesty to vanish, and he who quarrels men causes his gallantry to fall down, and he who has much concerns causes his body to be weak, and he who has bad manners throws himself into punishment." Maimun Ibn Muhran was asked: "Why do you not desert your brother?" he said: "Because I neither dispute with him nor quarrel him." However, the narrations about criticizing argumentation and disputation are beyond calculation.

The definition of disputation is to make objection to the other's speech through showing fault in it either in word or in meaning or in the intention of the speaker. If you leave such objection you shall have abandoned disputation. In case you listen to anything: if it is true, then give belief to it, and if it is false or untrue, but it does not pertain to the affairs of religion, then, keep silent of it. To slander the other's speech is to criticize either the words by showing such of defects and mistakes as they contain in terms of grammar, usage of language, and syntax. Regardless of the cause that lies behind such defect, there is no point to demonstrate it. It also might pertain to the meaning like saying: "The point is not as you say, and you have committed mistake in it from such and such viewpoints." As regards the mistake of intention, it is like your saying: "Although this statement is true, it is not truth which you intend thereby." If it occurs in a scientific matter, it is called argument, and it is also blameworthy. It is binding here to keep silent or at least ask for the purpose of getting benefit and not for rejection or refutation.

Argumentation is to silence the other, incapacitate and discredit him, through slandering his speech, and ascribing it to shortage and ignorance. Its portent is that you notify him to the truth from another perspective that is hateful in the sight of such as involved in the argumentation, and show him his mistake in a way that enables you to demonstrate your superiority to him. There is no salvation from that but to keep silent from all that which, if one stops from stating it, he will not become sinful.

The motive that lies behind that is to attain supremacy through demonstrating knowledge and superiority, and to attack others through demonstrating their shortcomings. Those are internal desires. The appetence of demonstrating superiority is to justify and give prestige to oneself, resulting from the claim for loftiness and majesty, and both are Divine and not human attributes. As for discrediting others, it ensues from the brutal nature, which is to tear, break and harm the others. Those characteristics are blameworthy and destructive without doubt. They get their power from both argumentation and disputation. Thus, whoever is engaged in argumentation and disputation regularly strengthens those destructive characteristics. This is not only undesirable, but it is sinful as long as it leads to harming the other. The argumentation could hardly be free from causing harm, irritating the anger and forcing the adversary to support his words as much as he could, no matter in truth or falsehood it might be, in attempt to disgrace his opponent, and of a surety, the result is that both adversaries fall in dispute just in the same way as fight breaks up between two dogs.

Its treatment is to break the arrogance which motivates him to demonstrate his superiority, and the brutality which motivates him to discredit the other; and this matter will be discussed later in more detail in the Book of Criticizing Arrogance and Haughtiness, and the Book of Criticizing Anger. To be sure, the remedy of each ailment is to remove its cause. The cause of both argumentation and disputation is the same as we have already mentioned. To be engage in it regularly turns it to be a custom and integral to disposition, and so on until it establishes itself deep in the soul and becomes difficult to leave it. It is narrated that Abu Hanifah said to Dawud At-Ta'i: "Why have you preferred to live in seclusion?" he said: "In order to mortify myself to leave argumentation." He said to him: "Attend the gatherings of knowledge, and listen to what is said, but do not speak." He did so and nothing was harder on him than this.

However, this is true for if one listens to a mistake from another and he has the power to disclose it, it is difficult on him not to do so. For this reason, The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who leaves argumentation although he is on the right, a house in the highest portion of the Garden will be built for him." This is due to its difficulty on the soul. This occurs more often in the matters that are subject to different religious beliefs and juristic schools. Disputation is integral to disposition, and if one thinks he will receive a reward for what he does, he will become keener on it, and both disposition and religious law will go hand in hand to support it; and of a surety, this is an evident mistake. Man has to withhold his tongue from the Muslims and if he sees a religious innovator, he should be kind in his counsel to him: he should advise him in privacy and not in public, and not by way of argumentation, for argumentation gives him the impression that it is only a trick for dissemblance, since argumentation is an art to be mastered by the debaters who belong to his own juristic school if they like; which gives continuance to the religious innovation.

But if one is sure that advice will be of no use, he should then engage in himself and leave him. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's mercy be upon him who withholds his tongue from Muslims except in the best manner he could." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Hisham Ibn Urwah; and Abu Mansur Ad-Dailami on the authority of A'ishah). Hisham Ibn Urwah said: the Messenger of Allah "Allah's blessing and peace be upon him" used to repeat this statement of him seven times (per day). If one gets accustomed to argumentation for a long time, because of which the people have praised him and he has attained power and acceptability among the people, those destructives shall become strong within himself in a way that it will become difficult on him to get rid of them, since the authority of anger, arrogance, haughtiness, showing off, love for majesty, and power of being superior to others will have gathered on him. As it is difficult to strive against anyone of those alone, what should it be if one is to strive against all at once?

The Fifth Evil: Dispute

It is also blameworthy. It stands behind argumentation and disputation. Disputation is to slander the other's speech through showing fault in it for no purpose other than discrediting him and showing one's superiority and intelligence. Argumentation is to demonstrate opinions and state them clearly. Dispute is to be contentiously quarrelsome in speech with the intention to take back one's due in full, either in the beginning or by objecting to previous speech. Disputation is to object to previous speech. A'ishah "Allah be pleased with her" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The most hateful of men in the Sight of Allah Almighty is the contentious quarrelsome." (This narration is reported by Al-Bukhari).

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He who argues in a dispute with no knowledge remains in the wrath of Allah until he retracts." (This narration is reported by Ibn Abu Ad-Dunya). A man said: "Beware of dispute for it blights religion." It is said that no pious ever falls in dispute (with anyone) over religion." Ibn Qutaibah said: Once, Bishr Ibn Abdullah Ibn Abu Bakrah came upon me and said: "Why are you sitting here?" I said: "A litigation I have against one of my paternal cousins." On that he said: "Verily, I am under obligation to your father, and I like to reward you for his favor. By Allah, I have never seen anything which removes religion, decreases gallantry, wastes pleasure and diverts the heart than dispute." I stood up to turn away, thereupon my foe said to me: "What is the matter with you?" I said: "I shall not dispute with you." He said: "Then, you have come to know that the right is with me." I said: "No, but I like to refrain from that." He said: "I do not demand from you anything that is your right."

You may say: "If one has his right with another, he has to bring a lawsuit against him in order to take it back from his wrongdoer: how then should be his ruling? And how should litigation in this case be criticized?" In reply to that, let's say that such criticism includes him who disputes with falsehood and him who settles disputes without knowledge, like the judge's agent who settles the dispute before being certain of the party with which the right is. It also includes him who demands back his right but not fairly and reasonably in so much as querulously, for the purpose of harming and investing himself with authority over his opponent. It also implies him who mixes with litigation dispute words that are harmful although they are needless to support his right and claim. It includes him who makes his litigation over a small amount of money which he regards with slightness, and some of people states it clearly saying: "My intention is only to break his nose and if I take back that money from him, perhaps I may throw it into a well carelessly." The real intention of such is dispute, dissention and quarrel. It is blameworthy.

But the wronged who supports his claim by way of religious law, without contention, quarrel, obstinacy, or harm, his act is not unlawful, although it is

preferable for him to leave it as much as he finds a way to do so for it is difficult to adjust tongue so as not to go beyond the limit of litigation; and dispute always causes resentment, provokes anger, and once anger is provoked, the object of dispute itself will be forgotten, and only resentment and hatred remain prevalent to the extent that each rejoices at the misfortune of his foe, grieves because of his good luck, and unleashes his tongue to disgrace him. So, whoever takes the first move towards dispute has indeed exposed himself to the forbidden things, the least of which is to distract his mind so that in his prayer he is occupied by the way he has to argue his foe, and so on. Dissention then is the origin of every kind of evil; and the same is true of disputation and argumentation. Its gate should not be opened unless it is necessary, and at necessity, one should keep his tongue and heart from the evil consequences of such dissention. This, therefore, is very difficult.

So, one who restricts himself only to what is necessary his dispute will not be blameworthy, although it is preferable for him to leave it in case he could dispense with that over which he disputes. But if he does not leave it he will not be sinful. It is true that in the least, in dissention, argumentation and disputation, he loses the good speech, and their related reward. The least degree of good speech is to show approval. There is nothing in speech harsher than slandering and rejecting the words of the other, either by giving lie to him or by ascribing him to ignorance. Whoever argues, disputes or quarrels with another, he indeed has belied him, or rendered him ignorant, which causes him to lose the good speech.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is the good speech and serving others with food that shall admit you to the Garden." (This narration is reported by At-Tabarani on the authority of Jabir). Allah Almighty says: "speak fair to the people."

Ibn Abbas "Allah be pleased with him" said: "If anyone salutes you with peace, return salutation to him even if he is a Magian, for Allah Almighty says: "When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. Allah takes careful account of all things." (An-Nisa' 86)

﴿ وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا۟ بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ ۗ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ حَسِيبًا ﴿٨٦﴾ ﴾

Ibn Abbas "Allah be pleased with him" further said: "If even Pharaoh says good to me, I shall reply to him (with similar good)." Anas "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "In the Garden there are mansions which (are so much transparent that) their outward is seen from its inward, and its inward from this outward, prepared by Allah Almighty for him who serves food (to the needy) and talks with kindness." (This narration is reported by At-Tirmidhi).

It is reported that once a pig passed by Jesus "Peace be upon him" thereupon he said: "Pass by peacefully!" it was said to him: "O Spirit of Allah! Do you say so to a pig?" he said: "I dislike to habituate my tongue to speak with evil." The

Messenger of Allah "Allah's blessing and peace be upon him" said: "The good word is (an object of) charity." (This narration is reported by Muslim on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Safeguard yourselves from the fire (of Hell) even with half a date (to give in charity), and if you could not find, then, with a good word (to say)." (This narration is reported by both Al-Bukhari and Muslim on the authority of Adi Ibn Hatim).

Umar "Allah be pleased with him" said: "Righteousness is easy: a cheerful countenance and a good and kind word." A wise man said: "The kind words wash off the grudges that are lurking in the organs." Another sage said: "Do not withhold such of words as do not provoke the anger of your Lord therewith you please your sitter, perchance you shall be recompensed with the reward of the doers of good."

This is the superiority of the good words, in opposition to disputation, argumentation and litigation, which imply the hateful odious and loathsome words, which harm the heart, embitter the living, provoke the anger, and cause resentment. We ask Allah to help us with His favor and bounty.

The Sixth Evil: Loud-Mouthing

It is to make utterances from both corners of one's mouth, be ostentatious in using much rhymes and eloquent words, and flamboyant in bringing prologues and rhapsodies: all of this is out of hateful ostentation and hateful pretention, in connection with which the Messenger of Allah "Allah's blessing and peace be upon him" said: "I and the pious among my people are disassociated from ostentation." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Those who are the most hateful to me, that will have their seats the farthest from mine (on the Day of Judgement) are chatterers, loudmouths and ranters." They said: "O Messenger of Allah! Who are ranters?" he "peace be upon him" said: "They are the arrogant. "(This narration is reported by Ahmad on the authority of Abu Tha'labah; and At-Tirmidhi on the authority of Jabir).

It is narrated on the authority of Fatimah "Allah be pleased with her" that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The worst of my nation are those who are provided with blessing: they eat the various kinds of food, wear the various kinds of clothes, and prove loudmouthed in their speech." (This narration is reported by Ibn Abu Ad-Dunya and Al-Baihaqi). The Messenger of Allah "Allah's blessing and peace be upon him" further said thrice: "Behold! Let such as involved in (saying and doing what is beyond the reason, and exceeding the due limits) be ruined!" (This narration is reported by Abu Dawud on the authority of Ibn Mas'ud). According to Umar "Allah be pleased with him": "Splitting of words results from the splitting of Satan." It is reported on the authority of Amir Ibn Sa'd Ibn Abu Waqqas that once he came to his father Sa'd to ask him for some need, and he sent forward for his need with an introduction, thereupon Sa'd "Allah be pleased with him" said to him: "You have never been farther from

your need than you are today. No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "A time will come upon my people in which they will make spaces between their words with their tongues in the same way as a cow makes spaces between grass with its tongue."" (This narration is reported by Ahmad). He seemed to have disapproved of the rhapsody and ostentatious introduction he sent forward for his speech.

This belongs to the evils of tongue, which include also all pretentious rhyme and seeking eloquence that is beyond the customary habit; and the same is true of the usage of pretentious rhyme in dialogues. Abu Hurairah "Allah be pleased with him" narrated: Two women from Hudhail fought with each other, one of whom threw the other with a stone that killed her and what was in her womb. They (i.e. the relatives of the killer and the relatives of the victim) filed their case to The Prophet "Allah's blessing and peace be upon him" who judged that the blood-money for the fetus was a slave or a slave girl, and the blood-money for the killed woman was to be paid by the killer's family. He made her son and those with him her heirs. Hamal Ibn An-Nabighah Al-Hudhali said: "O Messenger of Allah! Why should I pay blood money for one who neither drank, nor ate, nor spoke, nor cried (after miscarriage by which it would be known that he died after he was alive). It is like a nonentity (which deserves no blood-money)." Allah's Apostle "Allah's blessing and peace be upon him" said: "He seems to be one of the brothers of soothsayers in view of the rhymed speech he composed." (This narration is reported by Al-Bukhari and Muslim).

He seemed to have disapproved of that due to the evident traces of ostentation on the speech. One should limit his expression to his intention, and the intention of every kind of speech is to make his purpose understandable, and what is beyond that is out of blameworthy ostentation and pretention. But embellishing the words of discourse without hyperbole does not belong to such blameworthy kind. That is because the purpose there from is to move hearts and cause them to have longing for something, to make them rejoice or grieve; and the smoothness of word plays a great role in that respect, which makes it fitting for that, unlike the dialogues which aim at fulfilling needs and demanding back rights: ostentatious rhymes, declamation and ranting are not fitting for them. To engage in it is out of blameworthy ostentation, and nothing motivates it other than showing off, and demonstrating the faculties of rhetoric and eloquence. All of that is hateful and deterred by religious law.

The Seventh Evil: Shamelessness And Foul Language

It is blameworthy and forbidden, and it originates from wickedness and baseness. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of obscenity for Allah Almighty never likes obscenity or using foul language." (This narration is reported by An-Nasa'i and Al-Hakim on the authority of Abdullah Ibn Amr; and Ibn Hibban on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him"

forbade that the polytheists who were killed in the holy battle of Badr be insulted and said: "Nothing of what you say would reach them, and you do but harm the living. Behold! The foul language is out of sordidness." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Muhammad Ibn Ali Al-Baqir).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The faithful believer never slanders (others) nor curses, nor uses foul language, nor is he naughty in speech." (This narration is reported by At-Tirmidhi on the authority of Ibn Mas'ud). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The garden is forbidden to every shameless in speech." (This narration is reported by Ibn Abu Ad-Dunya and Abu Na'im on the authority of Abdullah Ibn Amr). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Four things harm the denizens of the fire besides the harm they receive and cause them to walk between boiling water and Hell, and supplicate with woes and destruction: a man from whose mouth pus and blood flow, thereupon it will be said to him: "What is the matter with the farthest (from Allah's mercy) have harmed us besides the harm we are receiving?" he will say: "The farthest used to pick up every slanderous vile word and take pleasure from it in the same way as one takes pleasure from sexual intercourse." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Shafayy Ibn Mani').

The Messenger of Allah "Allah's blessing and peace be upon him" said to A'ishah "Allah be pleased with her": "O A'ishah! Had obscenity been a man, he would have been an evil man." (This narration is reported by Ibn Abu Ad-Dunya on the authority of A'ishah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both vulgarity and articulate exposition are among the branches of hypocrisy." (This narration is reported by At-Tirmidhi and Al-Hakim on the authority of Abu Umamah). He seemed to have meant the disclosure of such of things as it is impermissible to be disclosed, or exaggeration of clarification until it becomes ostentatious, or exposition in the religious matters pertinent to the attributes of Allah Almighty, which should be dictated to the laymen in brief more than in detail, for the details might arouse suspicions whereas briefness causes hearts to have faith in them in general. But the context of vulgarity here gives the impression that what is intended is such of things as it is shameless to be exposed. It is preferable to over look and not to clarify them.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah Almighty never likes the shameless whose language is foul, who cries in markets." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Jabir). It is narrated on the authority of Jabir Ibn Samurah "Allah be pleased with him" that he said: I was sitting in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" and my father was in front of me when he (the Prophet) said: "Certainly, using foul language and shamelessness never belong to Islam; and the one whose Islam is the best among the people is

he who has the best manners among them." (This narration is reported by Ahmad and Ibn Abu Ad-Dunya). According to Ibrahim Ibn Maisarah: "It is said that the shameless whose language is foul will be brought on the Day of Judgement in the form of, or inside a dog." Al-Ahnaf Ibn Qais said: "Should I not tell you about the most chronic among the diseases? The vulgar tongue and base character."

This is the criticism of shamelessness. It definition is to express of shameless things with the help of clear words. Most of this occurs in the words of sexual intercourse and its related affairs. The mischievous have clear words expressive of it directly, which they use in reference to it, unlike the righteous, who avoid using those, and rather refer to the matter indirectly and implicitly. Ibn Abbas "Allah be pleased with him" said: "No doubt, Allah Almighty adheres to shyness and generosity, and He always pardons and makes allusions (in direct reference to things): He refers to sexual intercourse with contact, and so on." Contact, touch, companionship and consummation are references to sexual intercourse, and they are not shameless. On the other hand, there are shameless phrases whose mention is odious, and they are used most frequently in insulting and abusing. They are unequal in vulgarity, and some of them are more vulgar than others, and the difference thereof is determined by the difference of the habits and customs of the different countries. As well as the least of them is undesirable, the utmost is forbidden, and in between them there are degrees, some of which are forbidden and others are only desirable.

Therefore, it implies not only sexual intercourse, but also the words that refer to urination and defecation; and it is preferable to refer to those with the answer of the call of nature. That is because those are among the things to be done in secrecy, and one feels shy of making a mention of all that is done in secrecy with clear and evident words, for it is out of shamelessness. It is also favorable to refer to women indirectly. For example, one should not say: "Your wife has said so and so", but rather: "It has been said in the chamber, or from behind the screen, or the mother of children has said so and so." It is praiseworthy to be subtle in using those words for clear usage of them leads to shamelessness. The same is true of such of people as has defects of which he feels shy. He has not to express of them with clear words, like leprosy, baldness and piles, for clear expression of such things belongs to shamelessness. All of those are among the evils of tongue. Al-Ala' Ibn Harun said: "Umar Ibn Abd Al-Aziz used to be diffident in his speech. Once, he had an ulcer under his armpits, and we came to him to ask him about it, with the intention to know how he would express of it. We asked him: "From where has it come out?" he said: "From the inside of the hand."

As for the motive of shamelessness, it might be meant to cause harm to others, or it might be caused by a habit acquired from mixing with the shameless, wicked and sordid among the people, who are recognized for their abuses and insults. It is reported that a Bedouin said to the Messenger of Allah "Allah's blessing and peace be upon him": "Give me advice." He said: "I advise you to fear Allah Almighty ; and if a man disgraces you with any defect he knows about

you, do not disgrace him with any defect you know about him, perchance the evil consequence of his (disgracing) would be drawn upon him, and the reward of it would be for you." He said: "Afterwards, I have never insulted anything." (This narration is reported by Ahmad and At-Tabarani on the authority of Jabir Ibn Sulaim). It is narrated on the authority of Iyad Ibn Himar that he said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! It happens that a man of my people insults me: is there any harm on me to repel his abuses?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both men involved in abusing each other are two devils who exchange lies and abuses." (This narration is reported by Abu Dawud).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "To abuse a faithful believer is wickedness, and fighting him is disbelief." (This narration is reported by Al-Bukhari and Muslim on the authority of Ibn Mas'ud). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If two are involved in abusing each other, the sin of that is on the one who abuses first until the wronged transgresses the due limits (of reply)." (This narration is reported by Muslim on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Curse be he who abuses his parents." (This narration is reported by Ahmad, At-Tabarani and Abu Ya'li on the authority of Ibn Abbas). The Messenger of Allah "Allah's blessing and peace be upon him" said according to another narration: "One of the greatest major sins is to abuse one's parents." They asked: "O Messenger of Allah! How should a man abuse his parents?" he said: "He abuses the father o another, who, in turn, abuses his (the former's) father." (This narration is reported by both sheikhs on the authority of Abdullah Ibn Amr).

The Eighth Evil: Cursing

One might curse an animal, a non-living being or a man; and all of this is blameworthy. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer is not he who always sends curses." (This narration is reported by At-Tirmidhi on the authority of Ibn Umar). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Curse not each other by the curse of Allah, nor by His anger nor by Hell." (This narration is reported by At-Tirmidhi and Abu Dawud on the authority of Samurah Ibn Jundub). Hudhaifah "Allah be pleased with him" said: "No people curse each other but that the sentence (of punishment) has become due upon them."

Imran Ibn Hussain "Allah be pleased with him" reported: We were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" in some of his journeys, and there was a woman from the Ansar riding a she-camel which shied with the result that she invoked curse upon it. The Messenger of Allah "Allah's blessing and peace be upon him" heard her and said: "Unload it and set it free for it is accursed." Imran said: It is as if I am seeing it walking amongst people and none paying any heed to it. (This narration is reported by

Muslim). According to Abu Ad-Darda' "Allah be pleased with him": "None curses the earth but that it says: "May Allah curse such of us as is more disobedient to Allah Almighty."

It is narrated on the authority of A'ishah "Allah be pleased with her" that she said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" heard Abu Bakr "Allah be pleased with him" cursing one of his slaves, thereupon he turned to him and said: "O Abu Bakr! How should one be a sincere lover of truth and a curser simultaneously? No, by the Lord of the Ka'bah!" he said it twice or thrice. (This narration is reported on the authority of Ibn Abu Ad-Dunya). On that day Abu Bakr "Allah be pleased with him" emancipated his slave, and went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I shall never do it once again."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "By no means shall cursers be intercessors or witnesses on the Day of Judgement." (This narration is reported by Muslim on the authority of Abu Ad-Darda'). It is narrated on the authority of Anas "Allah be pleased with him" that he said: A man was proceeding on a camel in the company of the Messenger of Allah "Allah's blessing and peace be upon him" when he cursed his camel. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O slave of Allah! Do not proceed in our company on an accursed camel." (This narration is reported by Ibn Abu Ad-Dunya). He said it to him out of disapproval of his cursing his camel.

To curse is to drive away and avert far from the mercy of Allah Almighty; and this is impermissible but for him who has a quality that keeps him away from the mercy of Allah Almighty, like disbelief and injustice, saying: "Behold! Let Allah's curse be upon the wrongdoers or on the disbelievers." One should abide in it by the words stipulated in religious law, for the curse is of great danger because in it one judges that Allah Almighty has driven away the accursed from His mercy, and this belongs to the unseen which none knows but Allah Almighty, and the Messenger of Allah "Allah's blessing and peace be upon him" since Allah Almighty made it known to him.

Cursing is required by three qualities: disbelief, religious innovation and wickedness. Cursing in each of those has three levels: The first is to curse by the general description, like your saying: "Allah's curse be upon the disbelievers, the religious innovators and the wicked." The second is to limit the curse to a particular quality, like your saying: "Allah's' curse be upon the Jews, Christians, Magians, Qadarites (Anti-Fatalists), Khawarij, Rafidites, adulterers, devourers of usury and wrongdoers. To curse all of those is impermissible, but a great risk lies in cursing the religious innovators, for the knowledge of a religious innovation is abstruse, and no clear word is reported in connection with cursing it. For this reason, the laymen should be prevented from it for it summons reply with the like of it, which leads to disputes and mischief among the people.

The third is to curse a particular person in which a great danger lies, like your saying: "Zaid was cursed by Allah Almighty; and he is a disbeliever, a wicked and

a religious innovator." However, it is permissible to send curse upon everyone proven to be cursed under law, like: "Pharaoh was cursed by Allah; and Abu Jahl was cursed by Allah", for those were proven to have died as disbelievers as known from law. But if you are to affirm Allah's curse to a particular person, say a Jew, belonging to our time, it has a great risk, for it might embrace Islam, and die while being near to Allah Almighty: how then should he be judged to be accursed?

But you may say that he is cursed for being a duly disbeliever, just as one says about a Muslim: "May Allah have mercy upon him" for his being a duly Muslim, who might possibly renegade as apostate, it should be known to you that when we say "May Allah bestow mercy upon him", we supplicate Allah to make him firm on Islam and obedience to Him, which is the cause of such mercy, and it could not be required that Allah should make a disbeliever firm on disobedience and disbelief which is the cause of curse. It is impossible, for it is to ask for disbelief although one is already in disbelief. But it is permissible to say: "Allah's curse be upon so and so if he died as a disbeliever, and Allah's curse be not on him if he died as a Muslim." This matter belongs to the unseen which is beyond perception; and the absolute cursor wavers between both.

This is why a great danger lies in cursing certain persons, for they turn from one state to another, except for him whose matter was made known tc the Messenger of Allah "Allah's blessing and peace be upon him". He ser curse upon a particular people in his invocation of evil against Quraish saying "O Allah! Send Your curse upon Abu Jahl Ibn Hisham, Utbah Ibn Rabie'ah..." and made a mention of a group of pagans who were killed as disbelievers (according to the narration of both sheikhs on the authority of Ibn Mas'ud). But in another context, he cursed some people whose end was unknown to him, thereupon he was forbidden by Allah. It is narrated that he cursed for a month those who killed the companions of Bir Ma'unah, but Allah Almighty revealed: "Not for you, (but for Allah), is the decision: whether He turn in Mercy to them, or punish them; for they are indeed wrong-doers." (Al Imran 128)

﴿ لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ﴾

(This narration is reported by both sheikhs on the authority of Anas). He means that they might possibly become Muslims, so, how should you know that they are accursed?

Similarly, it is permissible to curse such of people as proven to have died as disbelievers so long as it causes no harm to a Muslim. In this respect, it is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" asked Abu Bakr "Allah be pleased with him" about a grave he came upon on his way to Ta'if, and he said: "This is the grave of one who was disobedient and rebellious against Allah and His Messenger, i.e. Sa'id Ibn Al-As." His son Amr grew angry and said: "O Messenger of Allah! This is the grave of a man who used to serve food (to the needy) and strike the heads (of the enemies) more than Abu

Quhafah did." Abu Bakr "Allah be pleased with him" said: "Is it fitting for such a person to address me with the like of those words O Messenger of Allah?" the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Stop from Abu Bakr." He turned away and the Messenger of Allah "Allah's blessing and peace be upon him" faced Abu Bakr and said: "O Abu Bakr! When you make a mention of disbeliever, let it be general, for if you make it particular (to certain persons), the sons would grow angry in fervor for their fathers." The people then stopped from that. (This narration is reported by Abu Dawud on the authority of Ali Ibn Rabie'ah).

It is narrated that Nu'aiman drank wine many times and was brought to have the legal punishment executed on him during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon one of the companions said: "May Allah curse him! He often is brought for legal punishment to be implemented on him." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not be in the aid of Satan against your brother." (This narration is reported by Ibn Abd Al-Barr on the authority of Muhammad Ibn Amr Ibn Hazm). He said according to another version: "Do not say so, for by Allah, I do not know but that he loves Allah and His Messenger." Thus, he forbade them in an indication to the fact that it is impermissible to curse a particular wicked in name.

In brief, there is a great danger in cursing individual, so, one should not cease to do it. Moreover, it is permissible to keep silent from cursing Iblis and anyone else in particular. But it may be asked: "Is it permissible to curse Yazid for he fought or at least commanded to fight with Al-Hussain "Allah be pleased with him"?" in reply, let's say that as it is not certainly proven that he killed him or commanded that he be killed, then, it is impermissible to curse him. This is because it is impermissible to ascribe a Muslim to a major sin without verification. But it is permissible to say that Ibn Miljam killed Ali "Allah be pleased with him" and Abu Lu'lu'ah killed Umar "Allah be pleased with him" for both cases have been proven through contiguous narrations.

But in general, it is impermissible to make a charge against a Muslim with wickedness or disbelief without verification. The Messenger of Allah "Allah's blessing and peace be upon him" said: "No man makes a charge against a man with disbelief or wickedness but that the charge returns to him unless he (the charged) is so." (This narration is reported by both Al-Bukhari and Muslim on the authority of Abu Dharr). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "No man witnesses to the disbelief of another but that it should be incurred upon one of them: if he is really a disbeliever, then, he will be the same as described, otherwise, the charger then will become a disbeliever by ascribing the other to disbelief." (This narration is reported by Abu Mansur Ad-Dailami on the authority of Abu Sa'id).

This implies him who renders another as disbeliever although he knows that he is a Muslim. But in case he ascribes him to disbelief depending upon a religious innovation or heresy, he will be mistaken and not a disbeliever. It is

narrated on the authority of Mu'adh "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "I forbid you to insult a Muslim or disobey a just ruler, and it is more severe to abuse the dead." (This narration is reported by Abu Na'im). Masruq "may Allah have mercy upon him" said: I entered upon A'ishah "Allah be pleased with her" and she asked me: "What is the state of so and so, may Allah curse him?" I said: "He died." She said: "may Allah have mercy upon him." I asked her: "How should (both curse and mercy) be combined together?" she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Insult not the dead for they have come to what they had sent forward." (This narration is reported by Al-Bukhari).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not insult the dead therewith you might cause harm to the living." (This narration is reported by At-Tirmidhi on the authority of Al-Mughirah Ibn Shu'bah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "O people! Observe my (right on you) in my companions, brothers and relatives, and do not insult them. O people! When one dies, remember but good about him." (This narration is reported by Abu Mansur on the authority of Iyad Al-Ansari).

But even, if it is asked: "Is it permissible to say 'Allah may curse the killer of Al-Hussain or the one who ordered that he be killed'?" The right is to say that if the killer of Al-Hussain died before repentance, Allah Almighty will curse him. However, he might possibly have died after repentance like Wahshi who killed Hamzah, "Allah be pleased with him", the paternal uncle of the Messenger of Allah "Allah's blessing and peace be upon him" and when he killed him he (Wahshi) was a disbeliever, and later on he repented, gave up disbelief and rather embraced Islam, and Thus, it is impermissible to curse him. It is true that killing is a major sin, but the killer does not become a disbeliever by doing it. More even, if he does not repent and continues on his state, there is a danger in cursing him, although no danger lies in keeping silent from doing so, let alone its being preferable.

The people indulge in the matter of cursing in which they unleash their tongues, although the faithful believer should not be an invoker of curse. He should not unleash his tongue to curse but him who died as a disbeliever, or particular types in general famous for disbelief (like Khawarij, Rafidites, etc) and not particular persons, otherwise, it is preferable to engage in the celebration of Allah Almighty, otherwise, safety lies in keeping silent. Makki Ibn Ibrahim said: We were sitting in the house of Ibn Awn and they made a mention of Bilal Ibn Abu Burdah, and went on cursing him and speaking bad about him, while Ibn Awn was silent. They said: "O Ibn Awn! We curse him for his abuses against you." Ibn Awn said: "Only two words shall come out of my account on the Day of Judgment: 'There is none worthy of worship except Allah' and 'May Allah curse so and so'; and it is dearer to me to have 'There is none worthy of worship except Allah' than 'May Allah curse so and so'."

It is narrated that a man said to the Messenger of Allah "Allah's blessing and

peace be upon him": "Advise me." He said: "I advise you not to be an invoker of curses." (This narration is reported by Ahmad and At-Tabarani on the authority of Jurmuz Al-Hujaimi). According to Ibn Umar "Allah be pleased with him": "The most hateful in the Sight of Allah Almighty is every slanderer and invoker of curses." According to Hammad Ibn Zaid: "Cursing a believer is equal to killing him." Then he commented: "I do bear the responsibility of saying that this narration is Marfu'." (This narration is reported by both sheikhs on the authority of Thabit Ibn Ad-Dahhak). It is narrated on the authority of Abu Qatadah that he said: He (the Prophet) used to say: "Cursing a believer is like killing him."

Close to cursing is to invoke evil against a man, even if he is a wrongdoer, like saying: "May Allah damage his body or May Allah not keep him safe" etc. all of this is blameworthy. According to a certain tradition: "A wronged continue to invoke evil against his wrongdoer until he rewards him (because of his invocation), and there remains for the wrongdoer a surplus to demand back from him on the Day of Judgement."

The Ninth Evil: Singing And Poetry

In the Book of singing, we have mentioned the unlawful and lawful kinds of singing, and we shall not repeat it here. Concerning poetry, it consists of words, and the good thereof is good and the bad thereof is bad. But it is blameworthy to devote oneself wholeheartedly to it. It is narrated on the authority of Sa'd "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is better for anyone of you that his belly be stuffed with pus which might eat away than to have his mind stuffed with poetry." (This narration is reported by Muslim). It is reported that Masruq "may Allah have mercy upon him" was asked about a poetic verse which he disliked. When he was asked about the reason for that he said: "I dislike to have even a single poetic verse in my account." One of the righteous was asked about some poetry, thereupon he said: " I replace it with the celebration (of Allah) for it is better than it."

In brief, to recite and compose poetry in itself is not unlawful as long as it contains nothing odious. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, wisdom lies in some of the poetry." It is true that the main purpose of poetry is eulogy, satire or rhapsody, which might mix with lies and untrue speech. The Messenger of Allah "Allah's blessing and peace be upon him" commanded Hassan Ibn Thabit Al-Ansari "Allah be pleased with him" to lampoon the disbelievers and praise extensively (the faithful believers). (This narration is reported by both sheikhs on the authority of Al-Bara': "Lampoon the pagans and the Holy Spirit (Gabriel) is with you). Although it contains lies, it is not subject to the same ruling of telling lies.

Consider the following poetic verse: "Even were he to have but his spirit at his hand, he would have spent it (out of generosity), so, let him fear Allah who

asks him for anything." This is no more than to ascribe one to the utmost limit of openhandedness: if the described is not generous, the sayer will be a liar, and if he is generous, then, exaggeration here is required by the art of poetry, by which it is not intended to have the listener and receiver believe in its real form. Some poetic verses were recited in front of the Messenger of Allah "Allah's blessing and peace be upon him" containing the like of that, but he did not cease to listen to them.

In that respect, it is narrated on the authority of A'ishah "Allah be pleased with her" that she said: the Messenger of Allah "Allah's blessing and peace be upon him" was stitching his sandal and I was spinning beside him I cast glance of him and behold! his forehead, of a sudden, sweated and light came out of his sweat. I was confounded, and when he turned his face to me he said: "What is wrong with You A'ishah that you have been confounded?" I said: "O Messenger of Allah! I looked at you and behold! Your forehead sweated and light came out of your sweat; and had Abu Kabir Al-Hudhali seen you, he would have known that you are more deserving of his poetry." He asked: "What does Abu Kabir Al-Hudhali saying O A'ishah?" I said: "He says: "How pure you are from the filth of menses, the pollution of suckling, and the evil of disease. If you cast a glance of his countenance, it would sparkle like the lightning of the cloud which portends approaching rain."" On that the Messenger of Allah "Allah's blessing and peace be upon him" put down what was in his hand and stood towards me and kissed in between my eyes and said: "May Allah reward you O A'ishah! I have never been pleased with you more than I am today." (This narration is reported by Al-Baihaqi in his Dala'il An-Nubuwwah).

When the Messenger of Allah "Allah's blessing and peace be upon him" distributed the spoils on the day of the holy battle of Hunain, he commanded that Al-Abbas Ibn Mirdas be given four camels. (out of anger) he composed the following poetic verses: "In no way were Badr (Uyainah's grandfather) nor Habis (Al-Aqra's father) to have priority to Mirdas in a gathering; and in no way was I to be inferior than any of them. and whomever you lower today shall never been raised in the future." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Keep his tongue from me." Abu Bakr As-Siddiq "Allah be pleased with him" took him and made him choose one hundred camels, and when he returned he was the most contented among the people. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Do you say poetry against me?" he apologized to him saying: "I feel the creeping of poetry on my tongue like the creeping of ants on the ground, and it bites me in the same way as ants do to the extent that I find no way but to say poetry." The Messenger of Allah "Allah's blessing and peace be upon him" smiled and said: "Arabs will never leave poetry until camels leave propensity." (This narration is reported by Muslim).

The Tenth Evil: Joking

It is blameworthy and forbidden in its nature, barring a little to be excepted from it. The Messenger of Allah "Allah's blessing and peace be upon him" said:

"Do not dispute with your brother nor joke with him." (This narration is reported by At-Tirmidhi). But you may say: "Disputation causes harm since it implies to give lie to one's brother or ascribe him to ignorance, unlike joking which is to please one's brother: why should it be forbidden?" in reply to that, it should be known to you that it is forbidden to be excessive or regular in doing it. As for regularity, it is forbidden to engage in playing and jesting wholeheartedly. Although playing in its nature is permissible, it is blameworthy to be regular on it. Furthermore, to be excessive in it leads to much laughter, which causes heart to die, develops resentment in some cases, and removes reverence and respect. But what is free from all of those is not blameworthy.

In confirmation of that, it is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I sometimes joke and say but what is true." The like of him could hardly achieve the same equation, i.e. to joke and say only the truth. If somebody else opens the gate of joking, his purpose will be to cause the people to laugh However, it seems to him to do. The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man might utter a word with the intention to bring his sitters to laughter, because of its (evil) he falls down in the fire (of Hell) farther than stars (from the earth)." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Abu Hurairah). According to Umar "Allah be pleased with him": "He, who laughs much, becomes less respectable, and he who jokes is regarded slightly, and he who does a thing so much is recognized for it, and he who speaks much commits much mistakes, and he who commits much mistakes becomes less shy, and he, who is less shy becomes less pious, and he who is less pious causes his heart to die."

Of a surety, laughter indicates to the heedlessness of the hereafter. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Were you to know that I know you would weep much and laugh little." (This narration is reported by both sheikhs on the authority of Anas and A'ishah). A man said to his brother: "O my brother! Has the news reached you that you should inevitably enter the fire (of Hell)?" he answered in the affirmative. He further asked him: "Then, has the news reached you that you shall come out of it?" he answered in the negative, thereupon he said: "Then, why do you laugh much?" afterwards, he was never seen laughing until he died. According to Yusuf Ibn Asbat: "Al-Hassan remained thirty years during which he never laughed." Ata' As-Sulami was said to have remained forty years during which he never laughed.

Once, Wuhaib Al-Wurd looked at a people and found them laughing in Id Al-Fitr, thereupon he said: "If it has been forgiven for those, then, their behavior is not the one of the thankful; and if it has not been forgiven for them, then, their behavior is not the one of the fearful (of Allah Almighty)." Abdullah Ibn Abu Ya'li used to say: "Do you laugh although (death might have approached you that) your shroud has been brought out from the tailor?" according to Ibn Abbas "Allah be pleased with him": "He who commits a sin while laughing will enter the fire (of Hell) while weeping." Muhammad Ibn Wasi' said: "When you see a man

weeping in the Garden, would you not wonder at his weeping?" It was said: "Yes." On that he said: "He who laughs in the world without knowing his destiny in the hereafter is more astonishing."

This is the evil of laughter. It is blameworthy to laugh so deeply and noisily, but only smile is praiseworthy, in which the teeth are uncovered but with no voice to be heard. This was the way the Messenger of Allah "Allah's blessing and peace be upon him" used to laugh. It is narrated on the authority of Al-Qasim, the freed slave of Mu'awiyah that he said: A Bedouin came on a rebellious camel to the Messenger of Allah "Allah's blessing and peace be upon him" and paid salutation. Whenever he tried to come close to the Messenger of Allah "Allah's blessing and peace be upon him" to ask him, his camel fled away with him, and the companions of the Messenger of Allah "Allah's blessing and peace be upon him" laughed at him. After he had done so many times the camel dropped him and he got broken and died. It was said: "O Messenger of Allah! The Bedouin has been dropped and ruined by his camel." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes and your mouths (which were laughing) are filled with his blood." (This narration is reported by Ibn Al-Mubarak).

In confirmation of the fact that joking might remove respect, Umar "Allah be pleased with him" said: "He who jokes is regarded slightly." Muhammad Ibn Al-Munkadir said: My mother said to me: "O my son! Joke not with children lest you would be trivial in their sight." Sa'id Ibn Al-As said to his son: "O my son! Joke not with a dignitary lest he would rancor you, nor the lowly lest he would dare to talk to you rudely." According to Umar Ibn Abd Al-Aziz "may Allah have mercy upon him": "Fear Allah and avoid joking for it summons resentment and leads to what is odious. Speak with the Qur'an and make it the object of your gatherings, and if this is heavy on you, then, let it be with a good speech from those of men." Umar "Allah be pleased with him" said: "Do you know why joking is called Mizah (remover)?" they answered in the negative thereupon he said: "For it removes the joker from the truth." It is said that everything has seeds, and the seeds of enmity lie in mockery. It is also said that joking is to steal mind, cut off friends and companions.

But you may say: "Since the Messenger of Allah "Allah's blessing and peace be upon him" and his companions are reported to have been involved in joking, how should it be forbidden?" in reply to that, let me say that if you have the power to do the same as the Messenger of Allah "Allah's blessing and peace be upon him" and his companions did, i.e. to joke and not say but the truth, nor harm a heart, nor indulge in it, then, there will be no harm on you. But it is a great mistake that a man takes joking a profession to do regularly, and indulge in it, and then adhere to the practice of the Messenger of Allah "Allah's blessing and peace be upon him" and his companions.

His example is like him who engages his day with the negroes, watching their dance and viewing their plays, under pretext that he adheres to the practice of the Messenger of Allah "Allah's blessing and peace be upon him" who authorized

A'ishah "Allah be pleased with her" to watch their show on the day of Id. It is a mistake. Some minor sins turn to be major sins as a result of persisting in them, as well as some permissible things turn to be minor sins as a result of insistence on doing them regularly. So, this fact should be cared for.

But it is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: They said: "O Messenger of Allah! Verily, you sometimes have fun with us." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, although I sometimes make fun with you, I do not say but what is true." (This narration is reported by At-Tirmidhi). It is narrated on the authority of Ata' that he said: A man asked Ibn Abbas "Allah be pleased with him": "Did the Messenger of Allah "Allah's blessing and peace be upon him" use to joke?" he answered in the affirmative. He further asked: ""Then, what was his joking?" he said: "Once, the Messenger of Allah "Allah's blessing and peace be upon him" dressed one of his wives in a large dress thereupon he said to her: "Wear it, praise (Allah) and drag there from a tail like a bridegroom's tail."" It is further narrated on the authority of Anas "Allah be pleased with him" that he said: "Verily, the Messenger of Allah "Allah's blessing and peace be upon him" was from among the people the most joking with his wives." It is further reported that the Messenger of Allah "Allah's blessing and peace be upon him" used to smile so often.

It is narrated on the authority of Al-Hassan that he said: An old woman came to the Messenger of Allah "Allah's blessing and peace be upon him" who said to her: "No old woman (or man) should enter the Garden." She wept thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "At that time, you will not be old. Allah Almighty says: "Indeed, We have produced the women of Paradise in a [new] creation And made them virgins, Devoted [to their husbands] and of equal age," (Al-Waqi'ah 35-37)

﴿ إِنَّآ أَنشَأْنَٰهُنَّ إِنشَآءً ۝ فَجَعَلْنَٰهُنَّ أَبْكَارًا ۝ عُرُبًا أَتْرَابًا ۝ ﴾

(This narration is reported by At-Tirmidhi; and Ibn Al-Jawzi on the authority of Anas).

It is narrated on the authority of Zaid Ibn Aslam that he said: A woman called Umm Ayman came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "My husband invites you." He said: "Who is your husband? Is he in whose eye there is whiteness?" she said: "No, by Allah, there is no whiteness in his eye." He said: "Nay! There is whiteness in his eye." She said: "No, by Allah!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no man but that there is whiteness in his eye." Of a surety, he means the whiteness surrounding the eyeball. (This narration is reported by Az-Zubair Ibn Bakkar; and Ibn Abu Ad-Dunya on the authority of Ubaidah Ibn Sahm Al-Fihri with a slight variation in wording).

It is narrated on the authority of Anas "Allah be pleased with him" that a woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Give me a riding mount!" the Messenger of

Allah "Allah's blessing and peace be upon him" said: "You should be carried on such as born by a she-camel." The woman asked: "What should I do with such as born by a she-camel (since it is too young to carry me)?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Are all the camels but the offspring of she-camels?" (This narration is reported by Abu Dawud).

It is narrated by Anas "Allah be pleased with him" that he said: Abu Talhah "Allah be pleased with him" had a child called Abu Umair and whenever the Messenger of Allah "Allah's blessing and peace be upon him" came to visit them he would say to him (by way of joking): "O Abu Umair! What has happened to An-Nughair?" (He refers to a nightingale he had with which he used to play). (This narration is reported by both sheikhs). It is narrated on the authority of A'ishah "Allah be pleased with her" that she said: the Messenger of Allah "Allah's blessing and peace be upon him" took part in a race with me, and I preceded him. When put on flesh and we were engaged in a race once again he preceded me and then said: "this is in return for that." (This narration is reported by An-Nasa'i and Ibn Majah).

It is further narrated on the authority of A'ishah "Allah be pleased with her" that she said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" was in my house and Sawdah Bint Zam'ah was with him. I prepared food and brought it to them and asked Sawdah to eat thereof. She said: "I do not like it." I said: "By Allah, you should eat it otherwise I would stain your face with it." She said: "I am not going to taste it." I took with my hands something from the bowl with which I stained her face and the Messenger of Allah "Allah's blessing and peace be upon him" was sitting between us. The Messenger of Allah "Allah's blessing and peace be upon him" lowered his knees for her to exact retribution from me, and then she took something from the bowl and stained my face with it, while the Messenger of Allah "Allah's blessing and peace be upon him" was laughing. (This narration is reported by Az-Zubair Ibn Bakkar and Abu Ya'li).

It is narrated that Ad-Dahhak Ibn Sufyan Al-Kilabi said to the Messenger of Allah "Allah's blessing and peace be upon him": "I have two wives who are prettier than this red-complexioned (A'ishah, and this was before the Holy Verse of veiling was revealed): should I not give up anyone of them for you to marry?" at the same time, A'ishah "Allah be pleased with her" was sitting and hearing. She asked him: "Who is more beautiful: she or you?" he said: "No, I am prettier and more generous than her." The Messenger of Allah "Allah's blessing and peace be upon him" laughed at her asking him for he was ugly. (This narration is reported by Az-Zubair Ibn Bakkar on the authority of Abdullah Ibn Hassan).

It is narrated on the authority of Alqamah from Abu Salamah "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to move his tongue to Al-Hassan Ibn Ali "Allah be pleased with them" who, on seeing it, would rejoice so much. When Uyainah Ibn Badr Al-Fazari saw that he said: "By Allah! My son might grow old and marry and I have never kissed him." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, he who does not show mercy (to

others), would not receive mercy (from Allah Almighty)." (This narration is reported by Abu Ya'li on the authority of Abu Hurairah).

Most of those pleasing funs are transmitted from the Messenger of Allah "Allah's blessing and peace be upon him" with women and children, in which he dealt with their weak hearts, but without inclination to excessive joking. Once, the Messenger of Allah "Allah's blessing and peace be upon him" said to Suhaib "Allah be pleased with him" who was sore-eyed and he was eating dates: "Are you eating dates although you are sore-eyed?" on that he said: "I am eating with the other side O Messenger of Allah." On that the Messenger of Allah "Allah's blessing and peace be upon him" smiled. (This narration is reported by Ibn Majah and Al-Hakim on the authority of Suhaib).

Once, Khawat Ibn Jubair Al-Ansari was sitting with some women from Banu Ka'b on the way to Mecca when the Messenger of Allah "Allah's blessing and peace be upon him" appeared to him and asked him: "O Abu Abdullah! What is the matter with you that you are sitting with women?" I said: "They are twisting a nose-string for an errant camel belong to me." The Messenger of Allah "Allah's blessing and peace be upon him" then left for his need and when he returned he said: "O Abu Abdullah! Has this camel not ceased to run away yet?" I kept silent and felt shy of him and afterwards I used to flee from him whenever I saw him out of shyness of him until I arrived in Medina. When I arrived in Medina he saw me in the mosque praying; and when I prolonged the prayer he said to me: "Do not prolong the prayer for I am waiting you." When I concluded with the end salutation he asked me: "O Abu Abdullah! Has this camel not ceased to run away yet?" I kept silent and felt shy of him. He then stood and left and afterwards I used to flee from him whenever I saw him out of shyness of him until one day he caught me up on his donkey and he was placing his feet in one side. He said to me: "O Abu Abdullah! Has this camel not ceased to run away yet?" I said: "By Him Who has sent you with the truth. It has never run away since I embraced Islam." He said: "Allah is Greater! Allah is Greater! O Allah! Guide Abu Abdullah!" Thus, he proved good in faith and Allah guided him to the right. (This narration is reported by At-Tabarani on the authority of Zaid Ibn Aslam from Khawat Ibn Jubair).

Nu'aiman was a man of fun. He used to drink alcohol more often in Medina, and whenever he did so, he would be brought to the Messenger of Allah "Allah's blessing and peace be upon him" to execute the legal punishment on him, and he would beat him with his sandal, and order his companions to do the same. When he did so repeatedly, one of the companions said to him: "May Allah curse you!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Do not curse him for he loves Allah and His Messenger."

Furthermore, no foodstuff entered Medina but that he bought from it and brought it to the Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Messenger of Allah! I have bought this as a gift for you." Whenever the seller came to demand its price he would bring him to the Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Messenger of Allah! This is

the seller: give him the price of his things." The Messenger of Allah "Allah's blessing and peace be upon him" would say to him: "Have you not given it to us as a gift?" he would say: "O Messenger of Allah! At that time, its price was not with me but I liked that you should eat thereof." The Messenger of Allah "Allah's blessing and peace be upon him" would smile and order that the price be given to the seller. (This narration is reported by Az-Zubair Ibn Bakkar and Ibn Abdul-Barr on the authority of Muhammad Ibn Hazm).

Those kinds of pleasing funs are permissible but in rare cases and not regularly, for regularity on it is blameworthy joking which causes much laugh that is to bring the hearts to death.

The Eleventh Evil: Ridicule And Mockery

This is forbidden as long as it is harmful. In confirmation of that, Allah Almighty says: "O you who believe! let not some men among you laugh at others: it may be that the (latter) are better than the (former): nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: and those who do not desist are (indeed) doing wrong." (Al-Hujurat 11)

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰٓ أَن يَكُونُوا۟ خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۖ وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَـٰبِ ۖ بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَـٰنِ ۚ وَمَن لَّمْ يَتُبْ فَأُو۟لَـٰٓئِكَ هُمُ ٱلظَّـٰلِمُونَ ١١ ﴾

Mockery means to ridicule, contempt, scorn and highlight one's defects and shortcomings in a way that causes the others to laugh at him. This might be done through mimesis of words and deeds, or reference and hint. If it is in the presence of the one at whom ridicule is made, it will not be called backbiting, although it carries its meaning.

A'ishah "Allah be pleased with her" said: I imitated a man (by way of making fun of him) thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "By Allah! I do not like to imitate a man (by way of making ridicule at him) and have such and such (property)." (This narration is reported by Abu Dawud and At-Tirmidhi). In his comment on the following statement of Allah Almighty: ""Ah! woe to us! what a Book is this! it leaves out nothing small or great, but takes account thereof!" they will find all that they did, placed before them: and not one will your Lord treat with injustice." (Al-Kahf 49)

﴿ وَيَقُولُونَ يَـٰوَيْلَتَنَا مَالِ هَـٰذَا ٱلْكِتَـٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَا ۚ وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ٤٩ ﴾

Ibn Abbas "Allah be pleased with him" said: "The small is to smile by way of mocking at a believer, and the big is to laugh noisily at him." This refers to the fact that laughter at people is one of ht major sins.

It is narrated on the authority of Abdullah Ibn Zam'ah "Allah be pleased

with him" that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" in his sermon admonishing them of laughing at making sound saying: "Why does anyone of you laugh at what he does?" (This narration is reported by both sheikhs). The Messenger of Allah "Allah's blessing and peace be upon him" said: "As to those who mock at the people, a gate of the Garden will be opened to anyone of them and he will be invited to enter, and he will come with his distress and anxiety and once he approaches it, it will be closed in his face. Another gate will be opened to him and he will be invited to enter, and he will come with his distress and anxiety and once he approaches it, it will be closed in his face, and so on until he comes to a state in which whenever a gate is opened to him and he is invited to enter, he rejects to go to it." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Al-Hassan).

It is narrated on the authority of Mu'adh Ibn Jabal "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He who disgraces his brother for a sin from which he has repented, will not die until he himself commits it." (This narration is reported by At-Tirmidhi). That is because in all of that, one mocks at another, and laughs at his misfortunes, out of ridicule and contempt for him. To it Allah Almighty draws the attention as shown in His statement: "it may be that the (latter) are better than the former." (Al-Hujurat 11)

﴿ عَسَىٰٓ أَن يَكُونُواْ خَيْرًا مِّنْهُمْ ﴾

This is forbidden in particular to him who is harmed by it, unlike him who makes himself an object of ridicule to the extent that he rejoices when one laughs or mocks at him: in which case, it belongs to joking and not mockery. In brief, what is forbidden thereof is that which causes harm to others by way of scorning and regarding him with slightness. It is done through many ways: sometimes one laughs at another's words in case he is troubled, and sometimes at his deeds if they are distracted, like mocking at his handwriting, profession, features and so on, in case he is defective or suffers from any fault like shortness. Laughing at anything of that belongs to the forbidden mockery.

The Twelfth Evil: Disclosure Of Secret

It is forbidden, for the harm it causes to others, and regarding as slight the rights of one's friends and acquaintances. The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man tells something to another and then he turns his face, his talk has become a trust (to be kept by the listener)." (This narration is reported by Abu Dawud and At-Tirmidhi on the authority of Jabir). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Any talk among you is a trust (to be preserved)." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Ibn Shihab).

Al-Hassan said: "It is out of betrayal to disclose the secret of your brother." It is reported that Mu'awiyah told a secret to Al-Walid Ibn Utbah, who went to his father and said to him: "O my father! The Commander of Believers has told me a

secret, and I do not think that he is to conceal from you what he has disclosed to anyone else." He said: "Then, do not disclose it to me for indeed, whoever conceals his secret, good will be his portion; and he who discloses his secret, evil will be his portion." I said: "O my father! Is it applicable also to the relation between a man and his son?" he said: "No, by Allah, O my son. But I don't like that you habituate your tongue to disclose secrets." I went to Mu'awiyah and told him, thereupon he said to me: "O Walid! Your father has emancipated you from the slavery of error."

To be sure, the disclosure of secret is betrayal, and it is forbidden if it is harmful, and in case it is not harmful, it is cunning. We have already made a mention of the benefit of concealing the secret in the Book of the Etiquettes of Companionship, and there is no need of repeating it here.

The Thirteenth Evil: The False Promise

The tongue always hastens to make promises, even though the soul might not be willing to fulfill it, which causes one to break his promise; and this is a sign of hypocrisy. Allah Almighty says: "O you who believe! Fulfill (all) obligations." (Al-Ma'idah 1)

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَوْفُوا۟ بِٱلْعُقُودِ ۚ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said "Promise (takes the position of) gift." (This narration is reported by At-Tabarani on the authority of Qibath Ibn Ashyam; and Abu Na'im on the authority of Ibn Mas'ud). The Messenger of Allah "Allah's blessing and peace be upon him" said also: "The promise is like the debt or even better (which should be fulfilled)." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Ibn Lahi'ah; and Abu Mansur Ad-Dailami on the authority of Ali).

Allah Almighty praised His Prophet Ismael "Peace be upon him" in His Book when He said: "Also mention in the Book (the story of) Isma'il: he was (strictly) true to what he promised, and he was a Messenger (and) a Prophet." (Maryam 54)

﴿ وَٱذْكُرْ فِى ٱلْكِتَـٰبِ إِسْمَـٰعِيلَ ۚ إِنَّهُۥ كَانَ صَادِقَ ٱلْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا ﴾

It is said that he made an appointment to a man who forgot and did not come to him in the promised place, and Ismael remained twenty-two days in expectation for him in the same place. When death approached Abdullah Ibn Umar "Allah be pleased with him" he said: "A man from Quraish demanded the hand of my daughter and I almost promised him, and by Allah, as I dislike to meet Allah with a sign of the three signs of hypocrisy, I make you witness that I have given my daughter to him in marriage."

It is narrated on the authority of Abdullah Ibn Abu Al-Hamsa' that he said: I purchased something from the Messenger of Allah "Allah's blessing and peace be upon him" before his being sent (as a Prophet), and a portion of its price remained due upon me for him, and I gave him a promise to bring it to him in his place, but I forgot it. Three (nights) after (the time of the promise) I

remembered that, and I went to him and behold! He was in the same place, thereupon he said to me: "O young man! You've put me to trouble! Indeed, I've been here for three (nights), expecting for your coming." (This narration is reported by Abu Dawud).

It was said to Ibrahim: "What about him who is given an appointment by another who does not come to him?" he said: "He has to wait him until the coming prayer is due." It is said that whenever the Messenger of Allah "Allah's blessing and peace be upon him" made a promise, he should say: "It may be!" Abdullah Ibn Mas'ud "Allah be pleased with him" never gave a promise but that he said: "Allah willing"; and this is preferable. Therefore, if the promise is given with decision, he has to fulfill it unless it is difficult upon him to do so. But if he, at the time of promise, has the intention not to fulfill it, he will be a hypocrite.

Abu Hurairah "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The sign of a hypocrite is to have those three characteristics... even if he offered the prayers, observed the fasts, and claimed to be a Muslim: If he talked he would tell a lie; if he made a promise, he would break it; and if he was entrusted, he would prove to be treacherous." (This narration is reported by both sheikhs). Abdullah Ibn Amr "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone has those following four characteristics, he will be a clear hypocrite, and if he has anyone of them, he will have a characteristic of hypocrisy until he gives up it: If he talked (to anyone) he would tell a lie; if he made a treaty (with anyone) he would prove to be treacherous; if he made a promise, he would break it; and if he quarreled (anyone), he would deviate from the truth." (It reported by both sheikhs).

This pertains to the intention to break the promise or not to fulfill it with no legal excuse. But if one has the intention to fulfill his promise and then he encounters a legal excuse which hinders him from doing so, he will not be a hypocrite, although the form of hypocrisy will appear in him. But even, he has to beware of the form as well as he does of the real nature of hypocrisy, and keep himself far from seeking excuses with no need. It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" promised Abu Al-Haitham Ibn At-Taihan to give him a servant. Three were brought to him from the captives, and he gave two of them and one remained with him. Fatimah "Allah be pleased with her" came to him to ask him to give her a servant saying: "Do you not see the trace of the millstone in my hand?" he remembered his promise to Abu Al-Haitham and said: "What should I do with my promise to Abu Al-Haitham?" thus, he favored him with that servant and Thus, gave him preference over Fatimah "Allah be pleased with her". (This narration is reported by At-Tirmidhi on the authority of Abu Hurairah). Thus, he gave preference to him over Fatimah for his previous promise to him, in spite of her fatigue resulting from her turning the stone with her own weak hand.

On another occasion, the Messenger of Allah "Allah's blessing and peace be upon him" was sitting at Hunain to distribute the war spoils of Hawazin when a man stood in front of him and said: "O Messenger of Allah! You have made a promise to give me!" the Messenger of Allah "Allah's blessing and peace be upon him" said: "You have told the truth. Give your judgement on what you like." He said: "I give my judgement on a herd of eighty sheep with its shepherd." He said to him: "It is for you. Indeed, how easy your judgement is! No doubt, the woman who guided Moses "Peace be upon him" to the bones of Yusuf was more decisive and strong in her judgement when she said to him: "My judgement is that you should restore me to my youth and admit me to the Garden with you." (This narration is reported by Ibn Hibban and Al-Hakim on the authority of Abu Musa). It is said that the people came to regard as weak his judgement and elicit a proverb on that occasion saying: "This man is more stingy than the lord of the eighty sheep and their shepherd."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man gives a promise to another with the intention to fulfill it, he will not be regarded to have broken it if he fails to achieve it." (This narration is reported by Abu Dawud and At-Tirmidhi on the authority of Zaid Ibn Arqam). According to another version, the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man gives a promise to his brother with the intention to fulfill it and he fails to achieve it as it is beyond his capacity, there will be no sin on him."

The Fourteenth Evil: Telling Lies In Word And Oath

It is one of the odious sins and shameful defects.

The Prophetic Narrations

From among the Prophetic narrations, a mention may be made of the following:

It is narrated on the authority of Abu Bakr that just after the Messenger of Allah "Allah's blessing and peace be upon him" had died, he said: "Last year, the Messenger of Allah "Allah's blessing and peace be upon him" took this position of mine..." and then Abu Bakr went on weeping, after which he resumed: "I advise you to stick to telling the truth, for it is in the company of dutifulness (and piety), and both will (admit one) to the Garden; and I beware you of telling lies, for it is in the company of wickedness, and both will (admit one) to the fire (of Hell). You further should invoke Allah (to endow you with) power and health, for none has been given, after certainty (of faith) a thing better than power and health. You should not envy one another, nor should you show hatred to one another, nor should you sever the relation with one another, nor should you show desertion to one another, and rather be Allah's servants, brothers (in the religion of Allah)!" (This narration is reported by Ibn Majah and An-Nasa'i).

According to Abu Umamah "Allah be pleased with him": the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, telling lies is one of the gates of hypocrisy." (This narration is reported by Ibn Adi). According to Al-Hassan: "It is said that one of the signs of hypocrisy is to

have the secret different from the public, the word from the deed, the inside from the outside, and telling lies is the basis on which hypocrisy is built." It is narrated on the authority of Sufyan Ibn Asid Al-Hadrami that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "How treacherous it is to tell your brother something, to which he gives trust, even though you give lie to it." (This narration is reported by Al-Bukhari in Al-Adab Al-Mufrad and Abu Dawud; and At-Tabarani on the authority of An-Nawwas Ibn Sam'an).

It is further narrated on the authority of Ibn Mas'ud "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "A man continues to tell lies and seek after lies until he is written as a liar with Allah Almighty." (This narration is reported by both sheikhs). The Messenger of Allah "Allah's blessing and peace be upon him" came upon two men involved in a transaction of a sheep, and one of them was saying to the other: "By Allah, I never decrease for you from such and such." The other was saying: "By Allah, I never add for you to such and such." One of them bought the sheep, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, sin and expiation have become due upon one of them." (This narration is reported by Abu Al-Fath Al-Azdi on the authority of Nasikh Al-Hadrami).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, telling lies decreases sustenance." (This narration is reported by Abu Ash-Shaikh on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Indeed, traders are the wicked." It was said: "O Messenger of Allah! Is it not that Allah Almighty ahs made lawful trade?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, but they always take oaths therewith they commit sins, and talk and tell lies (in their talks)." (This narration is reported by Ahmad, Al-Hakim and Al-Baihaqi on the authority of Abd-Ar-Rahman Ibn Shibl). Abu Dharr "Allah be pleased with him" said: The Prophet "Allah's blessing and peace be upon him" said: "There are three with whom Allah would not speak on the day of judgement. They are: the one who never gives a gift (to people) but that he reminds them of it, the one who sells his goods by false oaths, and The one who hangs down his lower garment (out of haughtiness)." (This narration is reported by Muslim).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one swears by Allah Almighty over even the like of a mosquito's wing but that it becomes a dot in his heart until the Day of Judgement." (This narration is reported by At-Tirmidhi and Al-Hakim on the authority of Abdullah Ibn Unais). It is narrated on the authority of Abu Dharr that Allah's Apostle" Allah's blessing and peace be upon him" said: "Three are loved by Allah Almighty, and other three are disliked by Allah Almighty: as for those whom Allah Almighty loves, (The giver of) a man who came to a people and asked them (to give him) by Allah, and not by a certain kinship he had with them and they withheld him, thereupon a man followed him from amongst them, and gave him in secrecy, and

none knew his gift barring Allah Almighty and its giver; and a (man among a) people who proceeded on (during their journey) at night until sleep became dearer to them than anything like it, they ascended and lay down their heads (and fell asleep) thereupon he got up, supplicated Me (Allah Almighty), and recited My Holy Verses; and a man who was in a military detachment, who faced the enemy and then they were defeated, thereupon he faced them until he was killed (as a martyr) or emerged victorious. As for those whom Allah Almighty dislikes, the trader who swears so much, the arrogant poor, and the niggard who always reminds others of his generosity." (This narration is reported by Ahmad and An-Nasa'i).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Woe to him who talks to the people and tells lies in his talk in order to cause them to laugh: woe to him, woe to him, woe to him!" (This narration is reported by At-Tirmidhi, Abu Dawud and An-Nasa'i on the authority of Bahz Ibn Hakim from his father from his grandfather). The Prophet "Allah's blessing and peace be upon him" said: "I saw (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land (Jerusalem). There, I saw a person sitting and another standing with an iron hook in his hand pushing it inside the mouth of the former till it reached the jawbone, and then tore off one side of his cheek, and then did the same with the other side; in the meantime the first side of his cheek became normal again and then he repeated the same operation again. I said: "What is this?" They said: "He was a liar and he used to tell lies, and the people would report those lies on his authority till they spread all over the world. So, he will be punished like that till the Day of Resurrection."" (This narration is reported by Al-Bukhari On the authority of Samurah Ibn Jundub).

Abdullah Ibn Jarad "Allah be pleased with him" said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "Does the believer commit adultery?" he said: "It may be." I further asked: "Does he tell a lie?" he said: "No." then the Messenger of Allah "Allah's blessing and peace be upon him" recited the following statement of Allah Almighty: "It is those who believe not in the Signs of Allah, that forge falsehood: it is they who lie!" (An-Nahl 105)

﴿ إِنَّمَا يَفْتَرِى ٱلْكَذِبَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَـٰتِ ٱللَّهِ ۖ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْكَـٰذِبُونَ ﴿١٠٥﴾ ﴾

(This narration is reported by Ibn Abdul-Barr and Ibn Abu Ad-Dunya). Abu Sa'id Al-Khudri "Allah be pleased with him" said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying in his supplication: "O Allah! Purify my heart from hypocrisy, my private parts from adultery, and my tongue from falsehood." (This narration is reported by Al-Khatib but on the authority of Umm Ma'bad).

Abu Hazim narrated from Abu Hurairah that The Prophet "Allah's blessing and peace be upon him" said: "There are three whom Allah would neither speak with on the day of judgement, nor would He purify (of their sins), nor would He look at, and for them is a painful penalty. They are: an old man who

is adulterer, a liar king, and a proud destitute." (This narration is reported by Muslim). It is narrated on the authority of Abdullah Ibn Amir that he said: One day, my mother called me (and I was still young) and the Messenger of Allah "Allah's blessing and peace be upon him" was sitting in our house, and she said: "Come to me so that I would give you such and such." The Messenger of Allah "Allah's blessing and peace be upon him" asked her: "What have you intended to give him?" she said: "I've intended to give him dates." On that he said: "You should know that if you do not give him, it will be written as a lie (in your record of deeds for which you will have a sin)." (This narration is reported by Abu Dawud).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Were Allah Almighty to endow me with property as much as is the number of those pebbles, I would distribute it among you, and you would not find me a niggard, nor a liar nor a coward." (This narration is reported by Muslim). Abd-Ar-Rahman narrated from his father Abu Bakrah "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said thrice: "Should I inform you what the greatest of the major sins are?" They said: "Yes, O Allah's Apostle!" He said: "To join others in worship with Allah and to be undutiful to one's parents." The Prophet "Allah's blessing and peace be upon him" then sat up after he had been reclining (on a pillow) and said: "And I warn you against giving a false witness." He kept on saying that warning till we said (to ourselves): "Would that he might stop!" (This narration is reported by both sheikhs).

Ibn Umar "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "A servant might tell a lie because of whose stench the angel (entrusted to him) moves as far as a mile from him." (This narration is reported by At-Tirmidhi). Anas "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Come to me with six characteristics, perchance I would assure the Garden to you." They said: "What are those?" he said: "If anyone of you talks, he should not tell a lie; and if he gives a promise, he should not break it; and if he is entrusted, he should not prove treacherous; furthermore, you should lower your gazes; safeguard your privates (from the unlawful); and withhold your hands (from the evil)." (This narration is reported by Al-Hakim and Al-Khara'iti).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Satan has kohl, gum and snuff. His gum is falsehood; his snuff is anger; and his kohl is sleep." (This narration is reported by At-Tabarani and Abu Na'im on the authority of Anas). It is narrated on the authority of Ibn Umar "Allah be pleased with him" that he said: Once, Umar addressed the people with a sermon in which he said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" stood from us at the same position I am standing from you now and said: "Be kind to my companions and the generation to follow them, for after that falsehood would become so widespread that a man would take oath although he is not asked to do so, and give witness although he is not asked to give it."

(This narration is reported by At-Tirmidhi and An-Nasa'i).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who tells a false narration about me, is one of the liars." (This narration is reported by Muslim on the authority of Samurah Ibn Jundub). The Messenger of Allah "Allah's blessing and peace be upon him" also said: "He, who takes a false oath to usurp the property of a Muslim with no just cause, will meet Allah Who will be angry with him." (This narration is reported by both sheikhs on the authority of Ibn Mas'ud). It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" rejected the witness of a man because of a lie he told. (This narration is reported by Ibn Abu Ad-Dunya on the authority of Musa Ibn Shaibah).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Each evil deed done by a believer might possibly be removed except for falsehood and betrayal." (This narration is reported by Ibn Abu Shaibah on the authority of Abu Umamah; Ibn Adi and Ibn Abu Ad-Dunya on the authority of Sa'id Ibn Abu Waqqas). A'ishah "Allah be pleased with her" said: "Falsehood was the most difficult among the characters upon the companions of the Messenger of Allah "Allah's blessing and peace be upon him", and he used to check anyone of his companions about falsehood, and he would not clarify his breast to him until he knew that he had repented to Allah Almighty from it." (This narration is reported by Ahmad and Abu Ash-Shaikh).

Moses "Peace be upon him" said: "O Lord! Which of Your servants does the best deed in Your Sight?" he said: "He, whose tongue never lies, whose heart never proves wicked, and whose privates never commits adultery." Luqman said to his son (by way of admonishing him): "O my son! Beware of telling lies for it is as delicious as a sparrow's flesh, and after a short while, its doer would desert it." In praising truthfulness, the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you have the following four characteristics, no harm shall befall you for losing anything else in this world: true speech, keeping trust, good moral character, and pure and lawful sustenance." (This narration is reported by Al-Hakim and Al-Khara'iti on the authority of Abdullah Ibn Amr).

In a sermon he delivered after the death of the Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" stood like my standing in front of you last year and wept and said: "Beware of telling lies for it, taken together with righteousness leads to the Garden." (This narration is reported by Ibn Majah and An-Nasa'i). Mu'adh "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "I advise you to fear Allah, be true in speech, give back the trust, fulfill the pledge, salute with peace whomever you meet, and lower the wing (to the weak and helpless)." (This narration is reported by Abu Na'im).

The Traditions And Sayings

Ali "Allah be pleased with him" said: "The worst mistake in the Sight of Allah

Almighty is that which results from a tongue that tells lies; and the worst regret will be that on the Day of Judgement." Umar Ibn Abdul-Aziz "may Allah have mercy upon him" said: "I've never told a lie since I (grew up and) straightened my lower garment on my waist." Umar Ibn Al-Khattab "Allah be pleased with him" said: "The dearest of you to us in case we do not see you is he, who has the best name among you; and in case we see you, then, the dearest of you to us is he who has the best moral character among you, and in case we check you, then the dearest of you to us is he who is the truest in speech and the most trustworthy among you."

Maimun Ibn Abu Shabib said: "I sat to write a book and came upon a word, which, if I write it, it would adorn it, although I would be a liar, thereupon I decided to leave it. On that I was called from outside the house: "Allah will establish in strength those who believe, with the Word that stands firm, in this world and in the Hereafter; but Allah will leave, to stray, those who do wrong: Allah does what He wills." (Ibrahim 27)

﴿ يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۖ وَيُضِلُّ ٱللَّهُ ٱلظَّٰلِمِينَ ۚ وَيَفْعَلُ ٱللَّهُ مَا يَشَآءُ ﴿٢٧﴾ ﴾

Ash-Sha'bi said: "I do not know which of both will sink deeper in the fire (of Hell), the liar or the niggard." Ibn As-Sammak said: "I do not think I shall receive reward for leaving falsehood, for indeed, I give it up because I disdain it." Subaih was asked: "Should a man be called a liar only for a single lie he tells?" he answered in the affirmative.

According to Malik Ibn Dinar: "I have read in a book that there is no orator but that his sermon is compared to his deed: if his deed is true to his word, he will be truthful, otherwise, his lips will be filed with files from fire, and whenever they are filed, they would grow once again (in order to be filed anew)." According to Malik Ibn Dinar once again: "Both falsehood and truth fight within the heart until one of them should drive the other away." Once Umar Ibn Abd-Al-Aziz talked to Al-Walid Ibn Abd-Al-Malik about something, thereupon he said to him: "You have told a lie." On that he said: "By Allah, I have never told a lie since I came to know that falsehood disgraces the one who does it."

Exposition Of Allowable Lies

It should be known to you that telling lies is not unlawful in its real nature in so much as in the harm it causes to the addressee. At the least, the addressee might have the false impression that a particular thing is true even though it is not really so, which causes him to ignorant. But even, in many cases, ignorance might serve the benefit, and since it is caused by telling lies, it then might be allowable, if not obligatory. According to Maimun Ibn Muhran: "Telling lies in some cases is better than telling the truth. Tell me: if a man chased another man with the sword to kill him, and the latter ran until he entered your house (to flee from him), and he (the chaser) came to ask you whether or not you have seen him: what then would you say? Would it not be better if you say 'I have not

seen him'? but if by saying so you are not truthful, telling lies as such is obligatory."

Let's say that speech is a means to achieve praiseworthy purposes: if it is possible to achieve a praiseworthy purpose by means of telling truth or telling lies alike, telling lies therein is unlawful, and if it is possible to achieve it only by telling lies, then, telling lies is permissible in case achieving that purpose is permissible, and obligatory in case achieving that purpose is obligatory. It is obligatory to protect the blood of a Muslim, and if telling the truth is to lead to shedding the blood of a Muslim who has hidden himself from a wrongdoer, then, telling lies is obligatory as long as it will save his blood. Furthermore, if it is impossible to accomplish war or mend the relation between two adversaries and attract the heart of the plaintiff but through telling lies, then, telling lies in this case is allowable.

But at the same time, one should avoid it as much as he could, for if its door is opened so widely, there is fear it might lead to what is dispensable and unnecessary. Thus, telling lies is unlawful unless it is necessary. The exception is confirmed by the statement of the Messenger of Allah "Allah's blessing and peace be upon him" on the authority of Umm Kulthum "Allah be pleased with her" in which she told that she never learnt that the Messenger of Allah "Allah's blessing and peace be upon him" gave concession to tell lies but in three cases: in battle for bringing reconciliation amongst persons, and in the husband's talk to his wif or the wife's speech to her husband (just in order to bring reconciliation betwe them). (This narration is reported by Muslim). Umm Kulthum "Allah be please with her" further said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Not a liar is he who makes reconciliation between two adversaries and says good or tells good (to each about the other)." (This narration is reported by both sheikhs). Asma' Bint Yazid "Allah be pleased with her" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "All kinds of lies are written (as sins) against the son of Adam, except when a man tells lies therewith he seeks to make reconciliation between Muslims." (This narration is reported by Ahmad).

It is narrated on the authority of Abu Kahil "Allah be pleased with him" that he said: There was a quarrel between two Muslims which resulted in their schism. I met one of them and said to him: "What has happened between you and so and so given that I heard him mentioning you with good?" I met the other and said to him the same. They reconciled and I said to myself: "No doubt, I have ruined myself in the way of making reconciliation between them." I told the Messenger of Allah "Allah's blessing and peace be upon him" about that, thereupon he said: "O Abu Kahil! Make reconciliation between the people (even by means of telling lies)!" (This narration is reported by At-Tabarani). Ata' Ibn Yasar said: A man said to the Messenger of Allah "Allah's blessing and peace be upon him": "I sometimes tell lies to my wife." He said: "There is no good in telling lies." He said: "I sometimes promise her and say to her such and such (to attract her heart)." On that he said: "There is no sin on you." (This

narration is reported by Ibn Abd-Al-Barr and Malik in his Muwatta').

It is reported that Ibn Abu Udhrah Ad-Du'ali who lived during the caliphate of Umar "Allah be pleased with him" used to beat the women whom he married until a bad talk about him became in circulation among the people. Learnt about that, he caught hold of the hand of Abdullah Ibn Al-Arqam and accompanied him to the house and addressed his wife saying: "I beseech you by Allah: do you dislike me?" she said: "Do not beseech me by Allah." He said: "But I beseech you by Allah to tell me." She said: "Yes." He said to Abdullah: "Do you hear?" they both went to Umar "Allah be pleased with him" and he said to him: "You talk that I am in the habit of wronging and beating women. But, ask Abdullah Ibn Al-Arqam about that." He asked him and Ibn Al-Arqam told him (about what he had heard). He sent to invite the wife of Ibn Abu Udhrah and she came in the company of her paternal aunt. He asked her: "Is it you who tell your husband that you dislike him?" she said: "I am the first to repent and comply with the command of Allah Almighty. He besought me by Allah and I felt shy of telling a lie: should I tell a lie O Commander of Believers?" he said: "Yes, you might tell a lie in that concern. If anyone of you (women) does not like her husband, she should not tell him about that. A very few houses that are based on mutual love, but most frequently people treat each other on the basis of Islam and ancestry."

It is narrated on the authority of An-Nawwas Ibn Sam'an "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Why do I see you competing each other to tell lies in the same way as flies compete each other to the fire? Of a surety, all kinds of lies are written (as sins) against the son of Adam except when a man tells lies in war for indeed war is a guile; or when he makes reconciliation between two adversaries; or when he talks to his wife with what pleases her." (This narration is reported by Abu Bakr Ibn Bilal and At-Tabarani). According to Thawban "Allah be pleased with him": "All lies are sins except that therewith one benefits a Muslim or averts harm form him." Ali "Allah be pleased with him" said: "If I tell you anything about the Messenger of Allah "Allah's blessing and peace be upon him" then, it is better for me to fall down from the sky than to tell lies about him. But were I to tell you something frankly about me, let me tell you that war is guile."

In those three, telling lies is reported to be allowable; and it is true of their like in case the related purpose to be achieved thereby is valid and praiseworthy, whether it is for his own benefit or for the benefit of others, like the instance according to which a wrongdoer arrests him and asks him about his property to usurp it illegally and wrongfully, or a ruler arrests him and asks him about an evildoing he has committed in what is between him and Allah Almighty, in which case he has the right to deny it and say: "I have never committed adultery or theft." The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one commits anything of those dirt (and shameful) things, he should screen himself with the screen of Allah Almighty." (This narration is reported by Al-Hakim on the authority of Umar). That's because to disclose a shameful deed is itself another shameful deed.

One has the right to safeguard his soul and property if it is to be usurped with no just cause, and his honour with his tongue, even if he is to tell a lie. Concerning the honour of another, he has the right to deny what he knows about his secrets. He has the right to tell lies in making peace between two foes, or between his fellow-wives, by showing to each of them that she is the dearest to him. Furthermore, if his wife does not obey him unless he achieves for her something he has no power to do, let him promise her immediately, with the intention to please her. If he is to apologize to another man who is not pleased unless he denies a particular sin and shows more affection for him, there is no harm in it.

But the limit which one should not go beyond is that telling lies is forbidden, and were he to be truthful in those instances, what is forbidden would ensue there from. So, he should make comparison between both cases and measure with the just and fair scale of balance. If he learns that the forbidden that ensues from telling the truth is more grievous under religious law than that which ensues from telling a lie, then, he ahs the right to tell a lie. But if the purpose to be achieved by telling a lie is more trivial than that to be achieved by telling the truth, then, it becomes binding upon him to tell the truth.

But in some cases, both might become equal in a way that makes him wavers as to which of them he should incline. In this case, to tell the truth is preferable for as we know telling lies is allowable only to serve a severe necessity or dire need. If he has doubt as to the importance or necessity, then, the basic rule is the prohibition to which he should return. As it is abstruse to know the different levels of purposes, one should avoid lying as much as he could. Likewise, if it is his own need, it is desirable for him to leave it than to tell a lie; and if it pertains to another, it is impermissible for him to indulge in the rights of others, or cause harm to them. But unfortunately, the people lie most frequently for their own portions, and to increase their property and majesty, or for such of things as skipping them is not harmful or forbidden. You see a wife tell lies about her husband to show pride and vie in glory with her fellow-wives; and this is, to be sure, unlawful.

Asma "Allah be pleased with her" reported that a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have a fellow-wife. Is there any harm for me if I tell her falsely of getting something from the wealth of my husband which he has not really given me for the purpose of enraging her?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who falsely tells of getting what he has not been given is like one who wears two garments of falsehood." (This narration is reported by both sheikhs). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who claims to eat what he has really not eaten, or to have what he does not really have, or to be given what he has not really been given, is like him who will put on two garments of falsehood on the Day of Judgement." This applies to the learned who does not verify of what he says or narrates. He

narrates the tradition which is not proven to him just for the sake of showing his superiority and preeminence to others, and disdaining of saying that he does not know. This is unlawful.

The same rule of women is true of children. If a child does not like to go to the nursery school unless he is given a false promise or falsely frightened, it is permissible. It is true that we have already transmitted that this kind is also written as lies, but the permissible lies might be written for which one will be reckoned and required to justify his purpose therein, and then it will be forgiven for him for telling lies has been made permissible only for the sake of reform. But a great deception lies in this respect. One's motive of telling a lie might be his own benefit and fortune, although he justifies it by the purpose of reform and this is why it is written (as sins). Whoever is engaged in a lie has indeed come under the risk of diligence in order to know whether or not the purpose for which he tells a lie is more important under religious law than to tell the truth. This matter is very abstruse. So, it is more decisive to leave it unless it is obligatory in a way that makes it impossible to leave it, like the case in which leaving it will lead to the shedding of the blood of a Muslim or committing a sin.

But this is quite different from the case in which some think, though falsely, that it is permissible to fabricate Prophetic traditions to confirm the virtues and rewards of good deeds and aggravate the punishment of sins, alleging that the purpose there from is right; and of a surety, it is clearly invalid. The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who attributes lies to me intentionally, let him occupy his seat in the fire (of Hell)." Telling lies is impermissible unless there is a severe necessity; and there is no necessity in fabricating Prophetic traditions since the Holy Verses and authentic traditions are sufficient. There is no necessity at all to justify the attribution of lies to the Messenger of Allah "Allah's blessing and peace be upon him". To open such a gate leads to distracting the religious law. To be sure, telling lies about the Messenger of Allah "Allah's blessing and peace be upon him" is one of the major sins which are unjustifiable: we ask Allah to pardon us as well as all of the Muslims.

Exposition of Avoidance of telling lies by Way Of Implicit references

It is transmitted from the righteous predecessors that one might dispense with telling lies by implicit reference. Umar "Allah be pleased with him" said: "The implicit reference suffices man for telling lies." The same is reported from Ibn Abbas "Allah be pleased with him" and others. But they mean when one is forced by necessity to tell a lie; and in case there is no necessity, then, neither implicit reference nor explicit statement (in which one lies) are permissible. But at any rate, the evil and harm of implicit reference are easier. The example of implicit reference is the narration that Mutarrif was invited to visit Ziyad, and when he delayed to come, and Ziyad asked him about that, he justified his delay by his ailment saying: "I have not raised my side since I left the governor, except

when Allah Almighty raises me."

According to Ibrahim: "If something was attributed to you and you dislike to tell a lie, just say: "Verily, Allah Almighty knows what I have really said of that." This statement will give the negative to the listener, though not clearly. Mu'adh Ibn Jabal "Allah be pleased with him" was appointed by Umar "Allah be pleased with him" in some office and when he returned his wife asked him: "What have you brought with you from those things which the appointed officers bring to their wives (when they return)?" as he brought nothing to her he said: "A watcher has been sent over me." She said: "You were a trustworthy in the sight of the Messenger of Allah "Allah's blessing and peace be upon him" and the same in the sight of Abu Bakr "Allah be pleased with him": how should Umar "Allah be pleased with him" send a watcher over you?" she stood and conveyed that news to her family and made a complaint against Umar "Allah be pleased with him". When the news of that reached Umar "Allah be pleased with him" he invited Mu'adh "Allah be pleased with him" and asked him: "Have I sent a watcher over you?" he said: "I did not have any way to apologize for her but that." Umar "Allah be pleased with him" laughed and gave him something and said: "Please her with that." He intended by the watcher Allah Almighty.

An-Nakh'i used to say to his daughter: "What do you see if I buy sugar for you?" He used to say so for perhaps he might not be able to realize it. Whenever Ibrahim was invited by him whom he disliked to meet and he was in the house, he would say to his slave-girl: "Tell him to demand him in the mosque, and do not tell him that I am not in the house in order not to be a liar." Whenever Ash-Sha'bi was invited by him whom he disliked to meet and he was in the house, he would draw a circle and ask his slave-girl to place her finger in it and say to the inviter: "Tell him that he is not in that (circle)." This is properly applicable when there is a dire need for it. But in case there is no need, it should be avoided, for it gives the impression of telling something different from the reality and even though it is with no clear words, it is undesirable in general.

In this respect, it is narrated on the authority of Abdullah Ibn Utbah that he said: I entered in the company of my father upon Umar Ibn Abd-Al-Aziz "may Allah have mercy upon him" and when I came out there was a garment over me. The people went on saying: "This garment has been given to you by the Commander of Believers." I said to them: "May Allah reward the Commander of Believers." On that my father said to me: "O my son! Safeguard yourself against telling lies and the like of it." He forbade him for his statement confirmed to them a false impression, just for the sake of vainglory, which is, in itself, a false purpose of no benefit.

It is true that implicit references are permissible to serve simple purposes like pleasing by way of joking, such as, for instance, the statement of the Messenger of Allah "Allah's blessing and peace be upon him" to an old woman: "No old should enter the Garden" and his statement to another woman: "There is whiteness in the eye of your husband", and to a third one: "Let us carry you on

the camel's baby", etc. this is unlike the clear lie like the statement of Nu'man Al-Ansari to Uthman "Allah be pleased with him" in the story of the blind one: "He is Nu'aiman", and the jokes of the follies common among the people with which they deceive one for example that such and such a woman has a desire for marrying him: if it is to cause harm to a particular person, it is evidently unlawful; and if it is intended only to please somebody, the perpetrator is not regarded a wicked but his faith will decrease.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "One's faith shall not be complete until he loves for his brother the same as he loves for himself, and until he avoids telling lies even in his jokes." (This narration is partially reported by Ibn Abd-Al-Barr on the authority of Abu Mulaikah; and partially by both sheikhs on the authority of Anas; and partially by Ad-Daraqatni on the authority of Abu Hurairah). The statement of the Messenger of Allah "Allah's blessing and peace be upon him": "A man might utter a word with the intention to bring his sitters to laughter, because of its (evil) he falls down in the fire (of Hell) farther than stars (from the earth)", he means thereby backbiting or harming a Muslim, but not the pure joke. Among the lies that bring about no wickedness is the exaggerations that are customary among the people in such statements as "I have asked for you such and such times", and "I have said to you that such and such time", and the like of those things which are not intended to give the impression of the exact number of times but just the impression of exaggeration. But if he has done the thing only once, he will be a liar, and if he has done it so many times the like of which is not customary, he will not be sinful.

From among the lies that are also customary in which the people indulge is one's statement to another: "Eat food" and the other's reply: "I have no appetite for it". However, this is forbidden if not unlawful, if it does not mean the real sense. In this respect, it is narrated on the authority of Mujahid that he said: Asma' Bint Umais "Allah be pleased with her" said: "I was in the company of A'ishah "Allah be pleased with her" on the very night she was prepared for the Messenger of Allah "Allah's blessing and peace be upon him" to consummate marriage with her. There were some women with me. By Allah, we found in his house nothing other than a vessel of milk. He drank and then gave it to A'ishah "Allah be pleased with her" who felt shy. I said to her: "Do not return (with failure) the hand of the," but rather take it form his hand." She took it form him with shyness and drank thereof. He said to her: "Give to your companions to drink thereof." We said: "We have no appetite for it." On that he said: "Do not talk in the plural about yourselves in the matters in which you tell lies." I said: "O Messenger of Allah! If anyone of us says about anything she likes that she has no appetite for it: is it regarded a lie?" he answered: ""No doubt, a lie is written as a lie (with no exception)." (This narration is reported by Ibn Abu Ad-Dunya and At-Tabarani).

The people of piety used to avoid indulgence in this kind of lies. According to Al-Laith Ibn Sa'd: "The eyes of Sa'id Ibn Al-Musayyab used to be covered with

dust until it would come out of them, and it was said to him: "Why do you not wipe your eyes?" he said: "Then, what about the statement of the physician: 'Do not touch your eyes', and my reply to him that I would not do?" this is the way men of piety used to watch over themselves, and if one leaves it, his tongue might be drawn stealthily to tell lies even though without feeling. Khawat At-Taimi said: A sister of Ar-Rabie Ibn Khuthaim came to visit a sick child of his and inquire about his health, and when she turned over him she asked him: "How are you O my son?" on that Ar-Rabie said to her: "Have you suckled him?" she answered in the negative, thereupon he said: "Then, what is the matter with you if you call him 'son of my brother'?" she gave trust to it.

It is customary to say: "Allah knows" about things which he himself knows not. Jesus "Peace be upon him" said: "One of the greatest sins in the Sight of Allah Almighty is to say 'Allah knows' about things which he himself knows not." Furthermore, one might tell lies in dreams, although telling lies therein is a great crime. The Messenger of Allah "Allah's blessing and peace be upon him" said: "One of the greatest falsehoods is that a man claims to a person other than his father, to ascribe to his eyes a dream vision which he saw not, and to attribute to me what I said not." (This narration is reported by Al-Bukhari on the authority of Wathilah Ibn Al-Asqa'). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He who tells a lie about a dream will be required on the Day of Judgement to make a knot between two hair, and in no way would he be able to do it." (This narration is reported by Al-Bukhari on the authority of Ibn Abbas).

The Fifteenth Evil: Backbiting

The discussion of it is very lengthy. But let's first mention its criticism supported by quotations and proofs from religious law. Allah Almighty stated that it is severely blameworthy, and likened its doer to the eater of the flesh of a dead, saying: "nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, you would abhor it. But fear Allah: for Allah is Oft-Returning, Most-Merciful." (Al-Hujurat 12)

﴿ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Everything belonging to the Muslims is sacred (and inviolable) to the Muslim, his blood, property and honour." (This narration is reported by Muslim on the authority of Abu Hurairah).

Of a surety, backbiting touches the honour, whose sanctity Allah Almighty placed in combination with blood and property. It is narrated on the authority of Abu Barzah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Envy not each other, nor dislike each other, nor speak to each other shamelessly, nor desert each other, nor backbite each other, and be, O slaves of Allah, brothers (in the religion of Allah)." (This narration is reported by

both sheikhs on the authority of Abu Hurairah). It is further narrated on the authority of Jabir and Abu Sa'id at, that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of backbiting for indeed, backbiting is more grievous than adultery. The adulterer commits adultery and repents, thereupon Allah Almighty turns to him in repentance, while the backbiter will not be forgiven until the backbitten himself pardons him." (This narration is reported by Ibn Abu Ad-Dunya and Ibn Hibban).

It is narrated on the authority of Anas "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "On the night I was made to set out on a Night Journey, I came upon people lacerating their faces with their nails, and I asked: "O Gabriel! Who are those?" he said: "They are these who backbite the people and plunge in their honours." (This narration is reported by Abu Dawud). Sulaim Ibn Jabir said: I went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Teach me something good to get benefit therewith." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not look down upon a favor whatever it might be, even if it is only to get some water by your bucket from the fount of the water provider, and receive your brother cheerfully, and if he turns his back to you, backbite him not." (This narration is reported by Ahmad and Ibn Abu Ad-Dunya).

Al-Bara' "Allah be pleased with him" aid: One day, the Messenger of Allah "Allah's blessing and peace be upon him" addressed us with a sermon so impressive that even the women in their houses heard it, in which he said: "O assembly of those who believe with their tongues and not with their hearts! Backbite not Muslims nor seek after their defects, for whoever seeks after the defects of his brother, Allah Almighty seeks after his defects and whomever Allah Almighty seeks after his defects puts to shame while he is amidst his house." (This narration is reported by Ibn Abu Ad-Dunya; and Abu Dawud on the authority of Abu Barzah).

It is reported that it was revealed to Moses "Peace be upon him" that 'Whoever dies while repenting from backbiting will be the last to enter the Garden, and whoever dies while insisting on backbiting will be the first to enter the fire (of Hell)." Anas "Allah be pleased with him" said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" commanded the people to observe a fast and said: "None of you should break fasting until I give him permission." The people observed fast and when it was sunset, one came to him after another saying: "O Messenger of Allah! I have fasted, so, please, give me permission to break my fasting", and he gave permission to them in succession. Then, a man came and said to him: "O Messenger of Allah! Two young women from your family have fasted, and they now feel shy to come to ask for your permission to break fasting." The Messenger of Allah "Allah's blessing and peace be upon him" turned away from him. The man repeated the statement to him and the Messenger of Allah "Allah's blessing and peace be upon him" turned away from him once again. When he repeated it to him for

the third time the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "No doubt, they have not fasted, and how should one who continues to eat the flesh of others during his day be regarded as fasting? Go to them and tell them, if they are still fasting, to force themselves to vomit." He returned and told them, and they did accordingly, and each vomited a leech-like clot of blood. He returned and told him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him in Whose Hand is my soul, had they remained in their bellies, the fire would have devoured them." (This narration is reported by Ibn Abu Ad-Dunya and Ibn Mardawaih).

According to another version, when the Messenger of Allah "Allah's blessing and peace be upon him" turned away from him he came to him later and said: "O Messenger of Allah! By Allah! They died or are about to die." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Bring them to me." They were brought and the Messenger of Allah "Allah's blessing and peace be upon him" asked for a vessel, and told one of them to force herself to vomit and she vomited pus and blood so abundant that the vessel was filled. He told the other to force herself to vomit and she vomited the same. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, those have fasted from what Allah has made lawful for them, and broken their fast on wha Allah has made unlawful for them. One of them sat with the other and both wer on eating the flesh of people (by backbiting them)." (This narration is reported b Ahmad and Abu Ya'li on the authority of Ubaid, the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him").

Anas "Allah be pleased with him" said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" addressed us with a sermon in which he made a mention of usury and made grievous its evil consequence, and said: "A single Dirham to be gained from usury is more grievous in sin in the Sight of Allah Almighty than committing adultery thirty-six times; and the most grievous usury is to plunge in the honour of the Muslim." (This narration is reported by Ibn Abu Ad-Dunya).

Jabir "Allah be pleased with him" said: We were walking in the company of the Prophet "Allah's blessing and peace be upon him" when he passed through one of the graveyards of Medina thereupon he said: "These two persons are being tortured in their graves, not for a major sin (to avoid)." The Prophet "Allah's blessing and peace be upon him" then added: "Yes! (they are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to backbite others." The Prophet "Allah's blessing and peace be upon him" then asked for a green leaf of a date-palm tree, which he broke into two pieces and put one on each grave. On being asked why he had done so, he replied: "I hope that their torture might be lessened, till these get dried." (This narration is reported by Ibn Abu Ad-Dunya; and both sheikhs on the authority of Ibn Abbas).

When Ma'iz Ibn Malik was ordered by the Messenger of Allah "Allah's blessing and peace be upon him" to be stoned to death (as a corporal

punishment for committing adultery), a man said to his friend: "No doubt, this man (Ma'iz) has been lying just as a dog lies." Later, the Messenger of Allah "Allah's blessing and peace be upon him" came upon a corpse and they were with him, thereupon he said to them: "Tweak (and eat) thereof!" they said: "O Messenger of Allah! Should we eat out of a corpse?" he said: "No doubt, your ill speech about your companion (Ma'iz) is more stinking than it." (This narration is reported by Abu Dawud and An-Nasa'i on the authority of Abu Hurairah).

The companions "Allah be pleased with them" used to meet each other cheerfully, and they were never engaged in backbiting, seeing that meeting each other with cheerfulness to be of the best deeds, and the opposite of it the habit of the hypocrites. Abu Hurairah "Allah be pleased with him" said: "He who eats the flesh of (i.e. backbites) his brother in the world, it will be brought close to him in the hereafter, and he will be asked to eat it while dead in the same way as he ate it while living in the world; and he will do accordingly." (This narration is reported by Ibn Mardawaih). It is narrated that two men were sitting at one gate of the mosque when a previously effeminate man passed by them, thereupon one of them said to the other: "But there still remains in him a part of effeminateness." Then, prayer was established and they entered and performed prayer with the people. But the evil of what they said aroused doubt in their breasts, thereupon they went to Ata' and asked him about that, and he commanded them to repeat ablution and prayer, and compensate fast if they did so while fasting.

In his comment on Allah's statement: "Woe to every (kind of) scandal-monger and backbiter" (Al-Humazah 1)

﴿ وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝ ﴾

Mujahid "may Allah have mercy upon him" said: "The scandal-monger is he who slanders the people, and the backbiter is he who tweaks their flesh (by speaking ill about them in their absence)." According to Qatadah "may Allah have mercy upon him": "It is reported to us that the grave punishment is of three thirds: one-third results from backbiting, one-third from going about with calumnies (among the people), and one-third from being soiled with the traces of urine (without removing it)." According to Al-Hassan "may Allah have mercy upon him": "By Allah! Backbiting is swifter to obliterate the religion of a Muslim than are the eaters of the body."

One of the righteous said: "We caught up with the righteous predecessors, and they did not regard worship in prayer or fasting in so much as in withholding from the honours of people." According to Ibn Abbas "Allah be pleased with him": "If you like to remember the defects of your friend, you should first remember your own defects." According to Abu Hurairah "Allah be pleased with him"" "One of you is ready to take heed of the dust in the eye of his companion, although he is complete to be heedless of it in his own eye." Al-Hassan "may Allah have mercy upon him" used to say: "O son of Adam! You shall not attain

the real nature of faith until you do not criticize anyone with a defect which you yourself have, and once you start to improve that defect in yourself, it will become your main concern; and such is the dearest worshipper to Allah Almighty."

Malik Ibn Dinar "may Allah have mercy upon him" said: Jesus "Peace be upon him" was in the company of his disciples when he passed by the corpse of a dog, thereupon they said: "How stinking the smell of that corpse is!" he "Peace be upon him" said: "How white its teeth are!" he seemed to have disliked to criticize it. Ibn Abbas "Allah be pleased with him" saw a man backbiting another, thereupon he said to him: "Beware of backbiting, for it is the condiment of the dogs of the people." Umar "Allah be pleased with him" said: "Stick to the celebration of Allah Almighty for it is a cure (from all diseases), and beware of remembering people for it is a disease." We ask Allah Almighty to help us obey Him.

Exposition Of Meaning And Definition Of Backbiting

It should be known to you that backbiting is to mention your brother in his absence with what he dislikes in case he is informed about it, whether it pertains to defects in his body, ancestry, character, deed, word, religion, world, and even his garment, house and riding mount. As for the body, it is like your mentioning his blindness, baldness, shortness, tallness, blackness, yellowness, etc, of the characteristics which one dislikes to be described with. In relation to ancestry, it is like your saying that one's father is a peasant, an Indian, a wicked, a baseborn, a lowly, etc, of those which one dislikes to be described with. Pertaining to character, it is to say, for instance, that he is ill-mannered, niggard, arrogant, haughty, hypocrite, bad-tempered, coward, weak, reckless, etc. as far as the religious deeds are concerned, it is to say that he is a thief, a liar, a drunk, a betrayer, a wrongdoer, indulgent in prayer or alms, or that he does not bow or prostrate perfectly, or that he does not avoid filth, or that he is undutiful to his parents, or that he does not spend alms properly, or that he does not distribute it with justice, or that he does not safeguard his fasting from obscenity, backbiting and harming the honours of people. As for his worldly deeds, it is to say that he is impolite, who regards people with slightness, and sees no right due to anyone on him, or no duty on him to anyone, or that he is a big mouth, who eats and sleeps much improperly. As for his garment, it is like your saying that he is of large sleeve, long tail, and dirty garment.

But according to some people, there is no backbiting in the matters of religion, for it is to criticize with such of things as Allah Almighty criticized, and it is permissible to criticize him, and remind him of the sins he commits. It is confirmed by the narration that a mention was made to the Messenger of Allah "Allah's blessing and peace be upon him" of a woman who used to pray and fast so much, but at the same time, she used to harm her neighbours with her tongue. On that he said: "She will be in the fire (of Hell)." (This narration is reported by Ibn Hibban and Al-Hakim on the authority of Abu Hurairah). Another woman

was mentioned to him with her niggardliness thereupon he said: "Then, what good does she have afterwards?" (This narration is reported by Al-Khara'iti on the authority of Abu Ja'far: Muhammad Ibn Ali).

But even, this saying is invalid, for they mentioned that to serve their need of learning the rulings through questioning and by no means depreciation was their purpose. There is no need for the like of it except in the gathering of the Messenger of Allah "Allah's blessing and peace be upon him". The proof is the consensus that whoever mentions another in his absence with what he dislikes is a backbiter, for he is involved in the definition of backbiting given by the Messenger of Allah "Allah's blessing and peace be upon him"; and even in case he is truthful in what he mentions, he is a backbiter, disobedient to his Lord, and eater of the flesh of his brother as attested from the narration in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you know what backbiting is?" They (the Companions) said: "Allah and His Messenger know best." On that he said: "Backbiting is to talk about your brother in such a way that he does not like." It was said to him: "What is your opinion if I found (such a fault) in my brother which I mentioned?" He said: "If this (fault) is really in him (which you mentioned in his absence), you would be regarded to have backbitten him, and if it is not in him, that (which you did) is a slander." (This narration is reported by Muslim on the authority of Abu Hurairah).

Mu'adh Ibn Jabal "Allah be pleased with him" said: A mention of a man was made in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" and they said: "How powerless he is!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, you have backbitten your brother." They said: "O Messenger of Allah! We have mentioned no more than what he really has." He said: "(By so doing you have backbitten him and) in case you have mentioned what he has not, you will have slandered him." (This narration is reported by At-Tabarani). It is further narrated on the authority of Hudhaifah "Allah be pleased with him" that A'ishah "Allah be pleased with her" mentioned a woman to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "How short she is!" on that he said: "No doubt, you have backbitten her." (This narration is reported by Ahmad, Abu Dawud and At-Tirmidhi).

According to Al-Hassan "may Allah have mercy upon him": "To make a mention of another in his absence is of three kinds, all of which are in the Book of Allah: backbiting, slander and untruth. To backbite him is to mention him with what he really has. To slander him is to mention him with what he really has not. To fabricate untruth about him is to say only what has reached you about him." Once, Ibn Sirin "may Allah have mercy upon him" mentioned a man saying: "Ah! This is the black man!" then, he said: "I pray for Allah's forgiveness! I think I have backbitten him." On another occasion, Ibn Sirin "may Allah have mercy upon him" mentioned Ibrahim An-Nakh'i thereupon he placed his hand over eye in avoidance of saying 'the one-eyed'. It is narrated that A'ishah "Allah be pleased

with her" said: "Do not backbite each other! Once, I made a mention of a woman in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" and said: "She is of long tail!" he said to me: "Eject! Eject!" I then ejected something like a piece of flesh." (It is reported by Ibn Abu Ad-Dunya and Ibn Mardawaih).

Exposition Of The Fact That Backbiting Is Not Exclusive To Tongue

It should be known that mentioning with tongue is forbidden for it is intended to make others make sense to the shortcomings and defects of your brother, and let them know what he dislikes them to know about him. In it, both explicit and implicit reference are equal as well as both word and deed are equal. In short, every movement or act that is intended to make others have such impression is included in backbiting, which is evidently unlawful. A mention may be made here of the narration on the authority of A'ishah "Allah be pleased with her" that she said: A woman came to visit us, and when she left I beckoned with my hand expressing of her being very short. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, you have backbitten her." (This narration is reported by Ibn Abu Ad-Dunya and Ibn Mardawaih).

Included in that also is the imitation in act and behaviour, which is backbiting, if not more grievous than backbiting, for it is more illustrative and expressive. When the Messenger of Allah "Allah's blessing and peace be upor him" saw A'ishah "Allah be pleased with her" having imitated a particular mar. he said: "I would not be pleased to imitate a particular man in return for my having such and such property." The same is true also of backbiting with writing, for indeed, pen is one of both tongues. It is a part of backbiting that a composer or a compiler makes a mention of a particular man in his composition and criticize his words unless there is a dire need for it as will be discussed later. But to say that 'Some say so and so' is not backbiting; for actual backbiting is to refer to a particular person in name, no matter living or dead he might be.

It is a part of backbiting to say 'One of those who have come upon us today', if it leads to making the addressee understand that it is a particular person who is intended, for what is forbidden is to make him have such understanding and not the way whichever. But in case it leads not to that, it will be permissible. Whenever the Messenger of Allah "Allah's blessing and peace be upon him" disliked anything from a particular person, he would say: "What is the matter with some people who do such and such?" (This narration is reported by Abu Dawud on the authority of A'ishah). If you say "One of those who have returned from journey" or "One of those who claim knowledge" thereby a particular person is presumably to be designated, it will be backbiting.

But even, the most wicked backbiting is that of the reciters who behave in order to be seen of men, for they make others understand their purposes while

being dressed in the dress of men of piety, in order to show how far they are from backbiting. But while doing so, they do not know, due to their ignorance, that they combine two shameful deeds: backbiting and showing off. A typical example is that a mention is made to him of a man thereupon he says (in implicit reference to him): "Praise be to Allah Almighty Who has not put us to the trial of frequenting rulers and disregarding ourselves in pursuit of wealth" or "We seek refuge with Allah from the lack of shyness, and ask Him to protect us from it", just with the intention to refer to the shortcoming to the one in issue. He might first praise such of people as he likes to backbite saying: "How excellent his state is! He never fell short of doing the acts of worship, but nowadays he has become somewhat lukewarm, and been put to the same trial to which the majority of us are sometimes put, i.e. the lack of patience." Although he seems to remind himself, his real purpose is to dispraise such a person and praise himself by likening himself to the righteous. In this way, he is a backbiter, a hypocrite, and a giver of prestige to himself, combining thereby three shameful deeds, thinking, due to his ignorance, that he is among the righteous who abstain from backbiting.

For this reason, Satan plays with ignorant people when they engage in worship without knowledge, pursues them, makes fruitless their deeds with his intrigues and plots, and laughs at them. An example is to mention the defect of a particular person, of which some attendants might not take heed, thereupon he says: "Glory be to Allah! How astonishing this is!" but when he pays attention to him and makes sense to what he says, he mentions Allah Almighty, and uses the name as instrument to realize his cunning, regarding it a favor to mention the Name of Allah, out of ignorance and haughtiness. In another context, he might say: "I have grieved for what happened to our friend; and we ask Allah to relieve him of it." Of a surety, his intention is not to supplicate to good effect to him, for were it would be his real purpose, he would have invoked good on him in secrecy and privacy after his prayer.

He also might say: "That poor man has been tested by a great evil: may Allah Almighty turn to him and us in repentance." In all of that, he demonstrates supplication, and Allah Almighty is well-acquainted with his cunning inside and conscience; and he, being ignorant, does not know that he has been exposed to displeasure much greater than that to which the ignorant is exposed when they backbite publicly. Included in it also is to pay attention to the backbiter by way of wondering, in order to make him more eager to do it, as if he extracts backbiting from him. He says in this respect: "How astonishing! I have not learnt that he is so! Until now, I have not known but that he is good. May Allah Almighty save us from that slip." On that he gives trust to the backbiter, and of a surety, to give trust to a backbiter is in itself a backbiting.

Therefore, the silent also shares the backbiter in his backbiting. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The listener (to backbiting) is one of the two backbiters." (This narration is reported by At-Tabarani on the authority of Ibn Umar). It is further narrated on the authority of

both Abu Bakr and Umar "Allah be pleased with her" that one of them said to the other that 'So and so is in the habit of sleeping so much'. Later they asked the Messenger of Allah "Allah's blessing and peace be upon him" for condiment thereupon he said to them: "You have taken your condiment." They said: "We do not learn that we have done so." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Nay! You have eaten of the flesh of your brother (about whom you have talked)." (This narration is reported by Abu Al-Abbas Ad-Du'ali on the authority of Abd-Ar-Rahman Ibn Abu Laila).

See then how backbiting included them both although it was one of them who talked and the other just listened. Similarly, when a man said to his friend: "No doubt, this man (Ma'iz) has been lying just as a dog lies" the Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Tweak (and eat) thereof!" the listener then is not far from the sin of backbiting unless he disapproves of it with his tongue, or with his heart in the event of fear; and if he is able to stand or at least interrupt the speech of backbiting by talking in another theme and he does not do, the sin becomes due upon him. If he asks him to keep silent and, at the same time, he is willing to listen with his heart, he then is a hypocrite. Nothing keeps him far from sin unless he dislikes it also with his heart.

Furthermore, it is not sufficient for him to beckon with his hand or nod with his head or eyebrows to the backbiter to keep silent out of slightness with which he regards it: on the contrary, he should aggravate it, and avert from the backbitten explicitly. In that respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, in whose presence a believer is humiliated (through backbiting him) and he has the power to defend him, and he does not do, he will be put to humiliation by Allah Almighty in the presence of people on the Day of Judgement." (This narration is reported by At-Tabarani on the authority of Sahl Ibn Hunaif). Abu Ad-Darda' "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He who defends the honour of his brother in his absence, it becomes due upon Allah Almighty to defend his honour on the Day of Judgement." (This narration is reported by Ibn Abu Ad-Dunya and At-Tabarani). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who averts evil from the honour of his brother in his absence, it becomes incumbent upon Allah Almighty to release him from the fire (of Hell)." (This narration is reported by At-Tabarani on the authority of Asma' Bint Yazid).

Exposition Of Motives Of Backbiting

It should be known that the motives of backbiting are numerous, but they may be summed up in eleven, eight of which are unique to the laymen, and the remaining three to the private and men of religion. As for the eight that pertain to the laymen they are:

The first is to quench one's anger, once his anger is provoked for a certain reason, which leads him to extinguish it by making a mention of the

shortcomings and defects of the anger-rouser. This happens always in the absence of deep faith and true religion. Furthermore, if one fails to slake himself during his anger, it might be congested and turn into firm resentment, and become a permanent cause of making mention of his defects and shortcomings. Both anger and resentment then are among the strong motives of backbiting.

The second is to agree with the companions, adulate the fellows and help them continue their speech. If they are making fun of backbiting and making a mention of the honours of people, he might think that if he disapproves of their conduct, they would regard him boring, and drive him away from their gathering. This leads him to help them seeing it to be out of the good treatment and company adulation. his fellows might become angry, thereupon he becomes in need of growing angry just for the sake of their anger, in demonstration of sharing them the times of adversity and ease. Thus, he engages with them in conversation about the shortcomings and defects of people.

The third is that one feels a would-be attack or expected harm or witness against him from another, which motivates him to take the initiative to slander him before the other attacks him, making fruitless his attack or witness. He might mention first what he really has in truth, in order that when he tells lies about him later, his lies would be trusted publicly depending upon his first truthfulness, quoting: "Telling lies is not my habit; and I told you such and such about him in which I was truthful, and it came true as I have told you."

The fourth is that something he dislikes is attributed to him, from which he wants to set himself free. In doing so, he mentions the one who has done it. It is true that he has the right to set himself free from what he likes, but he has no right to involve in it anyone else, and attribute to him something he dislikes, or at least mention that someone else has taken part with him in it, only to justify his situation.

The fifth is to have the will to be ostentatious and proud (over others), by raising his own rank on the exclusion of depreciating others. He might say, for instance: "So and so is ignorant, of weak understanding, and his speech is enervate", just with the intention to show himself superior and higher than him. He might also slander him for fear the people would exalt another one with the same exaltation he receives from them.

The sixth is the envy. If one is praiseworthy, lovable and honoured among the people, he will be exposed to envy of those who hope that such of favors and privileges as he has would vanish from him. The envier might find no way to do so but to slander him and depreciate his rank in the sight of people, in order to desist from giving thanks to him and singing his praises, which it is difficult upon him to hear. This is evident envy and it differs from anger and resentment. Anger is provoked by a certain act against somebody, whereas envy might be against one's fellow and friend.

The seventh is to make fun, play, joke, and enjoy of the leisure time in laughter. He might make a mention of the defects of others just to cause the

attendants to laugh. However, its origination is arrogance and haughtiness.

The eighth is to ridicule and mock at another, out of showing contempt for him. This might happen in the presence or in the absence of those whom he mocks at or scorns. Its origination also is arrogance and haughtiness.

As for the three causes that are unique to the private people, they are more abstruse and complicated, for they are no more than evils stored by Satan in the form of good things. Although good might lie in them, they are contaminated by evil.

The first is that, out of faith, one might be led by the desire to disapprove of the evildoings and faults in religion, to wonder saying: "How astonishing that is which I have seen from so and so!" he might be true to his wonder at the evildoing. But in order to be really so, he should have wondered at the evildoing itself, with no reference to its perpetrator. But unfortunately, Satan makes it easy upon him to mention the name of the perpetrator during his wonder, thereby he becomes a backbiter and sinful even though he knows not. A typical example is the statement of a man: "I wonder at so and so how he loves his slave-girl although she is ugly!" or "I wonder at so and so, how he sits in front of so and so although he is ignorant!"

The second is to show mercy, i.e. to show grief in sigh for the trial to which somebody else has been put, saying: "How poor so and so is! His disaster has really aggrieved me!" he might be true to his grief, and his anxiety might also divert him from take heed not to mention is name, and once he mentions his name, he becomes a backbiter. Thus, although his grief, anxiety and mercy he shows for the afflicted one are good, Satan leads him to backbiting which is evil from where he knows not. Although there is possibility to show mercy and grief for a particular person with no need to make a mention of his name, Satan always prompts him to make a mention of his name in order to make fruitless his deed, and cause him to lose the reward for it.

The third is to grow angry for the Sake of Allah Almighty. One might grow angry for an evildoing or sin committed by another he has seen or heard of, and while showing his anger, he might make a mention of the name of the perpetrator, although it is incumbent upon him to show anger towards him in the form of enjoining good upon him and forbidding him to do evil, with no need to announce his name publicly.

Those three are abstruse upon the religious scholars, let alone the laymen! They think, though falsely, that showing wonder, anger and mercy for the Sake of Allah Almighty justifies the mention of the name. there is no need at all to make the mention of anyone with evil in his absence. However, the concession thereof will be discussed later.

It is narrated on the authority of Amir Ibn Wathilah "Allah be pleased with him" that a man came upon a people during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" and greeted them and they returned the greeting to him. When he surpassed them, a man

from the sitting people said: "I dislike that man in (the religion of) Allah Almighty." The sitting people said: "How bad that is which you have said! By Allah, we will inform him." They told a man from them to stand up, catch him, and tell him about that. Their messenger caught him and told him. He went to the Messenger of Allah "Allah's blessing and peace be upon him" and told him the story and asked him to invite that man and inquire from him why he had said so.

He invited and asked him and the man confessed. The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Then, why do you dislike him?" he said: "I am his neighbour and I know him well. by Allah, I have never seen him performing but the (obligatory) written prayer." He said: "Ask him O Messenger of Allah: has he ever seen me delaying it from its due time, or performing ablution for it imperfectly, or falling short of its bowings and prostrations?" he asked him and the man answered in the negative. He said: "By Allah, I have never seen him fasting but that month (of Ramadan) which both the righteous and wicked fast." He said: "Ask him, O Messenger of Allah: has he ever seen me leaving fast in it, or falling short of fulfilling what is due in it?" he asked him and the man answered in the negative. He further said: "By Allah, I have never seen him giving a beggar or a needy or an indigent, or even spending in the Cause of Allah anything other than the obligatory charity which is given by both the righteous and the wicked equally." He said: "Ask him, O Messenger of Allah: has he ever seen me decreasing it than what is due, or withholding it from its proper recipient?" he asked him and he answered in the negative. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to the man: "Stand up (and leave), perchance he is better than you!" (This narration is reported by Ahmad).

Exposition Of Remedy That Impedes Tongue From Backbiting

It should be known to you that all bad manners are susceptible to remedy by a mixture of knowledge and deed, and the remedy of every disease is to contradict its cause. So, the right way is to search for its real cause. There are two ways to remedy tongue and impede it from backbiting: general and detailed. In general, one has to know, from the many narrations and traditions we have already transmitted, that by his backbiting, he exposes himself to the anger and wrath of Allah Almighty, and that backbiting shall render fruitless all of his good deeds on the Day of Judgement. That is for his good deeds will be transferred to him whom he backbitten in the world, out of compensation for dishonouring him, and in case he has no good deeds, the evil deeds of him whom he backbitten will be transferred to him.

Besides, he is vulnerable to Allah's anger and displeasure, as he is likened to an eater of the flesh of a dead body. It is known that a man enters the fire (of Hell) when the scale of his evil deeds overweighs that of his good deeds, and only a single evil deed to be transferred to him from him whom he backbitten, is

sufficient to make his evil deeds overweigh his good deeds, thereby he enters the fire (of Hell). But at the least, it will decrease the reward of his good deeds, after settling disputes, deciding the cases, questioning and answering, and reckoning, and giving everyone his due in full. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Backbiting is swifter to devour the deeds of the servant than the fire is to eat up the dry things." It is reported that a man said to Al-Hassan "may Allah have mercy upon him": "I have been reported that you backbite me." On that he said: "Which esteem do you have with me in order to invest you with the authority over my good deeds?"

Once a servant has faith in the narrations we have transmitted, of a surety, he would hardly unleash his tongue to backbite and dishonour people for fear of its evil consequences. Of benefit to him also is to consider his own affair: if he finds a defect in himself, let him engage in repairing it, putting in mind the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Blessed be he who engages by his own defect from the defects of others." (This narration is reported by Al-Bazzar on the authority of Anas). If he detects a shortcoming in himself, he should feel shy to engage in criticizing others on the exclusion of criticizing himself or his own shortcoming. He should verify that the other's failure to free himself from his defect is just like his own failure to set himself free from his shortcoming.

This is in relation to the defects and shortcomings which are subject to human's act and choice (i.e. the moral character and manners). But if it pertains to a physical fault, then, to criticize him for it is to criticize the Creator Himself However, whoever criticizes an artifact has indeed criticized its maker. A man said to a sage: "O ugly man!" on that he said: "The matter of creating my face was not up to me to beautify it." furthermore, if one finds no defect in himself, let him engage in giving thanks to Allah Almighty, and not pollute himself with the greatest defect, i.e. dishonouring people and eating their flesh (through backbiting). If one is just and fair, he shall know that thinking of himself as purely free from all defects is out of his ignorance, which is one of the greatest defects. He also should learn that the pain caused to anyone by his backbiting him is like the pain caused to him if anyone else backbites him. If he does not accept to be backbitten by anyone, he should not accept to anyone but what he accepts to himself.

In regard with the detailed remedy, he should look for the motive of backbiting. The remedy of each disease is to contradict its cause. We have already presented the causes. As for anger, let him treat it by saying to himself: "If I grow angry with him, Allah Almighty might become angry with me because of backbiting, which He forbade me to do, and I dared to do it, and Thus, regarded slightly the forbiddance and deterrence of Allah Almighty." The Messenger of Allah "Allah's blessing and peace be upon him" said in this respect: "The (fire of) Hell has a gate which none shall enter but him who dares to extinguish his anger by disobeying Allah Almighty." (This narration is reported by Al-Bazzar, Ibn Adi, Al-Baihaqi and An-Nasa'i on the authority of Ibn Abbas).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He who safeguards himself against (the punishment of) his Lord, let him hold back his tongue and cease to quench his anger." (This narration is reported by Abu Mansur Ad-Dailami on the authority of Sahl Ibn Sa'd). the Messenger of Allah "Allah's blessing and peace be upon him" also said: "He who has control over his anger although he has the power to carry on it, on the Day of Judgement, Allah Almighty will invite him in front of the people, and give him the freedom to choose such of beautiful women with big lustrious eyes as he likes." (This narration is reported by Abu Dawud, At-Tirmidhi and Ibn Majah on the authority of Mu'adh Ibn Anas). According to one of the Scriptures revealed unto one of the Prophets, Allah Almighty says: "O son of Adam! Remember me when you grow angry (with anyone), perchance I remember you when I grow angry (with you), and Thus, does not obliterate you among those whom I obliterate."

As for adulation and agreement (with your fellows in their backbiting), its remedy is to learn that Allah Almighty grows angry with you if you endeavor to displease Him through pleasing His creatures. How should you accept to revere the creatures and regard slightly your Creator, by displeasing Him in the way of pleasing them? And even, if your anger is for the Sake of Allah Almighty, there is no need to mention with evil the one with whom you are angry for the Sake of Allah. You should grow angry for the Sake of Allah with your fellows if they mention him with evil, for by doing so, they have disobeyed their Lord by backbiting, one of the most shameful sins.

In relation to ascribing others to treachery in the way of freeing yourself from it, where there is no point of it, the remedy thereof is to learn that to expose yourself to the displeasure of the Creator is more severe than to expose you to the displeasure of the creatures, and by backbiting, you certainly expose yourself to the displeasure of Allah Almighty, without knowing that your hope to set yourself free in this world from the hatred and wrath of the people will lead you to destruction in the hereafter, and the loss of your good deeds. However, you will gain the criticism of Allah on the spot, in expectation for averting from you the criticism of people on credit; and this is the peak of ignorance and weakness.

As for your justifying excuse: "Were I to eat the unlawful, so and so has eaten it; and were I to accept money from the ruler, so and so has accepted it", this is evident ignorance, for by so doing, you excuse by imitating such as disobeys Allah Almighty, following whom is impermissible. One should not imitate such of people as opposes the command of Allah Almighty. Should anyone enter the fire and you have power to enter it not, you then has not to agree with him; and should you agree with him you would be foolish and weak-minded. What is then the point of making a mention of him by way of backbiting, thereby you add a sin to your one for which you have apologized? Therefore, if you do so, you will combine both sins due to your ignorance and stupidity.

In relation to your purpose of showing pride and justifying yourself by

demonstrating your superiority and preeminence to others, through slandering them, you should learn that by the evil with which you mention others, you cancel out your superiority and preeminence in the Sight of Allah Almighty. Moreover, danger lies in the people's thinking of your superiority, for it might decrease once they know your inclination to depreciate others. In this way, you will sell what is certainly with the Creator for what is falsely with the creatures. More precisely, if the creatures are to think of your superiority, in no way would they avail you against Allah Almighty.

Concerning backbiting for the purpose of envy, it is to combine two kinds of punishment. That is because you envy him for a favor in this world, with the result that you live in the punishment of envy in this world; and you are not satisfied only with that, but also (by backbiting) you add to it the punishment of the hereafter. Thus, you lose in the world and the hereafter. Although you aim at your envied, you harm yourself and present your good deeds to him as a gift. You are then his friend by the time you are the enemy of yourself. Your backbiting him harms him not in so much as it harms you, but it benefits him, by transferring your good deeds to him or transferring his evil deeds to you. To the wickedness of envy, you add the ignorance of foolishness. Therefore, your envy and slander might be a main cause of spreading the superiority and preeminence of your envied, as it is said (in the form of a poetic verse): "If Allah wills to make public a forgotten virtue, He assigns to it the tongue of an envier (to spread i among the people)."

In relation to mockery, its purpose is to put to shame the one at whom you mock, but in fact, you put yourself to shame before Allah Almighty, the angels and the Prophets. If you consider your crime, misdeed, and sigh, and the evil deeds you will carry on the Day of Judgement of him whom you mock at in this world, with the result that you would be driven to the fire (of Hell), of a surety, you would cease to ridicule him. If you know in truth your own state, you would find it preferable to laugh at yourself. That is because you have mocked at him before a few number of people in this world, thereby exposing yourself to be taken in the presence of a big assembly of creatures in the hereafter by him to give you of his own misdeeds just as a donkey is driven to the fire, mocking at you, rejoicing at your disappointment, and happy at the victory given to him by Allah Almighty.

As for showing mercy and sympathy towards one for his sins and misdeeds, it is good in its nature, but Iblis here deceives you, and prompts you to speak in a way that moves much of your good deeds to the other more than the mercy and sympathy you have showed towards him. Thus, you will turn from being an invoker of mercy to being worthy of it. That is because your reward will become fruitless, and your good deeds would decrease.

The same is true of showing anger for the Sake of Allah Almighty, which in itself does not require backbiting. But it is Satan who endears backbiting to you in order to render fruitless the reward of your anger, and expose you by backbiting to the wrath of Allah Almighty.

Concerning wonder, if it is to lead you to backbiting, you should first wonder at your own self, how you have ruined yourself and your faith by the faith and world of another. At the same time, you could hardly be safe from the punishment in this world, which might be in the form of Allah's tearing your curtain (of defects and shameful deeds) just as you have done the same with your brother by wondering at his state.

In brief, the total remedy of all of that is first the knowledge, and verification of those matters which are among the keys to faith, for he whose faith is strong in all of that, his tongue disdains from backbiting in all of its different forms.

Exposition Of Prohibition Of Backbiting With Heart

It should be known to you that negative assumption about your brother is forbidden just like negative speaking about him. As well as it is unlawful for you to talk to anyone about the defects of another in his absence, it is equally unlawful to talk in yourself about his shortcomings, and think ill about him. I mean by it the heart decision and judging him as evil. But as for self talks and passing thoughts that occur to the mind, they are forgiven, and the same also is true of suspicion. What is really forbidden is negative assumption, i.e. that on which the soul relies and to which the heart inclines (in passing judges). Allah Almighty says in that respect: "O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin." (Al-Hujurat 12)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ ﴿١٢﴾ ﴾

As to why it is forbidden, it is because the mysteries of hearts are unknown but to Allah, the Knower of the unseen. So, you should not think ill about anyone unless it is revealed to you clearly and outspokenly, in which case you come to think only of what you really have known and seen with your eye and heard with your ear. But what you have not seen with your eye, nor heard with your ear, and, at the same time, it has occurred to your mind, it is Satan who dictates it into your mind, to whom you should give lie, for he is the most wicked of those who are wicked. Allah Almighty says: "O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful." (Al-Hujurat 6)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟ أَن تُصِيبُوا۟ قَوْمًۢا بِجَهَٰلَةٍ فَتُصْبِحُوا۟ عَلَىٰ مَا فَعَلْتُمْ نَٰدِمِينَ ﴿٦﴾ ﴾

This is why it is impermissible to give trust to Iblis.

If there is suspicion about his corruption and otherwise is probably possible, it is impermissible for you to give trust to that suspicion. However, if the smell of wine is detected in anyone, it is impermissible to execute the legal punishment on him for it is possible to say that this smell resulted only from rinsing his mouth with wine, and that he did not drink it. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has made sacred from a Muslim his blood and property, and to have negative assumption about him." (This narration is reported by Al-Baihaqi on the authority of Ibn Abbas; and Ibn Majah on the

authority of Ibn Umar). Thus, the negative assumption is subject to the same ruling of blood and property in this respect, i.e. there should be witnessed with the eye, or there should be a just evidence. But if it only occurs to your mind because of suspicion, it should be averted.

But, you may ask about the criterion according to which the negative assumption is distinguished. In reply to it, let's say that from among the portents of the negative assumption you might have of anyone is that your heart changes, and turns from the state in which it was (before that), in such a way that causes you to disdain from him, and heed not about his affair. However, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Three things befall a believer, and there is a way out of them: his way out of the negative assumption is to give no trust to it." (This narration is reported by At-Tabarani on the authority of Harithah Ibn An-Nu'man). He means that you should not put such negative assumption to practice, whether by heart or by organs.

By the least degree of fancy, Satan might give your heart the impression that such assumption is sound, due to your good intelligence and swift perception, depending upon the claim that the faithful believer always sees with the light of Allah Almighty. But in this state, Satan causes you to see with the eye of deception and conceit. If it is a just man who instills in you such suspicion, anc you give trust to it, you will have excuse, for were you to give lie to him, yoı would Thus, be unfair to that just man by giving lie to him, which is out of negative assumption. It is not justice then to have a good expectation of one and have a negative assumption of another. The right course is to inspect whether there is an enmity between both before making your decision. The religious law rejects the witness of a just father to his son for fear of charge (of prejudice) just as it also rejects the witness of an enemy (according to the narration of At-Tirmidhi on the authority of A'ishah). Thus, you have to stop.

But even, if the teller is a just man, you should neither give lie nor give trust to him. But rather, you'd say: "The state of the aforementioned is screened from me, and the teller might seem just, and there is no enmity between him and the aforementioned, but at the same time, he might be in the habit of conversing about the people, and mentioning their defects, and Thus, he is not really a just man." Of a surety, the backbiter is wicked, and his witness is cancelled under religious law. But the people, being increasingly accustomed to it, have come to indulge in backbiting, and be careless about conversing about the honors of people. However, whenever an evil thought occurs to your mind about a Muslim, you should hasten to have a good expectation of him, and supplicate to a good effect for him. Therefore, this averts Satan from you, and impedes him from inspiring any evil idea about that man, for fear of your engagement in supplication.

If you learn a flaw about a Muslim, you should advise him in secret, and do not let Satan deceive you and lead you to backbite him. If you admonish him, do not seem to him joyful of having acquaintance with his flaw, which causes you to

regard him with slightness, and him to appreciate you for your being in the position of his counselor. But rather let your purpose be to deliver him from his sin while you are as sad as you might be for your own self in case you are in the same position of sinfulness. It should be much dearer to you if he gives sin without your advice. If you do so, you will combine the rewards of admonition, grief for his disaster, and aiding him maintain his religion.

Spying is one of the fruits of negative assumption. The heart is not satisfied with suspicion, and in quest for verification, it engages itself in spying, although it is forbidden. Allah Almighty says: "O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other." (Al-Hujurat 12)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ﴾

To spy is not to leave the servants of Allah under the screen of Allah, and seek to know and remove the screen until he knows that which, being veiled from him, would be safer for his heart and religion. We have already mentioned the definition and ruling of spying in the book of Enjoining Right and Forbidding Evil.

Exposition Of Excuses That Justify Backbiting

It should be known to you that the mention of evils and defects of others in their absence is justifiable only in case the purpose is valid under religious law, and that purpose could be achieved only by that mention, which, in turn, would avert the sin of backbiting. They are six:

The first is grievance: the one who ascribes a particular judge to wrongdoing, treachery, and accepting bribe is a sin and backbiting unless he himself is wronged. The one who is wronged by the judge has the right to make a complaint to the ruler and ascribe wrongdoing to that judge, since this is the only way for him to take back his right. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, the one who has a right is more entitled to speak (to demand his right)." (This narration is reported by both sheikhs on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "No doubt, the wealthy's procrastination (to repay his debt) is injustice." (This narration is reported by both sheikhs on the same previous authority). It is narrated on the authority of Amr Ibn Ash-Sharid from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The procrastination of such as is able (to fulfill his debt) makes lawful both his honour and punishment." Ibn Al-Mubarak says: He means by making lawful his honour that he leads him to be put to shame; and his punishment is that he should be sentenced to prison. (This narration is reported by Abu Dawud, An-Nasa'i and Ibn Majah).

The second is to seek the aid of changing evildoing, and reverting the disobedient to righteousness. It is narrated that once Umar "Allah be pleased

with him" came upon Talhah or Uthman "Allah be pleased with him" and greeted him, but he did not return the greeting. He went to Abu Bakr "Allah be pleased with him" and told him about that, thereupon Abu Bakr went to him to mend the relation between them; and of a surety, this was not backbiting. Similarly, when the news reached Umar "Allah be pleased with him" that Abu Jandal drank alcohol in Sham, he sent to him the following letter: "In the Name of Allah, Most Gracious, Most Merciful: "Ha-Mim. The revelation of this Book is from Allah, Exalted in Power, Full of Knowledge, Who forgives Sin, accepts Repentance, is Strict in Punishment, and has a Long Reach (in all things). There is no god but He: to Him is the Final Goal." (Ghafir 1-3)

﴿ حمٓ ۝ تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْعَلِيمِ ۝ غَافِرِ ٱلذَّنۢبِ وَقَابِلِ ٱلتَّوْبِ شَدِيدِ ٱلْعِقَابِ ذِى ٱلطَّوْلِ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ إِلَيْهِ ٱلْمَصِيرُ ۝ ﴾

The result was that he repented and gave up drinking. The point here is that Umar "Allah be pleased with him" did not regard it backbiting from him who reported that news to him, for his purpose was to change his bad conduct, and let him benefit from the advice of Umar better than he could from anyone else. It was then the right purpose which made it permissible. But in case there is no right purpose as such, it is evidently unlawful.

The third pertains to seeking fatwa (Islamic legal opinion) from the Mufti (Interpreter of Islamic Law), like one's saying to him: "My father/wife/brother/mother/son/etc, has wronged me." But here, it is safer for such to make an indirect reference saying for instance: "What do you say about a man whose father/brother, etc, has wronged him?" but any way, the explicit designation to that effect is permissible, as confirmed by the narration that Hind Bint Utbah said to the Messenger of Allah "Allah's blessing and peace be upon him": "Abu Sufyan is a miser and he does not give me what suffices me and his dependents: could I take from his wealth without his knowledge?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Take what suffices you and your children but fairly and reasonably." (This narration is reported by both sheikhs on the authority of A'ishah). Here she made a mention of his miserliness and unfairness to her and her children, and the Messenger of Allah "Allah's blessing and peace be upon him" did not deter her, for her purpose was to seek his fatwa.

The fourth is to warn a Muslim of evil. If you see a religious jurisprudent, for example, frequenting a religious innovator or a wicked, and you fear his innovation or wickedness should overtake him, you have the right to draw his attention and uncover to him such innovation or wickedness, as long as your purpose is the fear for him of the evil effects of innovation and wickedness. But the origination of this might be deception since it is envy, for instance, which might motivate one to do so, and Satan dissembles that by showing sympathy for the creatures. Similarly, if a man bought a slave whom you know to be

characterized by theft or wickedness or any other defect, you have the right to highlight it. Although your silence causes harm to the purchaser, your mention causes harm to the slave; and the purchaser has more right to be observed in this respect.

The same is true of the one who seeks consultation in the matters of marriage, in which case you have the right to mention what you know about him, only by way of advising and not by way of making enmity between them. If he is thought to be deterred only by explicit disclosure of his defects, then, you have the right to reveal it, as confirmed by the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Reveal the screen from the wicked so that the people would know his wickedness, and make a mention of his defects so that the people would take heed of him." (This narration is reported by At-Tabarani, Ibn Hibban, and Ibn Adi on the authority of Bahz Ibn Hakim from his father from his grandfather). They used to say: "(If you make a mention of) three persons (even in their absence), it will not be regarded as backbiting: the wrongful ruler, the religious innovator, and the wicked who makes public his wickedness."

The fifth is that a man is famous for a nickname that expresses his defect, like Al-A'raj (the lame), Al-A'mash (the blind). Thus, there is no sin on him who says: "It is reported on the authority of Abu Az-Zinad from Al-A'raj, or Salman from Al-A'mash" etc. this is necessary for recognition on the one hand, and such nickname turned to be familiar to the extent that its carrier would not hate it in case he heard it, given that he became famous for it. It is true that if there is another statement for recognition, it will be preferable.

The sixth pertains to the person who makes public his wickedness, like the effeminate, the one who drinks alcohol publicly, or the one who confiscates the property of people illegally, of which he is so much proud that if it is mentioned to him, he would not be perturbed; and in this way, there is no sin on him who mentions such a person. The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who lifts the veil of modesty from his face, then, (mentioning him in his absence) is not regarded as backbiting." (This narration is reported by Ibn Adi and Abu Ash-Shaikh on the authority of Anas). According to Umar "Allah be pleased with him": "There is no sanctity for a wicked." By the wicked he means such of people who makes public his wickedness, unlike him who conceals his wickedness, whose sanctity should be observed. As-Salt Ibn Tarif said: I asked Al-Hassan: "If a wicked who makes public his wickedness is mentioned in his absence with what he really has, is it regarded as backbiting?" he answered in the negative.

Al-Hassan said: "There are three persons, whose mention (even in their absence) is not regarded as backbiting: the whimsical, the wicked who makes public his wickedness, and the wrongful ruler." Those three always blow their own horn because of what they do, so, how should they disliked to be mentioned with it given that their purpose is to demonstrate it? Awf said: Once, I visited Ibn Sirin, and spoke ill about Al-Hajjaj, thereupon he said: "No doubt, Allah is a Just Ruler, and He exacts retribution on behalf of Al-Hajjaj from such of people as

backbites him, in the same way as He exacts retribution from Al-Hajjaj on behalf of such of people as he wrongs. If you are to meet Allah tomorrow (by death), the least sin you have committed will be more grievous on you than the greatest sin Al-Hajjaj has committed."

Exposition Of Expiation To Be Made For Backbiting

It should be known that a backbiter should show regrets and sorrow, and repent from what he has done in order to fulfill the right of Allah Almighty on him in this matter. Therefore, he has to ask him whom he has backbitten to set him free from that sin, showing sorrow, regret and grief for what he has done with him. However, such of people as wants to be seen of men might ask him who he has backbitten to set him free from that sin just to show his piety, while within himself he is not regretful or sorry for the harm he ahs caused to him. In this way, he will have committed a further sin (of showing off to be added to that of his backbiting). According to Al-Hassan: "It suffices him to ask for forgiveness (of Allah), with no need to ask your brother to set you free from that sin." Perhaps, he took evidence for that from the narration on the authority of Anas Ibn Malik "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The expiation of such of people as you have backbitten is to ask for (Allah's) forgiveness for him." (This narration is reported by Ibn Abu Ad-Dunya).

According to Mujahid "may Allah have mercy upon him": "The expiation of your eating the flesh of your brother is to praise him and supplicate to a good effect for him." When Ata' Ibn Abu Rabah "may Allah have mercy upon him" was asked about the expiation for backbiting he said: "It is to go to your brother (whom you have backbitten) and said to him: "I have told a lie about you, wronged you and done evil to you: take then back your right from me if you so like, or pardon me if you so like." However, this is the most right. It is of no value the statement of him who says that there is no compensation for the honour, and Thus, asking for release from the sin is not binding.. that is because the legal punishment for launching a false charge is incumbent. The Messenger of Allah "Allah's blessing and peace be upon him" said in an authentic Hadith: "If one has a complaint against his brother pertaining to honour or property, let the latter ask him to release him of it in this world before the coming of a day on which there will be neither a Dinar nor a Dirham, but it will be taken from his good deeds, and if he has no good deeds, it will be taken from the evil deeds of his companion to be added to his evil deeds." (This is reported by both sheikhs on the authority of Abu Hurairah). A'ishah "Allah be pleased with her" said to a woman who described another woman as of long tail: "No doubt, you have backbitten her. So, you should ask her to release you from that sin." Thus, asking for release from the sin of backbiting is necessary as much as is it possible. But in case he is absent or dead, he then should ask for forgiveness and supplication to a good effect for him more often, and do much good deeds (to remove his evil ones).

If you ask whether or not giving him release is binding, let me answer in the negative for it is given as a gift, and the gift is voluntary and not obligatory. The only way is that the backbiter should do his best to apologize to him, and praise him so much and continue to do so until he gets pleased; and if he does not get pleased, his apology and praise would be a good deed to be reckoned for him therewith to counteract his evil deed of backbiting on the Day of Judgement. However, some righteous predecessors were in the habit of giving no release to their backbiters. Sa'id Ibn Al-Musayyab "may Allah have mercy upon him" said: "I never release from sin such of people as has wronged me." According to Ibn Sirin "may Allah have mercy upon him": "It is not I who has forbidden it to him in order to make it lawful for him. It is Allah Almighty Who has made it unlawful, and I am not to make lawful what Allah Almighty has made unlawful."

You may ask: "What is the significance of the Messenger of Allah "Allah's blessing and peace be upon him": "He should ask his brother to release him from that sin", given that making lawful what Allah Almighty made unlawful is impermissible?" in reply to that let's say that what is intended is to ask him to pardon him for that grievance and not to turn the unlawful into lawful. The statement of Ibn Sirin is good for it is impermissible for him to make lawful the backbiting for anyone whatsoever.

You may further ask: "What is the significance of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Does anyone of you fail to be like Abu Damdam who used to say whenever he comes out of his house: 'O Allah! I have given in charity (the sin of harming) my honour to the people'?" (This narration is reported by Al-Bazzar and Al-Aqili on the authority of Anas). How should one give in charity (the harm of) his honour? And if one gives it in charity, should it be permissible to violate it through speech? And if the charity here is not effective, what is the significance of exhortation to it?"

In reply to that, let's say that he intended to have no complaint against him on the Day of Judgement because of harming his honour, otherwise, by no means would backbiting become lawful with it, nor would the complaint lapse from the criminal. But since he promised to forgive for it, he has the right to fulfill it if he so likes, or retract from it if he so likes. Therefore, the religious jurisprudents state that even the pardon of the falsely charged does not cancel the execution of the legal punishment on the charger in this world; and the complaint in the hereafter is like the complaint in this world.

In short, pardon is favorable. Al-Hassan "may Allah have mercy upon him" said: "When it will be the Day of Judgement, and the peoples will kneel down before Allah Almighty, a caller will cal: "Let those stand who have their reward incumbent upon Allah Almighty." Only whose who used to pardon the people in the world will stand." Allah Almighty says in this respect: "Hold to forgiveness; command what is right; but turn away from the ignorant." (Al-A'raf 199)

﴿ خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴾

the Messenger of Allah "Allah's blessing and peace be upon him" asked: "O Gabriel! What is that forgiveness (which Allah Almighty commands me to hold to)?" he said: "Allah Almighty commands you to forgive such of people as wrongs you, keep relation with such of them as severs relation with you, and give such of them as withholds from you." It is reported that it was said to Al-Hassan "may Allah have mercy upon him": "So and so has backbitten you." On that he sent a gift of dates on a dish to him with the following message: "I was reported that you have presented to me as a gift some of your good deeds, and I liked to reward you for it. But excuse me for I could not recompense your reward in full."

The Sixteenth Evil: Talebearing

Allah Almighty says: "A slanderer, going about with calumnies, (Habitually) hindering (all) good, transgressing beyond bounds, deep in sin, Violent (and cruel), with all that, base-born." (Al-Qalam 11-13)

﴿ هَمَّازٍ مَّشَّآءٍ بِنَمِيمٍ ۝ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ۝ عُتُلٍّ بَعْدَ ذَٰلِكَ زَنِيمٍ ۝ ﴾

According to Abdullah Ibn Al-Mubarak "may Allah have mercy upon him": "The baseborn is he who is produced out of fornication, and does not conceal secrets." His reference to the fact that such of people as does not conceal secrets and rather goes about with calumnies should be produced out of fornication is elicited from the statement of Allah Almighty: "Violent (and cruel), with all that, base-born." Allah Almighty further says: "Woe to every (kind of) scandal-monger and backbiter." (Al-Humazah 1)

﴿ وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝ ﴾

The scandal-monger is said to be the one who goes about with calumnies. He says (in description of the wife of Abu Lahab): "His wife shall carry the (crackling) wood; As fuel!" (Al-Masad 4)

﴿ وَٱمْرَأَتُهُۥ حَمَّالَةَ ٱلْحَطَبِ ۝ ﴾

She was said to have used to carry secrets and go about with calumnies. He Almighty also says (about the wives of both Noah and Lut): "but they were false to their (husbands), and they profited nothing before Allah on their account, but were told: "Enter you the Fire along with (others) that enter!" (At-Tahrim 10)

﴿ ٱدْخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ ۝ ﴾

It was said that the wife of Lut used to tell her people about his guests, and the wife of Noah used to tell her people that her husband was mad.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "No talebearer should enter the Garden." (This narration is reported by both sheikhs on the authority of Hudhaifah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dearest among you to Allah Almighty are those who have affection (to the people) and put affection (in the hearts of people);

and the most hateful among you to Allah Almighty are those who go about with calumnies among the people, who divide the brothers." (This narration is reported by At-Tabarani on the authority of Abu Hurairah "Allah be pleased with him"). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Should I not tell you about the evil among you?" they said: "Yes O Messenger of Allah." He said: "These among you who go about with calumnies, who corrupt the relation between the lovers, and seek to ascribe defects to the faultless." (This narration is reported by Ahmad on the authority of Abu Malik Al-Ash'ari).

Abu Dharr "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who attributes to a Muslim a word of evil and publicizes it among the people to defame him with it with no just cause, Allah Almighty will defame him in the fire (of Hell) on the Day of Judgement." (This narration is reported by Ibn Abu Ad-Dunya and At-Tabarani). Abu Ad-Darda' "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone attributes an evil word to a Muslim of which he is innocent, and publicizes it among the people to defame him with it in this world, it is incumbent upon Allah Almighty to admit him to the fire (of Hell) because of it on the Day of Judgement." (This narration is reported by Ibn Abu Ad-Dunya and At-Tabarani). Abu Hurairah "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who gives a witness against a Muslim which he does not deserve, let him occupy his seat in the fire (of Hell)." (This narration is reported by Ahmad and Ibn Abu Ad-Dunya).

It is said that one-third the punishment of the grave is caused by talebearing. Ibn Umar "Allah be pleased with him" narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah Almighty created the Garden, He told it to speak, and it said: "Happy be he who shall enter me." (Allah) the Irresistible Almighty said: "By My Honor and Majesty, eight persons are forbidden to reside in you: an addict to wine, a persistent in adultery, a talebearer, a cuckold, a (transgressing) policeman, an effeminate, a severer of relation with kith and kin, and whoever says 'The pledge of Allah is due on me if I do not do so and so', and breaks his vow."

It is reported on the authority of Ka'b Al-Ahbar that the children of Israel were afflicted with draught, and Moses "Peace be upon him" prayed for rainfall many times, but he received no answer. On that Allah Almighty revealed to him that 'I shall never respond to you and to those with you and there is a talebearer among you, who persists in talebearing'. Moses said: 'O Lord! Who is he? Guide me to him so that I would dismiss him away from us'. He Almighty said: 'O Moses! Should I forbid you talebearing and I become a talebearer?' on that all of them repented and were provided with rainfall.

It is further reported that a man followed in the steps of a sage for seven hundred Farsakhs just for the sake of seven words. When he met him he said: "I have come to you to obtain from the knowledge that Allah Almighty has

conferred upon you. Tell me about the heaven and what is heavier than it, about the earth and what is more spacious than it, about rock and what is harder than it, about fire and what is more sweltering than it, about chill and what is colder than it, about the ocean and what is more abundant than it, and about the orphan and what is more humiliated than him." The sage said to him: "No doubt, fabrication of falsehood about an innocent is heavier than the heaven; the truth is more spacious than the earth; the satisfied heart is more abundant than the ocean; both envy and miserliness are more sweltering than the fire; the failure of one's need to his kin is colder than chill; the disbeliever's heart is harder than the rock; and the talebearer who is recognized for his talebearing is more humiliated than the orphan."

Exposition Of Definition Of Talebearing And The Way To Repel It

It should be known that the term going with calumnies is given to him who transmits the speech of somebody about another to him, like your saying, for instance: "So and so said such and such about you." But even, talebearing is not only unique to that: it refers to disclose what is disliked to be disclosed, whether it is hateful in the sight of the one about whom the tale is transmitted, the one to whom it is transmitted, or a third party, and whether the disclosure is done by way of saying, writing, or hinting, whether the tale belongs to the words or deeds, and whether the tale does or does not pertain to a defect of him about whom it is transmitted.

Talebearing in its reality is then to disclose a secret and uncover a thing that is disliked to be disclosed or uncovered. If one sees anything of the states of people that is undesirable to be disclosed, he should keep silent from it, unless telling it causes benefit to a Muslim or averts a sin. For instance, if one sees a man usurping the property of another, he should witness to it in observation to the right of the latter. But if he sees him hiding money for himself and he discloses it, it belongs then to talebearing and disclosure of secrets. If the tale which he bears carries a defect or a shortcoming of him about whom it is transmitted, one then will have combined both sins of backbiting and talebearing. The motive of talebearing might be to do evil to the one about whom the tale is transmitted, to show love for him to whom it is transmitted, or just to entertain others with conversation and engage in useless talk and falsehood.

There are six Issues due upon everyone to whom a tale is transmitted and said to him: "So and so says about you such and such, does such and such harm to you, or makes a plot to harm you" etc:

The first is that he should give no trust to him for the talebearer is a wicked whose witness is cancelled. Allah Almighty says in this respect: "O you who believe! if a wicked person comes to you with any news, ascertain the truth, lest you harm people unwittingly, and afterwards become full of repentance for what you have done." (Al-Hujurat 6)

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمۡ فَاسِقُۢ بِنَبَإٖ فَتَبَيَّنُوٓاْ أَن تُصِيبُواْ قَوۡمَۢا بِجَهَٰلَةٖ فَتُصۡبِحُواْ عَلَىٰ مَا فَعَلۡتُمۡ نَٰدِمِينَ ۝٦ ﴾

The second is that he should forbid him to be a talebearer, advise him to leave it, and deface that behavior to him. Allah Almighty says: "enjoin what is just, and forbid what is wrong." (Luqman 17)

﴿ وَأْمُرْ بِٱلْمَعْرُوفِ وَٱنْهَ عَنِ ٱلْمُنكَرِ ﴾

The third is that he should hate him for the Sake of and in the religion of Allah Almighty, for he is hateful in the Sight of Allah Almighty, and such of people as is hateful in the Sight of Allah Almighty should be disliked.

The fourth is that you should not have negative assumption about your absent brother, due to the statement of Allah Almighty: "O you who believe! avoid suspicion as much (as possible): for suspicion in some cases is a sin." (Al-Hujurat 12)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ ﴾

The fifth is that what is reported to you should not lead you to spy in inspection and verification of it, in compliance with the statement of Allah Almighty: "and spy not on each other." (Al-Hujurat 12)

﴿ وَلَا تَجَسَّسُوا۟ ﴾

The sixth is that you should accept to do what you forbid the talebearer to do, and transmit his tale saying: "So and so has told me such and such", thereby you will be both a talebearer and a backbiter. It is narrated that a man entered upon Umar Ibn Abd-Al-Aziz "may Allah have mercy upon him" and told him something about another, thereupon he said to him: "If you like, let me consider your case: if you are a liar, then, you will be from those about whom the following Holy Verse tells: "O you who believe! if a wicked person comes to you with any news, ascertain the truth, lest you harm people unwittingly, and afterwards become full of repentance for what you have done." (Al-Hujurat 6)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟ أَن تُصِيبُوا۟ قَوْمًۢا بِجَهَٰلَةٍ فَتُصْبِحُوا۟ عَلَىٰ مَا فَعَلْتُمْ نَٰدِمِينَ ﴾

If you are true to what you have told, then, you will be among those about whom the following Holy Verse tells: "A slanderer, going about with calumnies." (Al-Qalam 11)

﴿ هَمَّازٍ مَّشَّآءٍۭ بِنَمِيمٍ ﴾

But if you like, let's pardon you." He said: "Pardon me O Commander of Believers! I shall never do it once again."

It is reported that a sage was visited by one of his brothers who told him something about one of his friends, thereupon he said to him: "You have delayed to visit me, and committed three crimes: you have sowed the seeds of aversion towards my brother in my heart, engaged my heart that was empty (from any ties with this world), and put your supposedly trustworthy soul to suspicion." It is reported that Sulaiman Ibn Abd-Al-Malik was sitting and Az-Zuhri was sitting with him when a man came to him, to whom Sulaiman said: "I have been reported that you conversed about me and said such and such about me." The

man said: "I have never done nor said anything about you." Sulaiman said: "But the one who told me is truthful." On that Az-Zuhri said: "By no means would a talebearer be truthful." Sulaiman said: "No doubt, you have told the truth." Then, he addressed the man saying: "Go peacefully."

According to Al-Hassan "may Allah have mercy upon him": "He who transmits a tale to you is the same who transmits tales about you" in reference to the fact that a talebearer should be hateful, and not be reliable nor trustworthy. Why should he not be disliked since he persists in telling lies, backbiting, talebearing, treachery, betrayer, envy, rancor, hypocrisy, spoiling relations between the people and deception? It is he who seeks "to sunder the relations that Allah Almighty commanded to be kept, and do mischief in the land." (Al-Baqarah 27)

﴿ ٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ بَعْدِ مِيثَٰقِهِۦ وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفْسِدُونَ فِى ٱلْأَرْضِ ۚ (٢٧) ﴾

Allah Almighty says: "The blame is only against those who oppress men with wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a Penalty grievous." (Ash-Shura 42)

﴿ إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَظْلِمُونَ ٱلنَّاسَ وَيَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ ۚ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ (٤٢) ﴾

Of a surety, the talebearer belongs to those. The Messenger of Allah "Allah's blessing and peace be upon him" said: "From the evil ones among the people is he whom the people safeguard themselves from because of his evil." (This narration is reported by both sheikhs on the authority of A'ishah). No doubt, the talebearer is one of them. The Messenger of Allah "Allah's blessing and peace be upon him" further said: "No cutter shall enter the Garden." It was said: "Who is the cutter?" he said: "It is he who sunders relations between the people." (This narration is reported by both sheikhs on the authority of Jubair Ibn Mut'im). Such sunderer is the talebearer.

It is reported that a man told something evil to Ali "Allah be pleased with him" about another, thereupon he said to him: "O man! Let's verify of what you have said: if you are truthful, we will dislike you (for you are a talebearer); and if you are a liar, we will punish you. But if you like that we should excuse you, we shall excuse you." On that he said: "No, excuse me O Commander of Believers." Muhammad Ibn Ka'b Al-Qarzi was asked: "Which characteristics are to lower the rank of a believer?" he said: "To talk so much, to disclose secrets, and accept the tale of everyone." A man said to Abdullah Ibn Amir and at that time he was a governor: "I have been reported that so and so told you that I had said something evil about you." He said: "Yes it was so." He said: "Then, inform me of what he had told you perchance I would prove his falsehood before you." He said: "But I do not like to abuse myself with my own tongue, and it suffices me that I have not given trust to what he had said, nor have I severed relations with you."

Going about with calumnies was mentioned in the presence of a man who

said: "What do you think about a people who are given no thanks for their credibility apart from anyone else?" according to Mus'ab Ibn Az-Zubair: "We see that accepting calumnies is worse than going about with calumnies, for to go about with calumnies is to guide (to something), whereas to accept it is to sanction it, and in no way is he who guides to anything and tells about it like him who accepts and sanctions it. So, safeguard yourselves from those who go about with calumnies for if such is truthful to his tale, he will be cunning, for he does not observe a sanctity nor does he screen what should be screened."

Going about with calumnies belongs to talebearing, but it is unique to the transmission of stories to those from whose power it is feared. The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who goes about with calumnies among the people belongs to an illegal origin." (This narration is reported by Al-Hakim on the authority of Abu Musa). Once, a man entered upon Sulaiman Ibn Abd-Al-Malik and sought his permission to speak and said: "O Commander of Believers! I am going to tell you something so, endure it if you dislike it, and if you accept it, then, it will lead you to what you like." He said: "Speak." He said: "O Commander of Believers! There surrounded you men who have sold their religion for your world, and the displeasure of their Lord for your pleasure. They have feared you instead of Allah, although they have not feared Allah instead of you. So, do not trust them to what Allah Almighty has trusted you to, and do not give your attention to their counsel concerning what Allah has entrusted to you, for they never cease to ruin the nation, waste the trust, and cut and violate honors. Their highest acts of adoration are transgression and talebearing, and their best means are backbiting and going about with calumnies among the people; and you will be questioned about their crimes, although they themselves will not be responsible for your crimes.. so, do not reform their world by the corruption of your hereafter, for the greatest loser among the people is he who has sold his hereafter for his world."

In another context, a man went about with calumnies to Sulaiman Ibn Abd-Al-Malik against Ziyad Al-A'jam, and when Sulaiman gathered them to make peace between them, Ziyad turned his face to the man and said: "You were either a man whom I have trusted with a private speech and you have proved treacherous, or you have said something without knowledge, thereby you have been sinful. Thus, you are either a betrayer or a sinner." A man said to Amr Ibn Ubaid: "Al-Aswari still makes an evil mention of you in his stories." On that Amr said to him: "O man! You have not observed the right of sitting with him, as you transmitted to us his speech, nor have you fulfilled my right as you informed me of something about my brother which I dislike.. but anyway, inform him that death encompass us all, the grave includes us, the Day of Judgement will gather us, and Allah Almighty will judge between us, and He is the best to judge."

A man raised a notification to As-Sahib Ibn Abbad in which he brought his attention to the property of an orphan, and asked him to take it because of its

abundance, thereupon he signed on the back of the paper: "The notification is odious, although it seems true. However, if you do it by way of advising, you will lose more than you will profit; and Allah forbids us to accept to uncover what is screened. Had it not been for the fact that you are in the protection of your old age, we would have punished you severely. So, safeguard yourself (against punishment) O defective man, for it is Allah Alone Who is well-acquainted with the unseen. May Allah have mercy upon the dead, mend the affairs of the orphan, invest the property, and send His Curse upon he one who goes about with calumnies."

Luqman said to his son (by way of counseling him): "O son! I recommend you to adhere to many characteristics, and if you adhere to them, you will remain a chief (among your people): lower your wing to the close to and far from you; withhold your ignorance from the generous and the cunning; preserve your brothers; keep good relation with your kith and kin, and let them safe from the statement of such of people as goes about with calumnies, or hear a transgressor who likes to corrupt and deceive you; and choose your brother of those who, in case of your departure, you would not try to find fault with them, nor would they do with you."

According to a man: "Talebearing is based on falsehood, envy, deception, hypocrisy, and it is the stone trivet of humiliation." According to another man "Were the tale that is transmitted to you by the talebearer to be true, then, it is he who has dared to abuse you, and him about whom it is transmitted is more fitting for your forbearance, for he has not abused you in your face."

In short, the talebearer is of great evil which should be warded off. It is reported on the authority of Hammad Ibn Salamah "may Allah have mercy upon him": "A man sold a slave to another and said to him: "I find no fault in him except that he is a talebearer." The purchaser accepted and bought it. After a few days the slave said to the wife of his master: "My master does not love you and he likes to have a slave-girl besides you. So, when he is asleep, cut some hair from his nape so that I would make a magic on him to love you more." He further said to her husband: "Your wife has taken a companion and she likes to kill you, so, pretend you are asleep in order to detect it." He pretended to have fallen asleep, and his wife brought the razor, and he thought she liked to kill him, thereupon he stood up and killed her. The woman's family came and killed the husband (in retaliation), which resulted in fighting between both tribes (of the man and the woman)." We ask Allah to help us.

The Seventeenth Evil: The Speech Of Two-Faced

It is he who talks to two adversaries each with what befits and pleases him; and this is evident hypocrisy. Ammar Ibn Yasir "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He who has a double faces in this world, will have two tongues of fire on the Day of Judgement." (This narration is reported by Al-Bukhari in his Adab and Abu Dawud). Abu Hurairah "Allah be pleased with him" said: the Messenger of Allah

"Allah's blessing and peace be upon him" said: "On the Day of Judgement, you will find among the evil ones of the people the two-faced, who brings to each people of speech that pleases them." (This narration is reported by Al-Bukhari, Muslim and Ibn Abu Ad-Dunya). According to Abu Hurairah "Allah be pleased with him": "It is not fitting for a two-faced to be a trustworthy in the Sight of Allah Almighty."

Malik Ibn Dinar said: I read in the Torah: "Trust has become idle since there existed a man who lives among his companions with two different lips, and on the Day of Judgement, Allah Almighty will bring to destruction everyone of two different lips." The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most hateful to Allah Almighty from among His creatures on the Day of Judgement will be the liars and arrogant, who instill hatred in the breasts of their brothers; and if they meet them, they flatter them: it is those who, being invited to Allah and His Messenger, will be too slow to respond, and, being invited to Satan and his command, would be quick to respond." Ibn Mas'ud "Allah be pleased with him" said: "None of you should be of those who run with every current."

They agree that one's meeting two persons each with a face different from the other belongs to hypocrisy. Hypocrisy has man signs, and this is one of them. It is reported that a man from among the companions of the Messenger of Allah "Allah's blessing and peace be upon him" died, and Hudhaifah did not offer funeral prayer on him. Umar "Allah be pleased with him" asked him: "Should one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" die and you do not offer funeral prayer on him?" he said: "O Commander of Believers! He was of those (hypocrites)." He asked him: "I beseech you by Allah: am I of them?" he said: "No, by Allah, and I shall give no safety from it to anyone after you."

You may ask: "How man become of two tongues? And what is the limit of that?" let me say in reply to it that if he visits two adversaries and flatters each in which he is true, he would not be a hypocrite, nor of two tongues. However, one might be a friend of two adversaries, but very soon such friendship comes to end, for the real friendship requires to become enemy to your friend's enemies as we have mentioned in the Book of Etiquettes of Company and Brotherhood. But if he transmits the speech of each of them to the other, he will be of two tongues, and this is worse than talebearing, for a talebearer transmits the speech from one side to the other, while a two-faced transmits speech from both sides to both sides, thereby he becomes worse than the talebearer. Similarly, if he does not transmit speech, but at the same time, adorns to each one his enmity towards the other, he will be of two tongues. The same is true of his promising each to support him against the other, his praising each in his enmity towards the other, his praising each in his presence, and criticizing him in his absence, in which case he should keep silent, or at least praise such of the adversaries as is on the right, and praise him in his presence, in his absence, and in front of his enemy.

It was said to Ibn Umar "Allah be pleased with him": "We sometimes enter

upon our rulers and say to them something and when we come out we say about them something different." He said: "We regarded it hypocrisy during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"." Without doubt, this is hypocrisy. It is better for such not to enter upon rulers as long as he fears their evil in case he praises them not, particularly if there is no compelling need for him to visit them. If it is his need of property and majesty that forces him to enter upon them and praise them, his behaviour will belong to hypocrisy, and this is the significance of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Love for property and majesty plants hypocrisy in the heart, just as water plants grains." (This narration is reported by Abu Mansur Ad-Dailami on the authority of Abu Hurairah). But if he is forced by necessity to enter upon rulers, and Thus, he has to praise them otherwise he would be punished, then, it is permissible for him to safeguard himself from evil. In this respect, Abu Ad-Darda' "Allah be pleased with him" said: "Sometimes we smile in the faces of people whom we curse by heart." A'ishah "Allah be pleased with her" reported: A person asked for the permission of The Messenger of Allah "Allah's blessing and peace be upon him" to be admitted. He said: "Grant him permission, what a bad son of his tribe or what a bad person of his tribe he is!" When he came in he (The Prophet) spoke to him kindly. A'ishah reported that she said: "O Messenger of Allah! You said about him what you had said, and then you treated him kindly." He said: "O A'ishah! No doubt, the worst person from among the people in the sight of Allah on the Day of Judgement is the one whom the people abandoned in order to avoid his bad manners." (This narration is reported by both sheikhs).

This is applicable to smiling, rejoicing, but not to praising, for it is evident lie, which is impermissible unless one is forced by necessity or under compulsion. Thus, it is impermissible to praise, or give trust, or move the head affirmatively in response to falsehood. If one does so, he will be a hypocrite. He has to disapprove of it, and if he has no power to disapprove of it with his tongue, let him keep silent and disapprove of it with his heart.

The Eighteenth Evil: Praise

It is forbidden in many cases. Dispraising belongs to backbiting and going about with calumnies among the people whose ruling we have already mentioned. There are six evil in praise, four of which pertain to the praiser, and two to the praised.

In relation to those pertaining to the praiser:

The first is that a praiser might make too much of the praised which leads him to falsehood. According to Khalid Ibn Ma'dan: "He, who praises a ruler or a man with what he has not in the presence of people, on the Day of Judgement, Allah Almighty will resurrect him as having aphasia."

The second is that it might mix with showing off. However, by praising one demonstrates his love for the praised, and in case the praiser does not really love the praised, nor does he have faith in all that he says, he would become a hypocrite.

The third is that he might say something with which he is not well-acquainted, and there is no way for him to learn it about him. In this respect, Abd Ar-Rahman Ibn Abu Bakrah reported on the authority of his father that a person praised another in the presence of The Messenger of Allah "Allah's blessing and peace be upon him", whereupon he said: "Woe to you, you have decollated the neck of your friend, you have decollated the neck of your friend; and were he to hear it, he would not prosper. If one of you has to praise his friend at all, he should say: 'I think (him to be) so and Allah knows it well and I do not know the secret of the heart and Allah knows the destined end, and I cannot testify his purity against Allah but (he appears) to be so and so." (This narration is reported by both sheikhs).

This evil includes praising with such general and absolute qualities as piety, god-fearingness, abstinence, etc. but in case of praising with particular verifiable qualities, such as: "I have seen him observing fasts by day and standing at night (for supererogatory prayers)", there is no harm. Once, Umar "Allah be pleased with him" heard a man praising another thereupon he asked him: "Have you ever accompanied him on journey?" he answered in the negative. He further asked: "Have you ever dealt with him in transaction and the like of it?" he answered in the negative. He asked: "Then, are you his neighbour all the time?" he answered in the negative. On that he said: "By Allah other than Whom there is none worthy of worship, I do not think that you recognize him well."

The fourth is to please the praised, although he is wrongful or wicked, and it is impermissible. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty grows angry when a wicked is praised." (This narration is reported by Ibn Abu Ad-Dunya and Al-Baihaqi on the authority of Anas). According to Al-Hassan "may Allah have mercy upon him": "He, who supplicates for a wrongdoer to have a long life likes that Allah Almighty be disobeyed in His land." A wicked wrongdoer should be dispraised to grow aggrieved and not to be praised to be pleased.

As far as the praised is concerned, praise harms him from two perspectives:

The first is that it develops arrogance and haughtiness within him, which are destructives. It is reported on the authority of Al-Hassan "may Allah have mercy upon him" that once Umar "Allah be pleased with him" was sitting having his stick and the people were sitting round him, when Al-Jarud Ibn Al-Mundhir came thereupon a man said: "This is the chief of Rabie'ah." Umar "Allah be pleased with him" heard it, and so did Al-Jarud. When he came close to him, he beat him with the stick. Al-Jarud said: "What is wrong with me O Commander of Believers?" he said: "Have you not heard it?" he said: "I heard it: what is the matter?" Umar "Allah be pleased with him" said: "I was afraid a portion thereof might mix with your heart, and I liked to lower your rank a bit."

The other is that when he is praised with good, the praised grows pleased with it, satisfied with himself as he is, and becomes less active and operative. It is well-known that it is him who sees himself running short that endeavors and does his best in work. But if he is praised, he would think he has hit the mark,

and nothing extra is required from him. This is why the Messenger of Allah "Allah's blessing and peace be upon him" said (to the one who praised his companion): "You have decollated the neck of your companion, and were he to hear it (your praise), he would not prosper." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If you praise your brother in his face, you seem as though you have passed a razor over his throat." (This narration is reported by Ibn Al-Mubarak on the authority of Yahya Ibn Jabir). The Messenger of Allah "Allah's blessing and peace be upon him" further said to a man who praised another: "You have hamstrung the man, may Allah hamstring you!"

according to Mutarrif: "I have never heard a praise or thanks in my favor but that I would regard myself too little." Ziyad Ibn Abu Muslim said: "None hears praise or thanks in his favor but that Satan seems to him, but it is the faithful believer who should avert it." In his comment of both statements, Ibn Al-Mubarak "may Allah have mercy upon him" said: "Both have told the truth. The statement of Ziyad tells about the hearts of laymen, and that of Mutarrif tells about the heart of the private among the people."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Were a man to walk to another carrying a sharp knife against him, it would be better than to praise him in his face." According to Umar "Allah be pleased with him": "To praise a man is to slay him", for the slain is he who ceases to work, and praise leads him to do so, or develops in him both arrogance and haughtiness, and both are destructive.

If praise is safe from all of those six evils, there will be no harm in it: on the contrary, it might be favored. It is within this framework that the Messenger of Allah "Allah's blessing and peace be upon him" praised his companions saying: "If the faith of Abu Bakr to be balanced with the faith of all the people in the worlds, it would overweigh it." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Were a Prophet to be sent after me, it would have been Umar Ibn Al-Khattab." (This narration is reported by At-Tirmidhi on the authority of Uqbah Ibn Amir). Which praise is better than that! But the Messenger of Allah "Allah's blessing and peace be upon him" said so in truth and out of deep insight. Furthermore, the companions, "Allah be pleased with them" were too dignified to let praise develop in them arrogance, haughtiness and idleness.

On the other hand, it is odious that a man praises himself, for it summons arrogance and pride. The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am the chief of the sons of Adam, because of which I never show ride." (This narration is reported by At-Tirmidhi and Ibn Majah on the authority of Abu Sa'id Al-Khudri; and Al-Hakim on the authority of Jabir). i.e. "I do not say so out of boasting because of it", like others who might intend by praising themselves. If the Messenger of Allah "Allah's blessing and peace be upon him" to be proud of anything, it was of Allah Almighty and of his closeness to Allah Almighty, and not of being superior to all sons of Adam. It is like the one who is

acceptable to a particular king, of which he is proud and not of being superior to anyone else.

It is within the details of those evils that you could be able to know where to reject praise and where to encourage it. When some companions praised a deceased, the Messenger of Allah "Allah's blessing and peace be upon him" said: "It (Paradise) has become assured to him." But when they dispraised another he said: "It (fire) has become assured to him." (This narration is reported by both sheikhs on the authority of Anas). According to Mujahid "may Allah have mercy upon him": "Everyone has sitters from amongst the angels. If a Muslim makes a mention of his Muslim brother with good, they say: "And the like of it is assured to you", and when he makes a mention of him with evil they say: "O son of Adam whose defect is screen! Care about yourself, and praise Allah Almighty Who has screened your defect."

Exposition Of Duties Of Praised

It should be known to you that a praised has to be extremely eager to avoid arrogance, haughtiness, idleness, a thing from which he is not saved until he recognizes himself very well, considers the danger of the end of journey, and the risk that lies in the subtleties of showing off, and the conclusion of deeds. However, he knows about himself what a praiser knows not; and were all of his secrets and passing thoughts that occur to his mind to be uncovered to the praiser, he would cease to praise him.

He also has to show his aversion to praise. In this issue, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Throw dust in the faces of praisers." (This narration is reported by Muslim on the authority of Al-Miqdad). According to Sufyan Ibn Uyainah "may Allah have mercy upon him": "The praise causes no harm to him who recognizes himself well." Once, a man from the righteous was praised, thereupon he said: "O Allah! Those do not recognize me, and You recognize me well." When another was praised he said: "O Allah! This slave of You (who praised me) has come close to me by displeasing You, and I make You witness that I dislike him." When Ali "Allah be pleased with him" was praised he said: "O Allah! Forgive for me what they know not, and blame me not for what they say (about me), and make me better than what they assume of me." A man praised Umar "Allah be pleased with him" thereupon he said: "Are you going to ruin me and yourself?" a man praised Ali "Allah be pleased with him" in his face, and the news had reached him that he spoke ill about him in his absence, thereupon he said: "I'm below what you say, and beyond what you think in yourself about me."

The Nineteenth Evil: Heedlessness Of Tongue Slips

It pertains to mistakes in speech, particularly about Allah Almighty and His attributes, and the religious matters. Only eloquent religious scholars could evaluate each word in the religious matters. If a religious scholar is short of eloquence in speech or the knowledge of any science, he might err, but Allah Almighty forgives for him in view of his ignorance. A typical example is the

statement of the Messenger of Allah "Allah's blessing and peace be upon him" on the authority of Hudhaifah, "Allah be pleased with him": "None of you should say: 'As Allah and you (O Messenger of Allah) will; but rather say: 'As Allah Almighty wills and you (O Muhammad) will accordingly." (This narration is reported by An-Nasa'i and Abu Dawud). That is because the first phrase gives the impression of ascribing others to Allah in worship. Ibn Abbas "Allah be pleased with him" said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and talked to him about some matters in the religion and then said: "As All and you will." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you set me a rival to Allah Almighty? You'd rather say: 'As Allah Alone wills." (This narration is reported by An-Nasa'i and Ibn Majah).

On another occasion, a man delivered a sermon in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" in which he said: "Whoever obeys Allah and His Messenger has been guided aright, and whoever disobeys them has gone astray." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No, but say: 'and whoever disobeys Allah and His Messenger has gone astray'." (This narration is reported by Muslim on the authority of Adi Ibn Hatim). However, the Messenger of Allah "Allah's blessing and peace be upon him" disliked his phrase for it revealed equality anc combination.

Ibrahim disliked that a man should say: "I seek refuge with Allah and you", and preferred that it be substituted by: "I seek refuge with Allah and then with you", and "But for Allah and so and so" by "But for Allah and then so and so". One of the people disliked to supplicate: "O Allah! Release us from fire", under pretext that release always ensues from detention in the fire, from which they used to seek shelter and refuge with Allah. Once, a man said: "O Allah! Let the intercession of Muhammad "Peace be upon him" grasp me." On that Hudhaifah "Allah be pleased with him" said: "No doubt, Allah Almighty causes the sinless among believers to dispense with the intercession of the Messenger of Allah "Allah's blessing and peace be upon him" which is due to the sinful among Muslims."

Ibrahim said: If one says to another: "O donkey! O pig!" on the Day of Judgement, it will be said to him: "Have you seen that I created him as a donkey? Have you seen that I created him as a pig?" Umar "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty forbids you to swear by your fathers. If anyone of you is to swear, let him swear by Allah or keep silent." (This narration is reported by both sheikhs). Umar "Allah be pleased with him" commented: "By Allah, since I heard it, I have never sworn by it (my fathers)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not give the name of Karm to vine for Karm refers to a Muslim person." (This narration is reported by both sheikhs on the authority of Abu Hurairah).

Abu Hurairah "Allah be pleased with him" said: the Messenger of Allah

"Allah's blessing and peace be upon him" said: "None of you should say 'O my slave, O my slave-girl!' for all of you are slaves of Allah Almighty, and all of your women are slave-girls of Allah Almighty. But rather say: 'O my boy, O my maid!' therefore, no slave should say: 'O my Lord, O my female Lord!' but rather let him say: 'O my master, O my mistress!' all of you are slaves of Allah Almighty, and the Only Lord is Allah Almighty." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Say not to the wicked: 'O our master!' for if you do so, you will displease Allah Almighty." (This narration is reported by Abu Dawud on the authority of Buraidah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who says 'I am free from Islam', he will be so in case he is true to his word, and in case he is false, he will not return to the same state in which he previously was." (This narration is reported by An-Nasa'i and Ibn Majah on the authority of Buraidah).

If one considers all evils of tongue we have mentioned, he comes to know that if he unleashes his tongue he could hardly be safe from anyone of them; and this is the significance of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "He, who keeps silent is saved." (This narration is reported by At-Tirmidhi). However, those evils are destructives and they lie on the way of the speaker: if he keeps silent, he will be saved from all of them; and if he speaks, he will run the risk of committing one of them. But an exception is made for such of people as has an eloquent tongue, abundant knowledge, protecting piety and abiding observance, provided that he speaks very little, perchance he might be safe. But even, he could hardly be free from risk. If you could not be of those who speak and gain, at least be of those who keep silent thereby they are safe, since safety is one of both spoils.

The Twentieth Evil: Laymen's Asking About Attributes And Speech Of Allah

They ask about the speech of Allah and letters, and whether they are primal or created, although it is due upon them to engage in acting upon what is in the Qur'an. But unfortunately, that engagement is heavy on the souls, whereas curiosity is very light and easy on the heart. A layman rejoices at delving into knowledge for Satan gives him the false impression that he is from the religious scholars and men of excellence, and he continues to endear that o him until he speaks in knowledge in a way that renders him a disbeliever although he knows not. However, every major sin committed by a layman is safer to him than to talk in knowledge in general, and in what pertains to attributes of Allah Almighty in particular.

The main occupation of laymen is to engage in acts of worship and have faith in what is mentioned in the Qur'an and admit what is brought by the Messenger without further search. But it is impolite of them to ask about things that do not pertain to the acts of worship, for which they deserve the displeasure of Allah Almighty, and expose themselves to the risk of disbelief. It is like the animal

drivers' asking about the secrets of kings, which enjoins punishment upon them. It is blameworthy to ask about an abstruse knowledge that is beyond one's limited understanding and perception.

For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Just (stick to my orders and) abandon (asking) me so long as I left you (and did not order you to do a certain thing). However, those who were before you were destroyed for their excessive questions, and their disputes with their Prophets. So when I order you to do anything, do it as much as is within your power, and when I forbid you to do anything, then leave it." (This narration is reported by both sheikhs on the authority of Abu Hurairah).

Anas Ibn Malik "Allah be pleased with him" said: "One day The Messenger of Allah "Allah's blessing and peace be upon him" came out (before the people) who disturbed him with much questions until he grew angry. Then, he ascended the pulpit and said: "Ask me as you like and you do not ask me any question but that I will give you answer to it." Abdullah Ibn Hudhafah stood up and asked (him): "Who is my father?" The Prophet "Allah's blessing and peace be upon him" replied: "Your father is Hudhafah." The Prophet "Allah's blessing and peace be upon him" told him repeatedly (in anger) to ask him anything they liked. Two men asked him about their fathers, and he told them that their fathers were those to whom they claimed themselves. A man stood to him and said: "O Messenger of Allah! Will be in the Garden or in the fire?" he said: "In the fire." When people saw that the Messenger of Allah "Allah's blessing and peace be upon him" grew angry, they desisted. Umar "Allah be pleased with him" knelt down before The Prophet "Allah's blessing and peace be upon him" and said : "We accept Allah as (our) Lord, Islam as (our) religion and Mohammad as (our) Prophet." The Prophet "Allah's blessing and peace be upon him" said: "Sit down O Umar, may Allah have mercy upon you, for you, to the best of my knowledge, are prosperous." (This narration is reported by both sheikhs).

In another context, the Messenger of Allah "Allah's blessing and peace be upon him" forbade useless talk, wasting money and asking much questions. (This is reported by both sheikhs on the authority of Al-Mughirah Ibn Shu'bah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people would keep on asking (about creation) until it would be said: "Allah has created the creatures; then, who has created Allah?" so, when you reach such a point, say: "Say: He is Allah, the One and Only, Allah: Absolute and Eternal; He begets not, nor is He begotten, and there is none like to Him." Then, let him spit on his left side thrice, and seek refuge with Allah from Satan the stoned." (This narration is reported by both sheikhs on the authority of Abu Hurairah).

According to Jabir "Allah be pleased with him": "Allah Almighty revealed the Holy Verse of invoking curse upon the liar of both couples (when a husband launches charge against his wife of committing adultery), but in response to asking much questions in that matter." (This is reported by Al-Bazzar).

Furthermore, the story of Moses and Al-Khadir "Peace be upon them" highlights the prevention of asking any question before its due time. Al-Khadir said to Moses: "Then if you follow me, do not ask me about anything until I make to you about it mention." (Al-Kahf 70)

﴿ قَالَ فَإِنِ ٱتَّبَعْتَنِى فَلَا تَسْـَٔلْنِى عَن شَىْءٍ حَتَّىٰٓ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾ ﴾

But when he asked him about the ark, he said to him: "Did I not say that with me you would never be able to have patience?" [Moses] said, "Do not blame me for what I forgot and do not cover me in my matter with difficulty." (72-73)

﴿ قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ﴿٧٢﴾ قَالَ لَا تُؤَاخِذْنِى بِمَا نَسِيتُ وَلَا تُرْهِقْنِى مِنْ أَمْرِى عُسْرًا ﴿٧٣﴾ ﴾

But Moses "Peace be upon him" did not endure to keep more patient, and asked him again and again, thereupon Al-Khadir said to him: "This is parting between me and you. I will inform you of the interpretation of that about which you could not have patience." (78)

﴿ قَالَ هَـٰذَا فِرَاقُ بَيْنِى وَبَيْنِكَ ۚ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا ﴿٧٨﴾ ﴾

Thus, the laymen's asking about the abstruse religious matters is one of the greatest evils, and it brings about affliction. For this reason, they should be suppressed and prevented from that. However, their delving into the letters of the Qur'an is like the case of one to whom the king sent a letter in which he commanded him to do many things. But he carried out nothing thereof, and rather wasted his time in asking whether the parchment was new or old, which, inevitably made punishment due upon him. Similarly, this is the case of a layman who indulges in acting upon the principles and teachings of the Qur'an, and engages himself in asking whether its letters are primal or invented. The same is true of all attributes of Allah Almighty; and Allah knows best.

it is the fifth book of the third quarter of destructives

in the Name of Allah, Most Gracious, Most Merciful

praise be to Allah, on Whose forgiveness and mercy rely only these who have hope in Him, and of the evil consequence of Whose anger and onslaught only the fearful beware, Who gradually visited with punishment His servants, in ways they perceive not; made them subject to their desires, commanded them to leave what they desire for, and tested them with anger, and obligated them to have control over their anger. He Almighty further surrounded them with pleasures and adversities, and gave them respite to see what they would do, and checked their love for those in order to know whether or not they are true to their claim. He let them know that nothing of what they do in public or in secret is hidden from Him, and warned them of seizing them suddenly while they feel not. He says: "They do not await except one blast which will seize them while they are disputing. And they will not be able [to give] any instruction, nor to their people can they return." (Ya Sin 49-50)

﴿ مَا يَنظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ۝
فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ۝ ﴾

Blessing and peace of Allah be upon Muhammad, His Prophet and Messenger, under whose flag all Prophets and Messengers walk, as well as upon his family and companions, the rightly-guided imams and pleased chiefs, blessing as much as is equal to the number of Allah's creatures to the Day of Judgement, whose good grasps all the foremost and the last generation.

Coming to the point: anger is a flame that is taken from the eternally fueled fire of Allah Almighty, Which mounts directed at the hearts. It is lurking within the heart just as pieces of fire are lurking under ashes, and it is extracted only by arrogance and haughtiness buried in the soul of every obstinate tyrant, in the same way as fire is extracted by stone from iron.

It is obvious to the beholders who consider by the light of certainty that man, by nature, is partially inclined to Satan the accursed: thus, whoever is irritated by the fire of anger comes much closer to Satan as confirmed by his statement to Allah Almighty: "You created me from fire whereas You created him (Adam) from clay." Clay is characterized by calmness and tranquillity, whereas fire by blazing, flaming, burning and moving. Anger always results in rancor and envy with which those were ruined were destroyed, and those who were corrupt were spoiled. Furthermore, their source (i.e. the heart) is no more than a morsel which, if it is upright, all parts of the body will be upright.

As anger, rancor and envy lead the servant to damage, how needy he is to know their evils and defects, in order to ward them off, safeguard himself from them, remove and remedy them in case they reside in his heart and soul. However, he, who knows not the evil should inevitably fall in it; and even whoever knows it, knowledge alone is not sufficient unless he knows the way to avert it. In this book, we are going to discuss the condemnation of anger, rancor and envy, under many topics including:

Exposition of condemnation of anger
Exposition of the real nature of anger and the possibility of removing it by self-discipline
Exposition of motives of anger
Exposition of treating anger after provocation
Exposition of having control over anger; and the virtue of forbearance
Exposition of the extent to which it is permissible to quench one's anger with speech
The concept, definition and consequences of rancor
Virtue of forgiveness and kindness
Condemnation of envy, its real nature, causes, remedy, and such of envy as whose removal is binding
Exposition of the reason for prevalence of envy among peers, fellows, brothers, cousins and relatives, and whether it is stronger or weaker among others than them
Exposition of the medicine that removes the envy disease from the heart
Exposition of how much envy whose removal from the heart is obligatory
May Allah Almighty help us

CHAPTER ONE: ANGER

Exposition Of Condemnation Of Anger

Allah Almighty says: "When those who disbelieved had put into their hearts chauvinism - the chauvinism of the time of ignorance. But Allah sent down His tranquillity upon His Messenger and upon the believers and imposed upon them the word of righteousness, and they were more deserving of it and worthy of it. And ever is Allah, of all things, Knowing." (Al-Fath 26)

﴿ إِذْ جَعَلَ ٱلَّذِينَ كَفَرُواْ فِى قُلُوبِهِمُ ٱلْحَمِيَّةَ حَمِيَّةَ ٱلْجَٰهِلِيَّةِ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ وَكَانُوٓاْ أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٢٦﴾ ﴾

Allah Almighty here condemned the disbelievers for their ostentatious chauvinism falsely springing from anger, whereas He praised the faithful believers for the tranquillity that He sent down upon them.

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that a man said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Guide me to a deed to do and let it be simple (but of great benefits)." He said: "Do not grow angry." The man repeated the same demand, and the Messenger of Allah "Allah's blessing and peace be upon him"

gave the same reply. (This narration is reported by Al-Bukhari). Ibn Umar "Allah be pleased with him" said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "Tell me of a statement to say, and let it be simple in order for me to be able to retain." He said: "Do not grow angry." I repeated the same request to him twice or thrice, and in each time he gave the same reply: "Do not grow angry." (This narration is reported by Abu Ya'li).

It is further narrated on the authority of Abdullah Ibn Amr "Allah be pleased with him" that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "Which thing should save me from the anger of Allah Almighty?" he said: "Do not grow angry." (This narration is reported by At-Tabarani and Ibn Abd-Al-Barr). Abdullah Ibn Mas'ud "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Who is the strong in your sight?" we said: "Such of men as none could overpower him." On that he said: "No, it is not so. But it is he who has control over himself when his anger is provoked." (This narration is reported by Muslim). Abu Hurairah said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The strong is not he who overpowers others, but the strong is he who has control over himself when his anger is provoked." (This narration is reported by both sheikhs).

Ibn Umar "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He who holds back his anger, Allah Almighty screens his defects." (This narration is reported by Ibn Abu Ad-Dunya). Solomon, son of David "Peace be upon them" said: "O my son! Beware of becoming angry more often, for becoming angry more often deprives a forbearing of solemnity." In his comment on the statement of Allah Almighty: "honorable, abstaining [from women], and a prophet from among the righteous." (Al Imran 39)

﴿ وَحَصُورًا وَنَبِيًّا مِّنَ ٱلصَّٰلِحِينَ ﴾

Ikrimah "may Allah have mercy upon him" Said: "The honorable is him whom anger never overpowers."

Abu Ad-Darda' "Allah be pleased with him" said: I said: "O Messenger of Allah! Guide me to a deed that admits me to the Garden." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not grow angry." (This narration is reported by Ibn Abu Ad-Dunya and At-Tabarani). Yehia said to Jesus "Peace be upon them": "Do not grow angry." He said: "But I could not help growing angry for I am no more than a human being." He said to him: "Do not save money." He said: "This is possibly expected." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, anger spoils faith in the same way as bitterness spoils honey." (This narration is reported by At-Tabarani and Al-Baihaqi on the authority of Bahz Ibn Hakim from his father from his grandfather). The Messenger of Allah "Allah's blessing and peace be

upon him" said: "No one grows angry but that he becomes on the verge of Hell." (This narration is reported by Al-Bazzar and Ibn Adi on the authority of Ibn Abbas). In another narration, a man said to the Messenger of Allah "Allah's blessing and peace be upon him": "Which from Allah is the hardest on me?" he said: "The anger of Allah Almighty." He asked: "Then, what should keep me away from the anger of Allah?" he said: "Do not grow angry." (This is reported by Ahmad on the authority of Abdullah Ibn Amr).

Of the traditions, a mention may be made of the following:

According to Al-Hassan "may Allah have mercy upon him": "O son of Adam! Every time you grow angry, you jump, until one time you are about to jump and fall in the fire (of Hell)." It is reported from Dhul-Qarnain "Peace be upon him" that he met one of the angels and said: "Guide me to a knowledge therewith I advance in faith and certainty." He said: "Do not grow angry, for Satan becomes the ablest to overpower man at the time of his anger. So, avert anger with restraining it, and calm it with quietness; and beware of haste, for when you make haste, you become more ready to err; and be easy and lenient to the close and far from you, and be not an obstinate tyrant."

It is reported from Wahb Ibn Munabbih "may Allah have mercy upon him" that a monk was in his hermitage when Satan tried to misguide him, but he failed. He came to him and called him to open the gate, but he gave him no reply. He said: "Open the gate for should I go away, you would be regretful." He did not turn to him. He said to him: "I am the Christ." The monk said: "Should you be the Christ, what would I do with you? Did you not command us to worship and endeavor with the promise of good on the Day of Resurrection? If you come to us now with anything different, we would not accept it from you." He said: "Indeed, I am Satan, and I liked to misguide you but I failed. So I came to you in order for you to ask me about what you like and I would tell you." The monk said: "I do not want to ask you about anything." Thus, he turned back in retreat. The monk then said to him: "Do you not hear?" he said: "Yes." He said: "Tell me: which of people's manners helps you more against them?" he said: "The temper for if man is bad-tempered, we turn him just as a boy turns the ball."

According to Khaithamah: Satan says: "How could mankind overpower me given that if he is pleased, I come till I be within his heart, and when he is angry, I fly till I be in his head?" according to Ja'far Ibn Muhammad: "Anger is the key to every kind of evil." According to one of the Ansar: "Temper is the head of silliness, and anger is its guide; and whoever is pleased with ignorance dispenses with forbearance, although forbearance is a means of honour and benefit, and ignorance is a cause of disgrace and harm, and the best answer to the foolish is to keep silent." Mujahid "may Allah have mercy upon him" said: Iblis says: "Were sons of Adam to render me helpless, by no means would they incapacitate me when they are in three states: when anyone of them is drunk, we take hold of his rein and lead him wherever we like, and he does for us what we like him to do; and when he is angry, he says what he knows not, and does what he regrets for, and we cause him to withhold what he has in hand, and instill in him the hope for what is beyond his reach."

It was said to a sage: "How able that man is to have control over himself!" he said: "Then, no desire could humiliate him, and no whim could overpower him, and no anger could overcome him." One said: "Beware of anger for it lets you fall in the ignominy of apology." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, anger spoils faith in the same way as bitterness spoils honey." (This narration is reported by At-Tabarani and Al-Baihaqi on the authority of Bahz Ibn Hakim from his father from his grandfather). According to Abdullah Ibn Mas'ud "Allah be pleased with him": "Try to detect man's forbearance whenever anger afflicts him, and his trustworthiness whenever covet grasps him; and how do you come to know that he is forbearing unless he grows angry, and that he is trustworthy unless he covets?" Umar Ibn Abd-Al-Aziz "may Allah have mercy upon him" sent a message to one of his appointed officers saying: "Do not punish anyone at the time of your anger; and if you grow angry with anyone, detain him until you are quiet, and when you are quiet take him out and punish him just as much as is in proportion to his sin, and do not your punishment over fifteen lashes."

According to Ali Ibn Zaid "may Allah have mercy upon him": A man from the Quraish was very harsh in his speech to Umar Ibn Abd-Al-Aziz "may Allah have mercy upon him", thereupon he lowered his head and waited for a long time after which he said: "You liked Satan to irritate me with the power of authority in order to punish you today with what you are going to punish me with tomorrow (in the hereafter)." A man said to his son: "O my son! Mind does not keep firm at the time of anger just as a living spirit does not keep firm in an oven kindled with fire. The most rational among the people are the least angry among them. If one's angry is for the sake of this world, it is no more than cunning and sneakiness, and if it is for the sake of the hereafter, it is adorned with forbearance and knowledge, for it is said that anger is the enemy of mind."

Umar "Allah be pleased with him" used to sermon: "Prosperous from among you is he who is kept from covet, inclination and anger." One of the wise men said: "He, who submits to his desire and anger, they lead him to the fire (of Hell)." Al-Hassan Ibn Ali "Allah be pleased with him" said: "Among the signs of a Muslim is strength in faith, decisiveness with lenience, faith with certainty, knowledge with forbearance, intelligence with kindness, giving with right cause, moderation with richness, tolerance with destitution, kindness with power, endurance with companionship, and patience in difficulty: it is he whom anger does not overpower, nor does zeal cause to deviate, nor does his appetence overcome, nor does his abdomen disgrace, nor do his guards regard with slightness, nor does his intention run short: it has he who helps the oppressed, shows mercy towards the weak, never proves stingy nor extravagant: it is he who forgives whenever he is dispraised, and pardons the ignorant. He suffers much from himself, whereas the people are at ease from him."

It was said to Ibn Al-Mubarak "may Allah have mercy upon him": "Encapsulate in a single statement to us the good moral character." He said:

"Leave anger." One of he Prophets said to those who followed him: "Who could ensure to me not to grow angry, perchance he will be with me, have the same rank as mine, and become my successor after my death?" a young man from among the people said: "I could." He repeated the same question, and the young man said once again: "I could fulfill it." When the Prophet died, that young man took the same rank of him, and he was Dhul-Kifl (Man of surety), a name given to him for he ensured not to grow angry and fulfilled his surety. According to Wahb Ibn Munabbih "may Allah have mercy upon him": "Disbelief has four pillars: anger, appetence, stupidity and covet."

Exposition Of Real Nature Of Anger

It should be known to you that when Allah Almighty created the animal as being vulnerable to damage and death as a result of internal and external causes, He endowed it with things therewith to protect itself from damage and destruction for a specific term appointed in the Book of Allah. In relation to the internal causes, he composed it from a mixture of moisture and heat, and there is opposition between both: heat continues to dissolve, dry and evaporate moisture, until it vanishes, and had it not been for the provision it gets from food to compensate what is lost of it, of a surety, the animal would damage. Thus, Allah Almighty created food that befits the animal's body, and created in the animal an appetence thereby it is prompted to have food, in order to preserve it from destruction.

As for the external causes that might damage it, they are like sword, lance, spear, and the other destructives that are meant to ruin it. As it is lacking of power and zeal to emanate from within itself to protect it from those destructives, Allah Almighty created the real nature of anger from fire and instilled it in man. Whenever he is kept off any of his goals or hindered from achieving any of his objectives, the fire of anger then is kindled and erupts in a way that boils the heart's blood, which extends to circulate across the different veins and rise up to the highest top of the body, just as fire or boiling water rises up; and this is why face, eye and complexion turn red, in imitation of the color of the blood.

But blood extends as such whenever a man grows angry with whom is inferior and he feels he has power over him, unlike the one who grows angry with him who is above him, and he has no hope of exacting retribution from him, in which case the blood deflates from the external surface of the skin to the inside of the heart, with the result that he would grow sad; and this is why his complexion turns yellow. If one grows angry with him who is equal or rival to him, and he is in doubt as to whether he has or has not power over him, blood then turns red in part and yellow in part.

In short, the heart is the place where the power of anger resides, and it means that the blood gets boiled whenever revenge is needed. When this power is irritated, it is directed to avert harm before it occurs, and to exact retribution and revenge after it occurs. However, revenge is the fuel that sustains that power, in

which it gets its pleasure, and without which it could not calm. In relation to that power, people are of three degrees: indulgence, extremism and moderation.

Indulgence results from the loss or weakness of that power, and it is blameworthy, and such is described as has no passion. Imam Ash-Shafi'i "may Allah have mercy upon him" said in this respect: "He, whose anger is provoked and he does not grow angry, is then like a donkey." It is out of imperfection and deficiency in man to lose the power of anger and passion. Allah Almighty described the companions of the Messenger of Allah “Allah’s blessing and peace be upon him” as being strong and hard (against the enemies) although kind and lenient to the believers as shown from His statement: “and those who are with him (the Prophet) are strong against Unbelievers, (but) compassionate amongst each other” (Al-Fath 29)

﴿ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلۡكُفَّارِ رُحَمَآءُ بَيۡنَهُمۡۖ ﴾

He Almighty said to His Prophet “peace be upon him”: "O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination." (At-Tawbah 73)

﴿ يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلۡكُفَّارَ وَٱلۡمُنَٰفِقِينَ وَٱغۡلُظۡ عَلَيۡهِمۡۚ وَمَأۡوَىٰهُمۡ جَهَنَّمُۖ وَبِئۡسَ ٱلۡمَصِيرُ ﴿٧٣﴾ ﴾

Harshness and forcefulness result from the power of anger and passion.

Extremism is that this power exceedingly prevails until it become. beyond the control of mind and religion, to the extent that man comes to have no sound insight, nor good reasoning nor ability or freedom of choice: on the contrary, he becomes like him who is compelled by necessity. The reasons for which this power prevails might be instinctive or customary. From among people, there is a man who is, by nature and disposition, more responsive to anger. This is motivated by the bad temper of the heart, for indeed the heart of the anger stems from the fire (of Hell) as the Messenger of Allah “Allah’s blessing and peace be upon him” said (according to the narration of At-Tirmidhi on the authority of Abu Sa'id). It is extinguished and broken by the good temper.

Among the customary reasons is that he mixes with a people who dare to respond to anger and exact retribution, giving it the name of courage and manhood. One of them says: "It is I who could not keep patient on cunning and slyness, and I could endure nothing from anyone." He means that he has neither mind to think therewith nor forbearance to endure therewith. Out of his ignorance, he mentions it by way of boasting so that whoever hears it, the love for anger would be made alluring to his heart, and he would like to do the same, and his anger would become stronger. Whenever the fire of anger becomes more intense and flaming, it causes one to be blind and deaf from paying attention to any kind of admonition. If he is admonished, he would pay no attention: on the contrary, he would grow more angry. If he seeks the light of his mind in order to review his situation, he would fail to do so, since the light of mind is extinguished and removed immediately by the smoke of anger.

To be sure, the brain is the source of thinking, and when anger is intensified, a smoke rises from the boiling blood of the heart up to the mind, which prevails over the source and origin of thinking and goes beyond it to the source of senses, thereupon the eye darkens, so that he would not see the truth with his eye, and the whole world seems black to him. His brain Thus, is like a dark cave in which fire is kindled, and Thus, its sides and atmosphere are black and gloomy, out of overwhelming smoke, but it has a weak lamp by which none could see well. Moreover, none could extinguish the fire therein whether from inside or from outside it, and there is no solution but to wait until all that is susceptible to burning should get burnt. This is just the same as anger does with both the heart and mind. Perhaps, the fire of anger is intensified to the point of burning and drying the moisture therewith the heart lives, with the result that man dies out of rage, just as the fire is intensified in the cave and divides it and causes it to collapse. This is the state of the heart with anger.

The apparent traces of anger include the change of color of complexion, disorder of acts and behaviours, quiver of limbs, trouble of movement and speech, so that bubbles appear on both corners of the mouth, and eyes turn red, nostrils turn over, and features change. If an angry man is seen at the time of severe anger, his face seems ugly to the beholders. But even, his inside is much more ugly than his outside, since the outside is no more than a portent of the inside, and the inside becomes ugly first, and then spreads its ugliness to the outside. Thus, the change of the outside is nothing but a fruit of the change of the inside. This is its trace in the body.

In relation to its traces in the tongue and speech, it results in the unleashing of tongue to use foul language, obscene speech, profane words, harmful abuses, disgracing insults, and the like of that of which not only the mindful, but also the one himself who says it feels shy when his anger calms. Its traces on organs and parts of body represent in attacking, beating, tearing clothes, killing and wounding when it is possible. When, due to some reason, he fails to exact retribution or quench his anger, his anger then returns to him and he comes to tear his own clothes, slap his body, strike the ground with his hand, and run like a drunk who is under the influence of intoxication. In brief, the anger might lead him to behave like a mad, and do the same acts a mad does.

Its trace in the heart of him because of whom anger is provoked, it represents in rancor, envy, rejoicing at the misfortunes of him who grows angry with him, determination to divulge his secrets and unveil his defects and all that should be screened, mockery, and the like of those. Those are the traces of the radical anger.

The fruit of lack of passion represents in the weakness of refraining from such of things as from which an ordinary man should refrain, like dishonoring sanctities, wife and mother, tolerating humility from the baseborn, vileness and cuckoldry, which is blameworthy, for it results in lack of jealousy and loss of self-respect. The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Indeed, Sa'd (Ibn Ubadah) is jealous and has self-respect (for his women), and I

have self-respect for mine much more than Sa'd; and Allah Almighty has self-respect much more than me." (This narration is reported by both sheikhs on the authority of Al-Mughirah). However, jealousy is created to help preserve ancestries, and without it, the ancestries of people would be unknown. For this reason, it is said that every people whose men are jealous and self-respected have their women protected.

One aspect of the weakness of anger is to be helpless and keep silent on witnessing evildoings. The Messenger of Allah "Allah's blessing and peace be upon him" said in this respect: "The best of my people are those of strong temper (when Allah's sanctities are violated), who, when they grow angry, would return to their state" i.e. of faith. (This narration is reported by At-Tabarani on the authority of Ali Ibn Abu Talib). In confirmation of that, Allah Almighty says: "and do not be taken by pity for them in the religion of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment." (An-Nur 2)

﴿ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ ٱللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ
وَلْيَشْهَدْ عَذَابَهُمَا طَآئِفَةٌ مِّنَ ٱلْمُؤْمِنِينَ ۝ ﴾

We could say that whoever loses anger entirely fails to discipline himself, for self-discipline is achieved only when one invests his anger with authority over his desires, that he grows angry with himself when he finds himself inclined to despicable desires.

Thus, loss of anger is blameworthy (just as severity of anger is dispraised). What is praiseworthy is the amount of anger that is under the disposal of mind and religion that it erupts when passion and zeal are needed, and extinguished when forbearance and patience are required. To keep it at the point of moderation is the uprightness enjoined by Allah Almighty upon His servants, as well as it is the moderateness described by the Messenger of Allah "Allah's blessing and peace be upon him" in his statement: "The moderate is the best in all matters." (This narration is reported by Al-Baihaqi).

If one is given to loss of anger to the point of baseness, despicability, lack of jealousy and self-respect, and readiness to endure humiliation and disgrace, he should treat himself, until it is strengthened; and if one is given to excessive angry that leads him to behave recklessly and commit what is shameful and disgraceful, he should treat himself until his anger decreases. In short, he should stand in the middle between both extremes of excess and indulgence, for this is the straight path which is thinner than a hair and sharper than a sword. If one fails to attain it, let him seek to achieve it even approximately as much as lies within his capacity. Allah Almighty says in that issue: "And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging. And if you amend [your affairs] and fear Allah - then indeed, Allah is ever Forgiving and Merciful." (An-Nisa 129)

﴿ وَلَن تَسْتَطِيعُوٓاْ أَن تَعْدِلُواْ بَيْنَ ٱلنِّسَآءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُواْ كُلَّ ٱلْمَيْلِ فَتَذَرُوهَا كَٱلْمُعَلَّقَةِ وَإِن تُصْلِحُواْ وَتَتَّقُواْ فَإِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴾

It is not fitting for a man who fails to do good in entirety to do evil in entirety, for indeed some evils are easier than others, as well as some good things are higher than others. This is the real nature of anger, we ask Allah Almighty to help us do what pleases him: He has power over all things.

Exposition Of Whether Or Not It Is Possible To Remove Anger Through Self-Discipline

It should be known that some think that anger is susceptible to be entirely removed by self-discipline, and others on the opposite extreme adopt the opinion that it is a fundament which could hardly be treated or removed, like one's moral character and features. But even, both opinions are weak. The truth is what we are going to mention. As man continues to like things and dislike others, he should have anger and rage, and as there is such of things as agrees with him, and such of things as disagrees with him, he then likes what agrees with him, and dislikes what disagrees with him. Anger follows the same course: when that which he loves is taken from him, he grows angry, and when anything he dislikes affects him, he also grows angry.

But indeed, the objects of love in relation to man are of three divisions: **the first** is necessarily common to all the people, like sustenance, clothes, residence and soundness of body. If one's body is beaten and wounded, he should inevitably grow angry. The same is applicable if he is deprived of his garment which screens his private parts, or is driven out of his house in which he resides, or the water that quenches his thirst is spilled over. Those are essential necessities, and man is hardly able not to dislike that they be removed, nor to grow angry when he is afflicted in terms of any of them.

The second division pertains to such of things as are unnecessary for anyone of the people in general, like majesty, much property, slaves and riding mounts. Men came to love those things by custom, and ignorance of the right purposes of things that he came to like gold and silver in themselves (and not for their benefit), and be eager to hoard them, to the extent that he grows angry with anyone who steals them although he is not in direct need of them. Being so, man is imagined to be able not to grow angry about that kind of things. If he, for instance, has a further home besides that in which he lives, and it is ruined by a wrongdoer, he might not possibly grow angry, for it may be that he is insightful of the real nature of this world, which causes him to abstain in what is beyond his need, and do not grow angry if it is taken from him for indeed, he does not like it to exist with him, and were he to like it, surely, he would grow angry because of it.

But unfortunately, people grow angry most frequently because of what is not necessary, like majesty, wealth and taking the lead in gatherings and knowledge, etc. it is those bad customs that increased the number of things which man likes

and dislikes, and Thus, made him more ready to grow angry. As a matter of fact, the more desires and lusts are, the more man becomes degraded and defective, for need is an aspect of shortage in man, and the more they are, the more one falls short. The ignorant does his best to increase his needs and desires, without knowing that by so doing, he increases the means of anxiety and grief. Some ignorant, being overwhelmed by such evil habits and bad customs, is responsive to anger even if it is said to him: "You are not good at playing with birds, or you are not good at chess, or you have no power to drink much wine, or eat much food" and the like of that. However, it is not necessary to grow angry because of that kind of things, for loving them is not necessary for men in general.

The third division pertains to what is of necessity and importance for some on the exclusion of others, like the book for a scholar, which he is forced to possess, and Thus, he grows angry with him who damages it; and the equipment for the worker, without which he could not get his earnings. The means to what is necessary and beloved becomes necessary and beloved. This differs with the difference of people. The necessary love is that referred to by the Messenger of Allah "Allah's blessing and peace be upon him" in his statement: "He, upon whom morning has come while he is secure in his garment (and house), in good health, and has the sustenance of his day, seems as if the whole world is in his possession." (This narration is reported by At-Tirmidhi and Ibn Majah on the authority of Ubaidullah Ibn Mihsin). Now, let's mention the aim of self-discipline in relation to each division of those three.

As for **the first division**, the discipline is not intended to remove anger entirely from the heart in so much as to be governed to be under the disposal of mind, and to be used only in a way that is acceptable to religious law and mind; and this is possible by way of self-mortification, and adhering to forbearance and tolerance for a specific period of time until they become deep-rooted in the heart. But it is impossible to uproot anger from the heart, for it is in opposition to nature. It is true that it is possible to restrain it, break its form and weaken it so much until it comes to have no visible traces on the face, but this is too difficult to achieve. **The same is true of the third division.**

In relation to the **second division**, it is possible to remove the anger therein through self-discipline, by getting rid of the love of such things, when one knows for certain that his home is the grave and his eternal abode is the hereafter and not this world, which is no more than a crossing point on which he comes and passes just to take provisions necessary for the hereafter, and what is beyond that is of evil consequence on him in which he then has to abstain. In this way, he comes to remove the love of this world from his heart. Accordingly, if man has a dog which he does not like, he will not grow angry if it is beaten by anyone else. That is because anger adheres to love; and in this respect, self-discipline leads to restrain the origin of anger, even though it happens in very rare cases. But in more cases, it might lead to reduce anger and not to use it nor act upon it.

But even, you may say: The necessary thing pertaining to the first division is to feel pain without growing angry on losing what is needed. If one, for instance,

has a sheep which he gets his daily sustenance from and then dies, he will feel pain, but will not grow angry with anyone. It is not that every kind of pain should lead to anger. To be sure, one feels pain by bloodletting and cupping, although he does not grow angry because of that, nor does he gnash his teeth at the bloodletter or cupper (although pain seems to be caused to him by them). That is because people has faith in monotheism believes that all things come from Allah, and Thus, he never grows angry with anyone of His servants, whom he sees to be subjugated by Him, under His disposal and power, just like a pen in a writer's hand.

If a king signs a decree of sentencing somebody to death, he does not grow angry at the pen itself with which the decree is signed. Such does not also grow angry at slaughtering or even the death of his sheep, for he sees all things from Allah Almighty. Anger is repelled by the power of monotheism, as well as by the good expectation and confidence of Allah Almighty, which causes him to see that all things come from Allah Almighty Who, in turn, does not decree but what is for his benefit. His benefit might lie in his being exposed to hunger, injury, killing and death. He does not grow angry with any of those just as he does not grow angry with the cupper or bloodletter, seeing good in it.

But unfortunately, the prevalence of faith in monotheism to such a degree is like a swift lightning, which never survive, and very soon the heart returns to its normal state of paying attention to intermediaries. Had it been imagined to survive forever with any human being, it would have been expected from the Messenger of Allah "Allah's blessing and peace be upon him", who was exposed to anger to the extent that sometimes his cheeks turned red (according to the narration of Muslim on the authority of Jabir). This explains the following narration: Abu Hurairah "Allah be pleased with him" reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Allah, Muhammad is a human being. I get angry as human beings become angry. So, I made a pledge with You which You would not break: Any believer to whom I cause trouble or upon whom I invoke curse or whom I beat, make that an expiation (for his sins) and a source of closeness to You on the Day of Judgement." (It is reported by Muslim).

It is narrated on the authority of Abdullah Ibn Amr "Allah be pleased with him" that he said: I used to write (and record) everything I heard from the Messenger of Allah "Allah's blessing and peace be upon him", with the intention to memorize it, but the Quraish people forbade me saying: "Should you write (and record) everything you hear from the Messenger of Allah "Allah's blessing and peace be upon him", and the Messenger of Allah "Allah's blessing and peace be upon him" is but a human being, who speaks while being in the state of anger as well as he speaks while being in the state of pleasure?" I desisted from writing, and I made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him", who beckoned with his finger to his mouth and said: "Write (what you hear from me), for by Him, in Whose Hand is my soul: nothing but the truth comes out of it, for I am a Prophet sent by Allah with the truth." (It is

reported by Abu Dawud) However, he did not reject anger from himself, but he stated that anger would not turn him from the truth.

One night, A'ishah "Allah be pleased with her" grew angry, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "What is wrong with you O A'ishah? Is it your devil that had come to you?" She said: "O Allah's Messenger! Is there along with me a devil?" He said: "Yes." She said: "Is devil attached to everyone?" He said: "Yes." She said: "O Messenger of Allah! Is it with you also?" He said: "Yes, but my Lord helped me against him until he embraced Islam (and Thus, I am absolutely safe from his mischief)." (This is reported by Muslim). Here also he did not say that no devil was with him, and of a surety he meant the devil of anger, but he stated that such devil was not to force him to do evil.

It is narrated on the authority of Ali "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" was not to grow angry for the sake of this world, and if his anger was provoked, it was only for the sake of the truth; and once he grew angry for the sake of the truth, he would change that none would recognize him, and nothing could break his anger but to support the truth." (This is reported by At-Tirmidhi). Thus, he used to grow angry only with the violation of the truth, for the sake of Allah Almighty. There is here no turning to intermediaries, for such of people who grows angry for being deprived of his religious sustenance and requirements, his anger is for the sake of Allah Almighty.

But in some cases, one might not become angry for a necessary thing, and that is because of his being engaged in what is more necessary. The heart's being involved in a particular task hinders it from turning to another. Consider, for instance, the statement of Salman (Al-Farisi) "Allah be pleased with him" in reply to him who insulted him: "If my scale (of good deeds on the Day of Judgement) is light, then, I will be careless for in this case I will be worse than your insult; and if my scale is heavy, then, no harm will befall me because of what you say about me." That is because he was mainly concerned with the hereafter and that is why he was not influenced by the insult. Similarly, when Ar-Rabie Ibn Khaitham was insulted by a man he said to him: "O man! No doubt, Allah Almighty heard your word. There is an obstacle before the Garden, which, if I am able to cross, no harm will befall me because of what you say, and if I fail to cross, then, I will be careless for in this case I will be worse than what you say about me." Once, a man insulted Abu Bakr "Allah be pleased with him" thereupon he said: "What Allah Almighty has screened from you (of my faults) is more (than you know)." He seemed to be more concerned with his indulgence in his fearing of Allah Almighty as He should be feared, and knowing Him as He should be known than to turn to anyone ascribing him to deficiency, for he regarded himself defective (although he was not so); and this is out of his glorious esteem and high rank, "Allah be pleased with him". A woman said to Malik Ibn Dinar "may Allah have mercy upon him": "O showy man!" on that he said to her: "No doubt, none other than you has recognized me." Indeed, he was engaged in

removing from himself the evil of showing off, and Thus, he did not grow angry. On another occasion, a man insulted Ash-Sha'bi, thereupon he said to him: "If you are true to your statement, may Allah forgive me; and if you are a liar, may Allah forgive you." All of those situations give impression that they did not grow angry for they were engaged in the matters and affairs of their religion which were more important to them.

Thus, to engage in what is important does not hinder one from becoming angry when he loses something he likes. The absence of rage is expected then either by engagement in what is more important, or by prevalence of faith in monotheism, or by knowing that Allah Almighty does not like him to be angry, and Thus, his great love for Allah Almighty extinguishes the heat of his anger, but it happens in very rare cases. You now have come to know that the way to get rid of the fire of anger is to remove the love for this world from your heart, by knowing the evils of the world, as will be discussed in the Book of Condemning the World. If one is able to remove the love for the unnecessary things, he could manage to get rid of most causes of anger. However, what is too difficult to remove could be broken and weakened: we ask Allah to help us attain success, for He has power over all things.

Exposition Of Causes Of Anger

You have come to know that the treatment of every evil is by removing its causes. So, it is necessary to learn the causes of anger. Yahya asked Jesus “peace be upon them”: "Which thing is most severe?" he said: "The anger of Allah Almighty." He asked: "Then, what is next to the anger of Allah?" he said: "To grow angry." He said: "Then, what are the causes of anger?" he said: "Vanity, arrogance, self-conceit, and zeal." The causes of anger are haughtiness, arrogance, joking, humor, mockery, satire, putting to shame, disputation, opposition, treachery, and severe keenness on surplus wealth and majesty. All of those are bad manners and condemned by religious law. There is no salvation from anger with the continued existence of those causes. So, they should be removed by their opposites.

You have to kill vanity by humbleness, and arrogance by estimating yourself with due estimate as will be discussed later in the Book of arrogance, and remove pride by believing that you belong to the same race to which your servant belongs, since all the people belong to the same father and mother. But they regard themselves different by their superiority over each other. Pride, vanity and arrogance are among the most vicious things. We do not exaggerate if we say that they are the fountainheads of all vices and unless you get rid of them, you will have no superiority to anyone else. You will have nothing to boast of, given that you belong to the same race to which your servant belongs, in terms of body structure, organs, ancestry, etc.

In order to remove joking, you have to engage in the serious religious and hereafter affairs, in which lifetime is consumed. In order to remove humor, you have to endeavor to obtain the good manners and virtues, and the religious

sciences that help you attain felicity and happiness of the hereafter. In order to remove mockery, you have to disdain to harm others, and saving yourself far from being mocked at by anyone else. In order to avoid putting others to shame, you have to give up bad words and protect yourself against the shameless and bitter replies. In order to give up the severe keen on the luxuries of living, you have to satisfy yourself only with the necessary requirements, in pursuit of the honor of freedom of want and need, and abstinence of the humiliation of need.

To treat each of those manners, you are in need to practice self-discipline and endure difficulties. The first step of discipline is to know the evil of each manner in order for the soul to refrain from it. The next step is to do its opposite regularly for a particular time, until the soul becomes, by custom, familiar with it. Once they are removed from the soul, it gets purified and cleansed from those vices, which helps it get rid of the anger that is caused by them. One of the strongest causes that provokes anger in the sight of most ignorant men is their giving it such names as courage, manhood, gallantry, self-honour, and the like of those thereby they regard it praiseworthy, just out of their stupidity and ignorance. The result is that the soul inclines to it and sees it nice. What confirms it is describing the severe anger of the chiefs among men as courage, and the laymen are fond of imitating and copying the behaviours of the chiefs.

It is out of ignorance, heart disease, mental deficiency and weak-mindedness to name such anger with the names of courage and self-honour. The sign of its being out of self-weakness is that the weak always is more responsive to anger than the sound one, woman more responsive to anger than man, the child more responsive to anger than the mature, the old man more responsive to anger than the middle-aged man, and so on. The bad-tempered vicious man is more responsive to anger than the good-tempered virtuous man. That is because the vicious one grows anger for the sake of his appetite if he misses a morsel of food, for the sake of his stinginess if he misses even a grain to the extent that he grows angry with his wife, children and companions. But only the strong one has control over himself when his anger is provoked, according to the statement of the Messenger of Allah “Allah’s blessing and peace be upon him”: "The strong one is not he who overpowers others. But the strong one is he who has control over himself when his anger is provoked."

The treatment of such ignorant is to listen to the tales of the good virtuous men of forbearance and forgiveness, and how they were able to restrain their anger. This is handed down from the Prophets, saints and devotees of Allah, religious scholars, sages, and the virtuous kings, whereas the opposite of those is handed down from the lowly stupid and ignorant among men, whose minds are weak, and there is no good in them.

Exposition Of Treating Anger After Being Provoked

All we have mentioned pertains to how to prevent and cut off the means and causes of anger in order not provoke it. But once it is provoked due to a

particular cause, the angry one should keep firm in order not to behave in opposition to what is acceptable. Once anger is provoked, it should be treated by a mixture of both knowledge and deed. Knowledge includes six things:

The first is to reflect the stories and news we are going to state about the excellence of restraining anger, tolerance and forgiveness, and have desire for its reward. In this way, his severe desire for the reward of restraining anger prevents him from seeking to exact retribution, and his anger is extinguished and removed from him. It is reported that Malik Ibn Aws Ibn Al-Hadthan "may Allah have mercy upon him" said: Umar "Allah be pleased with him" grew angry with a man and commanded that he would be beaten. I said to him: "O Commander of Believers! "Take what is given freely, enjoin what is good, and turn away from the ignorant."" (Al-A'raf 199)

﴿ خُذِ ٱلۡعَفۡوَ وَأۡمُرۡ بِٱلۡعُرۡفِ وَأَعۡرِضۡ عَنِ ٱلۡجَٰهِلِينَ ١٩٩ ﴾

Umar "Allah be pleased with him" repeated it: "Take what is given freely, enjoin what is good, and turn away from the ignorant." He was reflecting on it while reciting it for he was in the habit of acting upon the Book of Allah whenever it was recited to him. He reflected on it and released the man. On another occasion, Umar Ibn Abd-Al-Aziz "may Allah have mercy upon him" ordered that a man be beaten, and then he recited the statement of Allah Almighty: "and who restrain anger and who pardon the people - and Allah loves the doers of good." (Al Imran 134)

﴿ وَٱلۡكَٰظِمِينَ ٱلۡغَيۡظَ وَٱلۡعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ ١٣٤ ﴾

Thereupon he released him from his anger.

The second is to frighten himself by the punishment of Allah Almighty, saying that 'the power of Allah over me is greater than mine over that man, and were I to conduct my anger on him, I would not be safe from the anger of Allah Almighty on the Day of Judgement, when I will be the neediest of forgiveness and pardon'. Allah Almighty said in one of His previous scriptures: "O son of Adam! Remember me when you grow angry so that I would remember you when I become angry and Thus, would not obliterate you among those whom I obliterate." Once, the Messenger of Allah "Allah's blessing and peace be upon him" sent a servant to fulfill a need for him and he delayed to do it. When he returned he said to him: "Had it not been for the retaliation (on the Day of Judgement), I would have punished you painfully." (This narration is reported by Abu Ya'li on the authority of Umm Salamah). It was said that there was no king in the children of Israel but that a sage was with him so that whenever he grew angry, he would give him a scroll reading: "Be merciful to the needy, fear death, and remember the hereafter." He used to read it continuously until his anger should calm.

The third is to warn himself of the evil consequence of enmity and retribution, his enemy's seeking to harm him, and rejoice at his misfortunes, from which almost none is free. Let him frighten himself by the evil

consequence of anger in this world if he does not fear the hereafter. This is due when an appetence is invested with authority over anger, and one shall receive no reward for it for it does not belong to the deeds of the hereafter: but it pertains to the transient fortunes of this world and giving priority to some over others. Therefore, if his anger is provoked for distraction of his devotion to knowledge and deed which help him for the hereafter, then, he shall be rewarded.

The fourth is to remember how ugly he seems at the time of anger, by recalling to his mind the ugliness of anyone else when he is angry, and how ugly the anger is in itself, and how the angry is like a rabid dog or a wild animal, and how the forbearing who gives up anger is like Prophets, devotees of Allah, sages, scholars and the like of those, giving himself the freedom to choose whether to imitate dogs and wild animals and the lowly among the people or to imitate the Prophets, sages and scholars. And of a surety, his soul will incline to imitate the latter if he is of sound mind.

The fifth is to consider the cause of his anger that prompts him to exact retribution, and hinders him from restraining rage, and there should be a particular cause, like, for instance, Satan's saying to him: "If you do not exact retribution, you will prove failing, humiliated, despicable and slight in the sight of people." Being so, let him say to himself in reply to that: "How astonishing you are! Do you disdain to endure harm in this world, and will not disdain to endure punishment on the Day of Judgement, when that man will catch hold of your hand and take back his right from you? Do you disdain to be put to humiliation in this world and will not disdain to be disgraced and put to shame on the Day of Judgement? Do you disdain to seem slight in the sight of people today and will not disdain to seem despicable in the sight of Allah, angels and Prophets on the Day of Judgement?"

If he is to restrain anger, he should do so just for the Sake of Allah Almighty, for it will raise him in rank with Allah Almighty. What should he have to do with the people since the disgrace he receives on the Day of Judgement from him whom he wrongs today will be more severe and grievous than the disgrace he causes to him in this world in case he exacts retribution at present? Does he not like to be of those who will stand whenever they are called on the Day of Judgement, to have his reward due upon Allah Almighty, for none but these who forgive who will be stand in response to the call (of Allah Almighty)? he should then repeat the like of those thoughts of faith perchance he would calm and restrain his anger.

The sixth is to learn that his anger is caused by things that happen according to the will and in ordinance of Allah Almighty: how then should be apply his will and ordinance in opposition to the will and ordinance of Allah Almighty?

As for the deed, it is to say with your tongue at the time of anger: "I seek refuge with Allah from Satan the stoned" in response to the command of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the

narration of both sheikhs on the authority of Sulaiman Ibn Surd). Whenever A'ishah "Allah be pleased with her" grew angry, the Messenger of Allah "Allah's blessing and peace be upon him" would take hold of her nose and said to her: "O A'ishah! Say: 'O Allah, Lord of the Prophet Muhammad, forgive for me my sin, remove my anger and deliver me from the humiliating afflictions." (This narration is reported by Ibn As-Sunni on her authority). It is then desirable to utter that statement at the time of anger.

If anger does not vanish, then, sit down if you are standing, and lie on your back or side if you are sitting, and come close to the earth from which you have been created in order to know how despicable you are, and calm down yourself by sitting or lying for anger stems from the heat that is caused by movement. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Anger is a piece of fire that is kindled in the heart." (This narration is reported by At-Tirmidhi on the authority of Abu Sa'id). Do you not see how his jugular veins get swollen, and his eyes turn red? If anyone of you detects that in him, let him sit down in case he is standing, or lie in case he is sitting. But if that state is not over, let him perform ablution or take bath with the cold water, for the fire is extinguished only by water.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you grows angry, let him perform ablution with water for anger stems from fire." (This narration is reported by Abu Dawud on the authority of Atiyyah As-Sa'di). According to another version, the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, anger is caused by Satan and Satan is created from fire, and fire is extinguished only by water. So, if anyone of you grows angry, let him perform ablution." It is narrated on the authority of Ibn Abbas "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you grow angry, then, keep silent." (This narration is reported by Ahmad, At-Tabarani, Al-Baihaqi and Ibn Abu Ad-Dunya).

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" that whenever he grew angry, he would sit down if he was standing, or lie if he was sitting, with the result that his anger would be over." (This narration is reported by Ahmad and Ibn Abu Ad-Dunya). It is further narrated on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! Anger is a piece of fire (that is kindled) in the heart of the son of Adam." Do you not see how his jugular veins get swollen and his eyes turn red? If anyone of you detects that in himself, let him get his cheek stuck to the earth, in reference to prostration, and lowering the dearest of man's parts of body to the most humiliating places, perchance the soul would feel how disgraced it is, therewith its vanity and pride which cause anger would vanish.

It is reported that one day Umar "Allah be pleased with him" grew angry, thereupon he asked for water which he snuffed and said: "No doubt, anger is

caused by Satan and this removes anger." It is reported that Urwah Ibn Muhammad "may Allah have mercy upon him" said: When I was appointed as the governor of Yemen my father said to me: "Have you been appointed as governor?" I answered in the affirmative, thereupon he said: "If you grow angry, look at the sky over you and the earth beneath you, and exalt (Allah Almighty) their Creator."

It is reported that once Abu Dharr "Allah be pleased with him" abused a man while quarrelling with him, saying: "O son of the red-complexioned woman!" the man went and made a complaint against him to the Messenger of Allah "Allah's blessing and peace be upon him" who said: "O Abu Dharr! I have been reported that you abused your brother by his mother." He said: "Yes." Abu Dharr "Allah be pleased with him" went to please his companion, who, in turn, hasten to greet him with peace first. When he made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him" he said: "O Abu Dharr! Raise your head and behold! Then, put in mind that you are not superior to anyone (on the earth) be he black or red, unless you doo a deed better than his." Then he resumed: "If you grow angry, then, sit down in case you are standing, recline in case you are sitting, and lie in case you are reclining." (This narration is reported by Ibn Abu Ad-Dunya, Ahmad and both sheikhs in their Sahihs).

Al-Mu'tamir Ibn Sulaiman said: A man from those who were before you used to grow angry more often, thereupon he wrote many scrolls and gave it to some people and said to the first: "When I grow angry, give me the scroll I have given to you." He said to the second: "When I calm partially, give me your scroll." He said to the third: "When my anger is entirely over, give me your scroll." One day he grew very angry, thereupon the first man gave him his scroll, and behold! It had the following: "Why do you grow angry as such? You are not a god. But you are no more than a human being who is about to (die and) your parts devour each other." On that he became quiet a bit. Then, he was given the second scroll and behold! It had the following: "Be merciful to those on the earth, perchance those in the heaven might have mercy upon you." Then, he was given the third scroll in which it was written: "Deal with the people according to the right of Allah Almighty, for it is only that which benefits them", i.e. do not make idle the legal punishments of Allah Almighty.

One day Al-Mahdi grew angry at a man thereupon Shabib said to him: "Do not grow angry for the Sake of Allah more than He becomes angry for His Own Sake." On that he ordered that he would be released.

Exposition Of Excellence Of Restraining Anger

Allah Almighty says in His praising the faithful believers: "Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good." (Al Imran 134)

﴿ ٱلَّذِينَ يُنفِقُونَ فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلْكَـٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣٤﴾ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who holds back his anger, Allah Almighty withholds His punishment from him;

and he who apologizes to his Lord from his sin, Allah Almighty accepts his apology; and he who keeps his tongue (from speaking ill about others) Allah Almighty screens his privates." (This narration is reported by At-Tabarani and Al-Baihaqi on the authority of Anas). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The strongest among you is he, who has control over himself at the time of anger; and the most forbearing among you is he who forgives at the time he has power (over his wrongdoer)." (This narration is reported by Al-Baihaqi and Ibn Abu Ad-Dunya on the authority of Ali). The Messenger of Allah "Allah's blessing and peace be upon him" also said: "He who restrains his anger although he has the power to enforce it if he so likes, Allah Almighty will fill his heart with satisfaction (or safety and faith according to another version) on the Day of Judgement." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Ibn Umar).

It is further narrated on the authority of Ibn Umar "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No servant sips a gulp more rewardable than a gulp of anger he restrains for the Sake of the Countenance of Allah Almighty." (This narration is reported by Ibn Majah). It is narrated on the authority of Ibn Abbas "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hell has a gate which none will enter through except him who satifies his anger by disobeying Allah Almighty." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No gulp is dearer to Allah Almighty than a gulp of anger which a servant restrains and no servant restrains his anger that Allah Almighty fills his heart with faith." (This is reported by Ibn Abu Ad-Dunya on the authority of Ibn Abbas). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever restrains his anger although he has the power to enforce it, Allah Almighty will call him before all the people (on the Day of Judgement) and make him choose such of beautiful women of big lustrious eyes as he likes."

As far as traditions are concerned, a mention may be made of the following:

Umar "Allah be pleased with him" said: "Whoever safeguards himself from the punishment of Allah Almighty never seeks to slake his anger; and whoever fears Allah never does what he wills; and had it not been for the Day of Judgement, you would have seen things different from what you see them now." Luqman said to his son: "O son! Do not remove your modesty by begging others; and do not slake your anger by disgrace; and estimate your own self with due estimate, perchance you would get benefit from your living." Ayyub said: "To show forbearance for an hour averts much evil." Sufyan Ath-Thawri, Abu Khuzaimah Al-Yarbu'i and Al-Fudail Ibn Iyad met together and discussed asceticism, and agreed on the fact that the best of deeds is to show forbearance at the time of anger, to keep patience at the time of calamity.

A man said to Umar "Allah be pleased with him": "By Allah, you never decide the cases with justice, nor do you give in abundance." Umar "Allah be pleased with him" grew angry so much that (the traces of anger were) visible

on his face. Another man said to him: "O Commander of Believers! Do you not take heed of the statement of Allah Almighty in which He says: “Hold to forgiveness; command what is right; but turn away from the ignorant”?" (Al-A’raf 199)

﴿ فَغُلِبُوا۟ هُنَالِكَ وَٱنقَلَبُوا۟ صَـٰغِرِينَ ﴾

Umar “Allah be pleased with him” said: "You have told the truth." It seemed as though his anger was fire which was extinguished. According to Muhammad Ibn Ka'b "may Allah have mercy upon him": "There are three characteristics, which if one has, he will complete his faith in Allah Almighty: if he is pleased, his pleasure will not lead him to falsehood; if he grows angry, his anger will not turn him out of the truth; and if he has power, he will not usurp what is not for him." A man came to Salman “Allah be pleased with him” and said: "O slave of Allah! Advise me." He said: "Do not grow angry." He said: "I could not do so." He said: "Then, if it is necessary for you to grow angry, hold back your tongue and hand."

Exposition Of Excellence Of Forbearance

It should be known that forbearance is better than restraining anger, for the latter is just to force oneself to forbear, and only he whose anger is provoked needs to restrain anger, in which he is forced to exert great effort. But by long practice, he gets accustomed to it, and he becomes too difficult to irritate, and even if his anger is provoked, it will be easier upon him to restrain it; and this is the natural forbearance. It is the portent of perfect and prevailing mind in opposition to the weak and broken power of anger in submission to mind. But at first, one should force himself to forbear in order to get familiar with forbearance in the end.

The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Behold! Knowledge is obtained through learning, and forbearance is acquired by forcing oneself to forbear; and whoever seeks to good is given it, and whoever wards off evil is safeguarded against it." (This narration is reported by At-Tabarani and Ad-Daraqatni on the authority of Abu Ad-Darda'). It is narrated on the authority of Abu Hurairah “Allah be pleased with him” that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "Seek after knowledge, and seek with it tranquillity and forbearance. Be lenient to those whom you teach, and those whom you learn from, and be not among the repressive scholars lest your forbearance would be overpowered by your ignorance." (This narration is reported by Ibn As-Sunni). With this Hadith, he “peace be upon him” Referred to the fact that both repression and arrogance provoke anger, and keep off lenience and forbearance.

The Messenger of Allah “Allah’s blessing and peace be upon him” used to supplicate with the following supplication: "O Allah! Make me independent (and rich) with knowledge, adorn me with forbearance, honor me with piety and beautify me with wellbeing." It is narrated on the authority of Abu Hurairah “Allah be pleased with him” that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "Seek highness of rank in the Sight of

Allah." They asked: "How is that O Messenger of Allah?" he said: "To keep good relation with whoever severs relation with you, give whoever withholds from you, and show forbearance on whoever behaves ignorantly to you." (This narration is reported by Al-Hakim and Al-Baihaqi).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The following five are among the usages and practices of Prophets: modesty, forbearance, cupping, applying Siwak and perfume." (This narration is reported by At-Tirmidhi on the authority of Malih Ibn Abdullah Al-Khatmi from his father from his grandfather). It is narrated on the authority of Ali "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "A Muslim attains, by virtue of his forbearance, the rank of the one who observes fasts and stand at night (for supererogatory prayers); and he might be enlisted as obstinate oppressor although he has none but his family." (This is reported by At-Tabarani).

Abu Hurairah "Allah be pleased with him" reported that a person said: "O The Messenger of Allah! I have relatives with whom I try to keep good relationship, but they sever (this relation). I treat them well, but they treat me ill. I am sweet to them but they are harsh to me." Upon this he (The Prophet) said: "If it is so as you say, then it is as if you throw hot ashes (upon their faces) and there would always remain with you on behalf of Allah (an Angel to support you and) keep you dominant over them so long as you stick to this (course of good behaviour)." (This narration is reported by Muslim).

One of Muslims said: "O Allah! I have nothing to give in charity. So, please, if anyone harms my honor, let it be an object of charity from me to him." Allah Almighty revealed to the Messenger of Allah "Allah's blessing and peace be upon him" that 'I forgave for him his sins." (This narration is reported by Abu Na'im and Al-Baihaqi on the authority of Abd-Al-Majid Ibn Abu Abs Ibn Jabr from his father from his grandfather). the Messenger of Allah "Allah's blessing and peace be upon him": "Does anyone of you fail to be like Abu Damdam who used to say whenever he comes out of his house: 'O Allah! I have given in charity (the sin of harming) my honour to the people'?" (This narration is reported by Al-Bazzar and Al-Aqili on the authority of Anas).

In comment on the statement of Allah Almighty: "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied." (Al Imran 79)

﴿ وَلَٰكِن كُونُوا۟ رَبَّٰنِيِّـۧنَ بِمَا كُنتُمْ تُعَلِّمُونَ ٱلْكِتَٰبَ وَبِمَا كُنتُمْ تَدْرُسُونَ ﴿٧٩﴾ ﴾

It is said that it refers to the forbearing and religious scholars. In his comment on the following statement of Allah Almighty: "And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace" (Al-Furqan 63)

﴿ وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ ٱلْجَٰهِلُونَ قَالُوا۟ سَلَٰمًا ﴿٦٣﴾ ﴾

Al-Hassan "may Allah have mercy upon him" said: "It refers to the forbearing

who, if the ignorant behaves ignorantly towards them, they would not react ignorantly to them." The same is confirmed by Ata' Ibn Abu Rabah "may Allah have mercy upon him".

In his comment on the statement of Allah Almighty: "and in maturity and will be of the righteous." (Al Imran 46)

﴿ وَيُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا وَمِنَ ٱلصَّـٰلِحِينَ ﴾

Ibn Abu Habib "may Allah have mercy upon him" said: "Maturity refers to the utmost of forbearance." In his comment on the following statement of Allah Almighty: "and when they pass near ill speech, they pass by with majesty." (Al-Furqan 72)

﴿ وَإِذَا مَرُّوا۟ بِٱللَّغْوِ مَرُّوا۟ كِرَامًا ﴾

Mujahid "may Allah have mercy upon him" said: "If they are harmed, they will forgive." It is reported that once Ibn Mas'ud “Allah be pleased with him” passed by people who were engaged in ill speech and falsehood, and he turned away from them. On that the Messenger of Allah “Allah's blessing and peace be upon him” said: "Indeed, Morning and evening have come upon Ibn Mas'ud while being dignified." (This narration is reported by Ibn Al-Mubarak). Then, Ibrahim Ibn Maisarah, the narrator of the Hadith recited the statement of Allah Almighty: "and when they pass near ill speech, they pass by with majesty."

The Messenger of Allah “Allah's blessing and peace be upon him” said: "O Allah! Let not me join a time in which the people will not follow the knowledgeable nor feel shy of the forbearing, having hearts like those of non-Arabs, and tongues like those of Arabs." (This narration is reported by Ahmad on the authority of Sahl Ibn Sa'd). It is narrated on the authority of Abu Mas'ud that the Messenger of Allah “Allah's blessing and peace be upon him” said: “Let such as have good forbearance and sound minds among you stand next to me (in prayer), and then such as follow them (in position) and such as follow them, and do not differ (in your position of standing from one another) lest you would become at odds, and beware of the noisy disputes and afflictions of markets.” (This is reported by Muslim and Abu Dawud).

It is narrated on the authority of Abu Sa'id Al-Khudri that he said: We were sitting in the house of the Messenger of Allah “Allah's blessing and peace be upon him” when he said: “The delegates of Banu Abd Al-Qais has come to you.” None of us had seen that until they came and halted, and then they went to the Messenger of Allah “Allah's blessing and peace be upon him”, and Al-Ashajj Al-Asri remained behind (for some time). Later on, he came and descended at a certain place, and made his mount kneel down, and put aside his garment. Then, he went to the Messenger of Allah “Allah's blessing and peace be upon him”, thereupon the Messenger of Allah “Allah's blessing and peace be upon him” said to him: “O Ashajj! You have two good characteristics which Allah loves: both forbearance and deliberateness.” He asked: “O Messenger of Allah! Is it

something on which I've been created (by nature), or is it something I've acquired?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Well, it is something on which Allah Almighty has created you." On that he said: "Praise be to Allah Who has created me on two characteristics which Allah and His Messenger love." (This narration is reported by Ibn Majah).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, Allah Almighty likes the forbearing, shy, pious, who is free of want, and refrains from begging, and has dependents; and dislikes the shameless, foul-speaking stupid, who begs others importunately." (This narration is reported by At-Tabarani on the authority of Sa'd). it is narrated on the authority of Ibn Abbas "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Man should get three things, and in case of missing anyone of them, then, be careless about all of his remaining deeds: piety to keep him from committing sins thereby he disobeys Allah Almighty; forbearance therewith to treat the weak-minded foolish; and moral character therewith to live among the people." (This narration is reported by Abu Na'im; and At-Tabarani on the authority of Umm Salamah).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "If Allah Almighty gathers the people on the Day of Judgement, a caller will call: "Where are the people of superiority?" a few of people will stand and rush swiftly to the Garden, whereupon the angels will receive them and say to them: "We see that you rush towards the Garden (what is the reason?)" they will say: "We are the people of superiority." They will ask them: "With which thing you have attained your superiority?" they will say: "It was our habit that whenever we were wronged, we would keep patient, and whenever we were harmed, we would forgive, and whenever people behaved ignorantly towards us, we would show forbearance." On that it will be said to them: "Enter then the Garden, for excellent is the reward of the [righteous] workers!" (This narration is reported by Al-Baihaqi on the authority of Amr Ibn Shu'aib from his father from his grandfather).

From among the traditions and sayings, a mention may be made of the following:

Umar "Allah be pleased with him" said: "Seek after knowledge, and seek with it tranquillity and forbearance." Ali "Allah be pleased with him" said: "Good does not lie in your much property and children in so much as it lies in your much knowledge and forbearance and avoidance of vying in glory with others because of your worship of Allah Almighty; and whenever you do good, praise Allah Almighty, and whenever you do evil, ask for forgiveness of Allah Almighty." Al-Hassan "may Allah have mercy upon him" said: "Seek after knowledge, and adorn it with veneration and forbearance." According to Aktham Ibn Saifi "may Allah have mercy upon him": "Forbearance is the support of mind, and patience is the prop of all matters."

According to Abu Ad-Darda' "Allah be pleased with him": "I joined the people when they were like papers in which there were no thorns; and now they

have become like thorns without paper: if you recognize them, they would criticize you, and if you leave them, they would not leave you." According to Ali "Allah be pleased with him": "The first thing therewith the forbearing is recompensed for his forbearance is that all the people become his assistants against the ignorant." According to Mu'awiyah: "None shall attain the rank of giving sound opinions until his forbearance overpowers his ignorance, his patience overcomes his desire; and none shall obtain that except by the power of knowledge." Mu'awiyah asked Amr Ibn Al-Ahtam: "Which of men is the most courageous?" he said: "He who removes his ignorance with his forbearance." He further asked: "Which of men is the most generous?" he said: "He, who spends what he has in this world for the benefit of his religion."

In comment on the following statement of Allah Almighty: "Nor can Goodness and Evil be equal. Repel (Evil) with what is better: then will he between whom and you was hatred become as it were your friend and intimate! And no one will be granted such goodness except those who exercise patience and self-restraint, none but persons of the greatest good fortune." (Fussilat 34-35)

﴿وَلَا تَسْتَوِى ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ ﴿٣٤﴾﴾

Anas "Allah be pleased with him" said: "It refers to a man whom his brother insults, thereupon he says to him: "If you are a liar, then, may Allah forgive you; and if you are truthful, then, may Allah forgive me." One of the people said: "I insulted a man from the inhabitants of Basrah thereupon he was forbearing on me, with which I came to be under obligation to him for a long time."

Mu'awiyah said to Urabah Ibn Aws: "O Urabah! With which thing have you attained sovereignty over your people?" he said: "I used to stick to forbearance on the ignorant against them, give the beggar among them, and seek to fulfill the need of the needy among them. So, whoever does like my doing becomes equal to me, and whoever does more than my doing is better than me, and whoever does less than my doing I then am better than him." Once a man insulted Ibn Abbas "Allah be pleased with him" and when he finished he said: "O Ikrimah! Does the man have any need to fulfill for him?" the man lowered his head out of shyness. A man said to Umar Ibn Abd-Al-Aziz "may Allah have mercy upon him": "I bear witness that you are among the wicked." He said to him: "Your testimony is not acceptable."

It is reported on the authority of Ali Ibn Al-Hussain Ibn Ali "Allah be pleased with them" that one insulted him, thereupon he gave him a square garment of wool he was wearing and one thousand Dirhams. In comment on his deed they said that by so doing, he did to the man five good things: forbearance, abrogation of harm, delivering the man from what keeps him from the mercy of Allah Almighty, forcing him to show regret and repent, and having him return to praise him after he had blamed him. However, he bought all of that by a little thing from this world.

A man said to Ja'far Ibn Muhammad "may Allah have mercy upon him": "There was a dispute between me and some of my people over a thing and I like to leave it, but at the same time, I fear it might be said that leaving it is humiliation." On that Ja'far said to him: "Indeed, the humiliated is the wrongdoer." Al-Khalil Ibn Ahmad said: "It was said that he who did evil and then good was done to him (in reply to his evil), his heart would become like a barrier to deter him from doing the like of his evil." Al-Ahnaf Ibn Qais said: "I am not forbearing, but I force myself to be forbearing on others."

Wahb Ibn Munabbih "may Allah have mercy upon him" said: "Whoever shows mercy to others, they become merciful to him, and whoever keeps silent becomes safe, and whoever behaves ignorantly is overpowered, and whoever makes haste errs, and whoever is keen on evil does not become safe, and whoever does not avoid argumentation exposes himself to abuse, and whoever does not dislike evil commits sin, and whoever dislikes evil is protected against sin, and whoever follows the counsel of Allah is saved against evil, and whoever safeguards himself against the punishment of Allah becomes secure, and whoever takes Allah as friend and protector is kept from evil, and whoever does not ask Allah become destitute, and whoever feels safe from the plot of Allah is disappointed, and whoever seeks the aid of Allah attains felicity."

A man said to Malik Ibn Dinar "may Allah have mercy upon him": "I was informed that you spoke ill about me." On that he said: "You are then more honorable in my sight than myself, for were I to do so, I would give you my good deeds as a gift." One of the scholars said: "Forbearance is higher than mind, for Allah Almighty is named by it (as one of His most beautiful Names)." A man said to one of the sages: "By Allah, I am going to insult you with an insult that would enter the grave with you (i.e. its effect would last long after your death)." On that he said: "No, it would enter with you (in your grave)." Jesus "peace be upon him" passed by some Jews who spoke ill to him, and he spoke good to them. It was said to him: "They speak ill to you and you speak good to them!" He said: "Each spends from what he has."

According to Luqman "Allah be pleased with him": "Three kinds of men are not recognizable but in three situations: the forbearing is not recognizable but at the time of anger, nor the brave but at the time of war, nor the brother but at the time of need." One of the sages was visited by his friend whom he served with food. Then, the sage's wife, who was of bad manners, came out and lifted the table and went on insulting the sage (her husband). His friend came out angrily and the sage followed him and said to him: "Do you remember the day on which we were having food in your house, and a hen fell on the table and spoilt the food but none of us grew angry?" he answered in the affirmative. He said to him: "Then, regard that (woman) like the hen." Thus, the anger was over and he turned away saying: "The sage has told the truth. Forbearance is cure from every kind of pain."

A man painfully struck the foot of a sage who did not grow angry. When he was asked about the reason why he did not grow angry he said: "I regarded him

like a stone by which I stumbled and Thus, I removed anger from me." Mahmud Al-Warraq said (in a form of poetic verses): "I will restrain myself to forgive such of people as is sinful to me regardless of the number of his crimes against me. People are but one of three: an honorable, a humiliated and an equal unto me. As for him who is beyond me, I know well his esteem, and follow the truth in my dealing with him, and truth is binding. As for him who is inferior to me, if he speaks ill about me, I will save my honor from answering him. As for him who is equal to me, if he says something in which he slips, I will forgive him out of bounty, for bounty helps forbearance."

Exposition Of The Extent To Which It Is Permissible To Slake One's Anger With Speech

It should be known that it is impermissible to counter every kind of wrongness: it is impermissible to counter backbiting, spying, talebearing, etc, with their likes. But exacting retribution should be in accordance to what is permissible under religious law.

It is impermissible to offset insults with insults like them. The Messenger of Allah “Allah’s blessing and peace be upon him” said in this respect: "If a man insults you with what you have, do not insult him with what he has (which you know about him)." (This narration is reported by Ahmad on the authority of Jabir Ibn Sulaim). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If two are involved in abusing each other, the sin of that is on the one who abuses first until the wronged transgresses the due limits (of reply)." (This narration is reported by Muslim on the authority of Abu Hurairah). The Messenger of Allah “Allah’s blessing and peace be upon him” further said: "The two who are involved in abusing each other is like two quarrelsome devils."

It is narrated on the authority of Sa’id Ibn Al-Musayyab that he said: While the Messenger of Allah "Allah's blessing and peace be upon him" was sitting among his companions, a man abused Abu Bakr and caused harm to him, but Abu Bakr kept silent (and gave no reply) to him. He harmed him once again but Abu Bakr kept silent (and gave no reply). When he harmed him for the third time, Abu Bakr exacted retribution from him (acting upon the concession of returning back the harm). When Abu Bakr exacted retribution the Messenger of Allah "Allah's blessing and peace be upon him" stood (and turned away). On that Abu Bakr said: “Have you grown angry with me O Messenger of Allah?” on that the Messenger of Allah "Allah's blessing and peace be upon him" said: “An angel came down from the heaven to give lie to him for what he has said to you (while you were keeping silent), and when you exacted retribution Satan stood (between you and replaced the angel), and I was not to sit in a place where Satan was standing.” (This narration is reported by Abu Dawud).

But according to some people, it is permissible to fend off abuses with that in which there is no lie. The Messenger of Allah “Allah’s blessing and peace be upon him” forbade to counter abuses with the like of them out of piety, although

one who does so will not be sinful by it. But it is better to leave it (in compliance with the forbiddance of the Prophet). What is permissible therein is to say: "And who are you? Are you but one who belongs to sons of so and so?" This is like the statement of Sa'd to Ibn Mas'ud "Allah be pleased with them": "Are you but one who belongs to sons of Hudhail?" Ibn Mas'ud replied to him: "And are you not but one who belongs to the sons of Umayyah?" it is also permissible to say: "O foolish!" according to Mutarrif: "Everyone is foolish in what is between him and his Lord Almighty, but some are less foolish than others." The same is true of saying: "O ignorant!" for there is none but that he has a portion of ignorance. Similarly, such sayings as: "O bad-tempered man! O barefaced man! If you feel shy even a bit, you would not say such and such! How despicable you are in my sight for what you have done! May Allah frustrate you and exact retribution from you!"

But as for talebearing, backbiting, telling lies and insulting parents, they are unlawful by consensus. It is narrated that there was a clash between Khalid Ibn Al-Walid and Sa'd, and a man spoke ill about Khalid in the presence of Sa'd, thereupon he said to him: "Shut your mouth! What is between us has not reached the point of violating our religion." He meant that the clash that was between them was not to lead them to commit sins by abusing each other. Thus, he rejected to hear evil: how then is it permissible for him to say it?

The evidence for the permissibility of saying that in which there is no lie, nor is it unlawful is taken from the narration on the authority of A'ishah "Allah be pleased with her" in which she said: The wives of The Messenger of Allah "Allah's blessing and peace be upon him" sent Fatima, the daughter of The Messenger of Allah "Allah's blessing and peace be upon him", to The Messenger of Allah "Allah's blessing and peace be upon him". She asked for permission to be admitted, as he had been lying with me in my mantle. He gave her permission and she said: "O Messenger of Allah! Your wives have sent me to you in order to ask you to be just in case of the daughter of Abu Quhafah." She (A'ishah) said: I kept silent. The Messenger of Allah "Allah's blessing and peace be upon him" said to her (Fatima): "O daughter! Do you not love whomever I love?" She answered in the affirmative. He said: "Then, I love this (A'ishah)." Fatima stood up when she heard this from The Messenger of Allah "Allah's blessing and peace be upon him" and went to the wives of The Messenger of Allah "Allah's blessing and peace be upon him" and informed them of what she had said to him and what The Messenger of Allah "Allah's blessing and peace be upon him" had said to her. They said to her: "We think you were of no benefit to us. You may again go to The Messenger of Allah "Allah's blessing and peace be upon him" and tell him that his wives seek for his justice in case of the daughter of Abu Quhafah." Fatima said: "By Allah, I will never talk to him about this matter." A'ishah added: The wives of The Messenger of Allah "Allah's blessing and peace be upon him" then sent Zainab Bint Jahsh, the wife of The Messenger of Allah "Allah's blessing and peace be upon him", who was fairly equal in rank with me in the sight of The Messenger of Allah "Allah's blessing and peace be upon him". However, I

have never seen a woman, more advanced in religious piety, more Allah-conscious, more truthful, more keeping of the blood relations, more generous, having more sense of self-sacrifice in practical life and having more charitable disposition and Thus, more close to Allah *ALMIGHTY* than Zainab. But, she used to loose temper very soon, but immediately, she would be calm. The Messenger of Allah "Allah's blessing and peace be upon him" permitted her to enter, while she (A'ishah) was still with The Messenger of Allah "Allah's blessing and peace be upon him" in her mantle, in the same very state when Fatima had come. She said: "O Messenger of Allah! Your wives have sent me to you, seeking for your equity in case of the daughter of Abu Quhafah. She then came to me and was harsh to me. Meanwhile, I was looking at the eyes of The Messenger of Allah "Allah's blessing and peace be upon him" whether he would permit me (to reply to her). Zainab went on until I knew that The Messenger of Allah "Allah's blessing and peace be upon him" would not dislike that I should reply (in the same way to her). Then I aimed at her with hot words until I caused her to be silent. On that, The Messenger of Allah "Allah's blessing and peace be upon him" smiled and said: "She is really the daughter of Abu Bakr." (This is reported by Muslim). She did not intend, by saying that she had insulted her, to be foul-speaking or shameless, but to fend off her speech with the truth. The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If two are involved in abusing each other, the sin of that is on the one who abuses first until the wronged transgresses the due limits (of reply)." (This narration is reported by Muslim on the authority of Abu Hurairah).

This is just the extent to which it is permissible to fend of oneself. Although there is concession for harming to such extent in retaliation for previous harm, it is better to leave it out of piety, for it is easy to lead one to what is beyond it; and it is easier to keep silent from reply than to set off answer and stop at the limit that is set by law. From among the people, there are such as could not practice self-control at the time their anger is provoked, but soon they return to the truth, and such of them as holds back from reply, but always feels resentment towards others. However, people are of four kinds in relation to anger: some are like dry grass which is swift to be kindled and swift to be extinguished, others like wet grass which is slow to be kindled and slow to be extinguished, others slow to be kindled and swift to be extinguished, and those are the most praiseworthy as long as it does not lead them to lack of zeal and passion, and others swift to be kindled and slow to be extinguished, and those are the worst among them all.

According to the narration: "The believer is swift to grow angry and swift to be pleased." According to Ash-Shafi'i "may Allah have mercy upon him": "Whoever is provoked and does not become angry is like a donkey; and whoever is besought to be pleased and does not become pleased is like a devil." Abu Sa'id Al-Khudri "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! Men have been created on different kinds: from among them, there is such as too slow to grow angry, too

swift to return (to tranquility); such as too swift to grow angry, too swift to return (to tranquility); such as too slow to grow angry and too slow to return (to tranquility); and this (who is too swift to grow angry, too swift to return (to tranquility)) vis-à-vis that (who is too slow to grow angry and too slow to return (to tranquility)); and behold! From among them, there is such as too slow to return (to tranquility)and too swift to grow angry; and this is vis-à-vis that (who is too slow to grow angry, and too swift to return (to tranquility). Behold! The best of them is the one who is too slow to grow angry and too swift to return (to tranquility); and the worst of them is the one who is too swift to grow angry and too slow to return (to tranquility)."

Since anger is provoked and has a remarkable effect on every man, it is incumbent upon the ruler to avoid punishing anyone at the time of anger, for he might exceed the due bounds and go beyond the required sentence. Furthermore, he might be motivated only by his anger at him, and if he punishes him, he might do so just to quench his anger and exact retribution from him, although his defense and retribution should be for the Sake of, and in the religion of Allah Almighty, and not for anything or anyone else. Once, Umar "Allah be pleased with him" saw a drunk and when he wanted to arrest and punish him, he insulted him thereupon he left him. He was asked: "O Commander of Believers! Do you leave him although he has insulted you?" on that he said: "I left him because he provoked my anger, and were I to punish him, it would be only for the sake of my anger, and not for the Sake of Allah Almighty; and I do not like to beat a Muslim out of zeal for myself." Umar Ibn Abd-Al-Aziz "may Allah have mercy upon him" said to a man who provoked his anger: "Had it not been for the fact that you have provoked my anger, I would have punished you."

CHAPTER TWO

MEANING AND CONSEQUENCES OF RANCOR; AND EXCELLENCE OF FORGIVENESS AND KINDNESS

It should be known that if it is necessary to restrain anger immediately due to failure to slake it or exact retribution, it lurks in the soul and is congested therein in order to turn into rancor. The meaning of rancor is to have in one's heart long-lasting aversion and hatred towards another. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer is not rancorous." Rancor then is the fruit of anger; and it yields eight things:

The first is the envy, i.e. to hope the removal of blessing and favor of him whom you envy. This means that you grieve at his good fortunes and rejoices at his misfortunes. This is the conduct of the hypocrites, and it will be condemned later, Allah willing.

The second is to go beyond the lurking envy to glee at one's distresses and disasters.

The third is to desert him, sever relation with him, detach from him, even if he asks for you, and turns towards you (with kindness).

The fourth is to turn your back to him, out of regarding him slightly, and

considering him inferior and insignificant.

The fifth is to speak ill about him with what is unlawful, as to tell lies about him, backbite him, divulge his secrets.

The sixth is to mimic him out of mocking at and making fun of him.

The seventh is to beat him painfully.

The eighth is to deprive him of his right, concerning debt, kinship, giving back to him his illegally usurped right, etc.

To be sure, all of this is unlawful, and the least degree is rancor is to avoid those eight evils, and not to do, because of rancor, what leads to disobeying Allah Almighty. But if it is necessary, do not let the aversion you have towards him in your heart appear on your face whenever you happen to meet him, or forbid you to take care of him, fulfill his needs, be kind to him, gather with him to celebrate (worship) Allah Almighty, help him do good, praise him, supplicate to a good effect for him, and console him when he is stricken, lest your faith would decrease, and much reward would be lost from you, though you would receive no punishment because of it.

When Abu Bakr "Allah be pleased with him" swore to withhold the gift he used to give to Mistah, and he was his relative, for he was involved in the false speech about A'ishah "Allah be pleased with her", Allah Almighty revealed His statement: "Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in need, and those who have left their homes in Allah's cause: let them forgive and overlook: do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful." (An-Nur 22)

﴿ وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۖ
وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾ ﴾

On that Abu Bakr "Allah be pleased with him" said: "Yes, by Allah, we like that (Allah would forgive for us our sins)." He then returned his gift to him.

If one could do more good to him towards whom he feels rancor, out of self-mortification and humiliation of Satan, let him do; and this is the rank of the sincere lovers of truth. That is because this is one of the virtuous deeds of these near to Allah Almighty. Thus, the one who represents the object of rancor has three ways to be treated therewith: the first is to take his due right with neither addition nor reduction; and the second is to receive kindness by forgiveness and good relation, and this is the bounty; and the third is to be wronged and deprived of his right illegally, and this is the evident wrongness and injustice. The third is the preference of the lowly among men, the second is the preference of the sincere lovers of truth, and the first is the highest rank of the righteous. Now, let's talk about the virtue of forgiveness and kindness.

Virtue Of Forgiveness And Kindness

It should be known to you that forgiveness means that one has a right which he remits and gives up, whatever it might be. It differs from forbearance and

swift to return (to tranquility); such as too swift to grow angry, too swift to return (to tranquility); such as too slow to grow angry and too slow to return (to tranquility); and this (who is too swift to grow angry, too swift to return (to tranquility)) vis-à-vis that (who is too slow to grow angry and too slow to return (to tranquility)); and behold! From among them, there is such as too slow to return (to tranquility)and too swift to grow angry; and this is vis-à-vis that (who is too slow to grow angry, and too swift to return (to tranquility). Behold! The best of them is the one who is too slow to grow angry and too swift to return (to tranquility); and the worst of them is the one who is too swift to grow angry and too slow to return (to tranquility)."

Since anger is provoked and has a remarkable effect on every man, it is incumbent upon the ruler to avoid punishing anyone at the time of anger, for he might exceed the due bounds and go beyond the required sentence. Furthermore, he might be motivated only by his anger at him, and if he punishes him, he might do so just to quench his anger and exact retribution from him, although his defense and retribution should be for the Sake of, and in the religion of Allah Almighty, and not for anything or anyone else. Once, Umar "Allah be pleased with him" saw a drunk and when he wanted to arrest and punish him, he insulted him thereupon he left him. He was asked: "O Commander of Believers! Do you leave him although he has insulted you?" on that he said: "I left him because he provoked my anger, and were I to punish him, it would be only for the sake of my anger, and not for the Sake of Allah Almighty; and I do not like to beat a Muslim out of zeal for myself." Umar Ibn Abd-Al-Aziz "may Allah have mercy upon him" said to a man who provoked his anger: "Had it not been for the fact that you have provoked my anger, I would have punished you."

CHAPTER TWO

MEANING AND CONSEQUENCES OF RANCOR; AND EXCELLENCE OF FORGIVENESS AND KINDNESS

It should be known that if it is necessary to restrain anger immediately due to failure to slake it or exact retribution, it lurks in the soul and is congested therein in order to turn into rancor. The meaning of rancor is to have in one's heart long-lasting aversion and hatred towards another. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer is not rancorous." Rancor then is the fruit of anger; and it yields eight things:

The first is the envy, i.e. to hope the removal of blessing and favor of him whom you envy. This means that you grieve at his good fortunes and rejoices at his misfortunes. This is the conduct of the hypocrites, and it will be condemned later, Allah willing.

The second is to go beyond the lurking envy to glee at one's distresses and disasters.

The third is to desert him, sever relation with him, detach from him, even if he asks for you, and turns towards you (with kindness).

The fourth is to turn your back to him, out of regarding him slightly, and

considering him inferior and insignificant.

The fifth is to speak ill about him with what is unlawful, as to tell lies about him, backbite him, divulge his secrets.

The sixth is to mimic him out of mocking at and making fun of him.

The seventh is to beat him painfully.

The eighth is to deprive him of his right, concerning debt, kinship, giving back to him his illegally usurped right, etc.

To be sure, all of this is unlawful, and the least degree is rancor is to avoid those eight evils, and not to do, because of rancor, what leads to disobeying Allah Almighty. But if it is necessary, do not let the aversion you have towards him in your heart appear on your face whenever you happen to meet him, or forbid you to take care of him, fulfill his needs, be kind to him, gather with him to celebrate (worship) Allah Almighty, help him do good, praise him, supplicate to a good effect for him, and console him when he is stricken, lest your faith would decrease, and much reward would be lost from you, though you would receive no punishment because of it.

When Abu Bakr "Allah be pleased with him" swore to withhold the gift he used to give to Mistah, and he was his relative, for he was involved in the false speech about A'ishah "Allah be pleased with her", Allah Almighty revealed His statement: "Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in need, and those who have left their homes in Allah's cause: let them forgive and overlook: do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful." (An-Nur 22)

﴿ وَلَا يَأْتَلِ أُوْلُواْ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓاْ أُوْلِى ٱلْقُرْبَىٰ وَٱلْمَسَٰكِينَ وَٱلْمُهَٰجِرِينَ فِى سَبِيلِ ٱللَّهِ ۖ وَلْيَعْفُواْ وَلْيَصْفَحُوٓاْ ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴾

On that Abu Bakr "Allah be pleased with him" said: "Yes, by Allah, we like that (Allah would forgive for us our sins)." He then returned his gift to him.

If one could do more good to him towards whom he feels rancor, out of self-mortification and humiliation of Satan, let him do; and this is the rank of the sincere lovers of truth. That is because this is one of the virtuous deeds of these near to Allah Almighty. Thus, the one who represents the object of rancor has three ways to be treated therewith: the first is to take his due right with neither addition nor reduction; and the second is to receive kindness by forgiveness and good relation, and this is the bounty; and the third is to be wronged and deprived of his right illegally, and this is the evident wrongness and injustice. The third is the preference of the lowly among men, the second is the preference of the sincere lovers of truth, and the first is the highest rank of the righteous. Now, let's talk about the virtue of forgiveness and kindness.

Virtue Of Forgiveness And Kindness

It should be known to you that forgiveness means that one has a right which he remits and gives up, whatever it might be. It differs from forbearance and

anger restraint, and this is why we singled it out. Allah Almighty says: "Hold to forgiveness; command what is right; but turn away from the ignorant." (Al-A'raf 199)

﴿ خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾ ﴾

He further said: "and the remission (of the man's half) is the nearest to righteousness and do not forget liberality between yourselves." (Al-Baqarah 237)

﴿ وَأَن تَعْفُوٓاْ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَلَا تَنسَوُاْ ٱلْفَضْلَ بَيْنَكُمْ ۚ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾ ﴾

From among the Prophetic narrations, a mention may be made of the following:

The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him in Whose Hand is my soul, there are three things, and were I to swear, I would swear on them: No charity decreases from property, so you should give in charity (as much as possible); and no man forgives an injustice therewith he seeks the Countenance of Allah Almighty, but that Allah Almighty advances him in power and honour for it on the Day of Judgement; and no man opens on him a gate of begging but that Allah Almighty opens on him a gate to poverty for it." (This narration is reported by At-Tirmidhi on the authority of Abu Kabshah Al-Anmari).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "No doubt, humbleness does not but advances a servant in loftiness, so, behave humbly perchance Allah would raise you in rank; and forgiveness does not but advances a servant in honour, so, forgive perchance Allah would raise you in honour; and charity does not but increases wealth, so, give in charity perchance Allah would have mercy upon you." (This narration is reported by Al-Asfahani and Abu Mansur Ad-Dailami on the authority of Anas). A'ishah "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" never beat anyone with his hand, neither a woman nor a servant, except that when he had been fighting in the cause of Allah. Moreover, he never was hurt by anyone on whom he took revenge (for his own sake), except that when Allah's Legal limits were outraged; in this case, he would take revenge for Allah's Sake. (This narration is reported by At-Tirmidhi and Muslim).

Uqbah Ibn Amir "Allah be pleased with him" said: One day I met the Messenger of Allah "Allah's blessing and peace be upon him" and either I took hold of his hand first, or he took hold of mine first and then said to me: "O Uqbah! Should I not tell you of the best manners of the inhabitants of the world and the hereafter? To keep good relation with whoever severs relation with you, to give whoever withholds from you, and forgive whoever wrongs you." (This narration is reported by Ibn Abu Ad-Dunya, At-Tabarani and Al-Baihaqi). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Moses said: "O Lord! Which of Your servants is the dearest and

the most honoured in Your Sight?" He Almighty said: "He who, whenever he has power (to exact retribution from his wrongdoer) would stick to forgiveness."" (This narration is reported by Al-Khara'iti on the authority of Abu Hurairah).

Once, Abu Ad-Darda' "Allah be pleased with him" was asked about the dearest and most honoured person, thereupon he said: "He, who, if he has power (to exact retribution from his wrongdoer) would stick to forgiveness. So, stick to forgiveness, perchance Allah would give you honour and power." A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and made a complaint to him of an injustice committed against him. The Messenger of Allah "Allah's blessing and peace be upon him" told him to sit down in order to take back his right, and said to him: "But, the wronged will be the prosperous on the Day of Judgement." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Abu Salih). In this way, he rejected to take back his right when he heard the Hadith.

A'ishah "Allah be pleased with her" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who invokes evil upon his wrongdoer has indeed exacted retribution from him." It is narrated on the authority of Anas "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah Almighty raises the people (from dead) on the Day of Judgement, a caller will make a public call from underneath the Throne (of Majesty) thrice: "O assembly of monotheists! Allah Almighty has pardoned you, so, pardon each other!" (This narration is reported by Al-Maqri and At-Tabarani).

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" conquered Mecca, he circumambulated the House and offered a two-rak'ah prayer and then came to the Ka'bah and caught hold of its gate posts and addressed the people saying: "What do you say?" they said: "We say that you are forbearing merciful brother and cousin." They gave the same answer thrice thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "I say the same as Yusuf "peace be upon him" said: "This day let no reproach be (cast) on you: Allah will forgive you, and He is the Most Merciful of those who show mercy!"" (Yusuf 92)

﴿ قَالَ لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمَ يَغْفِرُ ٱللَّهُ لَكُمْ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴾

(This narration is reported by Ibn Al-Jawzi). They came out as if they were resurrected from the graves and then embraced Islam.

It is narrated on the authority of Suhail Ibn Amr "Allah be pleased with him," that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca he came to the House and placed his hands on its gate and the people were standing round him. Then he said: "There is no god (to be worshipped) but Allah Alone, Who has no partner: He was true to His promise and made victorious His servant, and He Alone defeated the

confederates." Then he said: "O assembly of Quraish! What do you say? And what do you expect (from me to do with you)?" Amr said: I said: "O Messenger of Allah! We say good and expect good. You are but a generous brother and merciful cousin and now you have power over us." On that, the Messenger of Allah "Allah's blessing and peace be upon him" said: "I say the same as my brother Yusuf "peace be upon him" said: "This day let no reproach be (cast) on you: Allah will forgive you, and He is the Most Merciful of those who show mercy!""

It is further narrated on the authority of Anas "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the servants stand (in front of Allah on the Day of Judgement) a caller will call: "Let those whose reward is due upon Allah stand up and enter the Garden!" it was said: "Who are those whose reward is due upon Allah Almighty?" he said: "Those who used to pardon people. Then, dozens of thousands will stand and enter the Garden without reckoning." (This narration is reported by At-Tabarani).

It is narrated on the authority of Ibn Mas'ud "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No one is brought to a guardian concerning anyone of the legal limits of Allah but that he will implement it, and Allah Almighty is Most Forgiving, and He likes forgiveness." Then, he recited the statement of Allah: "and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful." (An-Nur 22)

﴿ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴾

(This narration is reported by Ahmad and Al-Hakim). It is further narrated on the authority of Jabir "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If man has the following three things, in addition to his faith (in Allah and His Messenger), he will enter the Garden from whichever he likes of its gates, and get married to whomever he likes of its beautiful women with big lustrious eyes: to fulfill a debt (of another) in secret, to recite "Say, He is Allah, the One and Only" ten times following every (obligatory) prayer, and to pardon his killer." Abu Bakr "Allah be pleased with him" said: "And even if he does any of those things O Messenger of Allah?" the Messenger of Allah "Allah's blessing and peace be upon him," said: "Yes." (This narration is reported by At-Tabarani).

From among the traditions and sayings, a mention may be made of the following:

According to Ibrahim At-Taimi: "Whenever a man wrongs me, I show mercy to him." This is out of faithfulness, which is beyond forgiveness, for his heart is engaged in being exposed to disobeying Allah Almighty by wrongness, and when it is the Day of Judgement, and he is asked to give reason for it, he will have no

answer to give. According to a righteous man: "If Allah Almighty wants to endow blessing upon a man, He assigns to him such of people as wrongs him." A man entered upon Umar Ibn Abd-Al-Aziz "may Allah have mercy upon him" and made a complaint to him of a man who wronged him, thereupon he said to him: "Indeed, it is better for you to meet Allah with your injustice as it is than to meet him when you have exacted retribution for it."

According to Yazid Ibn Maisarah: "If you continue to invoke Allah against your wrongdoer, Allah Almighty then says to him: "So and so invokes Me against you that you have wronged him: if you like, We would respond to the invocation, and if you like, We would defer you both to the Day of Judgement, and by then My pardon will extend over you both." Muslim Ibn Yasar said to a man who invoked Allah against his wrongdoer: "Entrust the wrongdoer to his injustice, for it is swifter in effect than your invocation against him, unless he saves it with a good deed he does, which he might not do." It is narrated on the authority of Ibn Umar from Abu Bakr that he said: We were reported that on the Day of Judgement, Allah Almighty would order a caller to make a public call: "Let those stand who have anything with Allah Almighty." Those of forgiveness then will stand and be rewarded for their pardoning the people."

It is reported on the authority of Hisham Ibn Muhammad that two sinners were brought to An-Nu'man Ibn Al-Mundhir, one of whom committed a major sin and the other a trivial one. He excused him who committed the major sin and punished him who committed the small sin and said: "Kings always pardon, out of their bounty, the major among sins, and they might punish for the small among sins, and this is not out of their ignorance, in so much as it is that the people would know their forbearance, and fear their severe power."

It is reported on the authority of Mubarak Ibn Fadalah that he said: "Siwar Ibn Abdullah visited Abu Ja'far among a delegate from Basrah and I was with him when a man was brought to him and he commanded that he should be killed. I said (to myself): "Should he kill one of the Muslims in my presence?" then I said to him: "O Commander of Believers! Should I not tell you a narration I heard from Al-Hassan?" He said: "What is it?" I said: "I heard him saying: When it is the Day of Judgement, Allah Almighty would gather all the people in one plain valley, so that the voice of the caller would reach them all, and the sight would grasp them all. Then, a caller will stand and make a public call: "Let those stand, who do a favor (for which they have reward) with Allah." By then, none will stand but those who used to stick to forgiveness." He asked me: "Tell me by Allah, have you heard it from Al-Hassan?" I said: "By Allah I have heard him from Al-Hassan." Thus, he pardoned the man.

Mu'awiyah said: "Stick to forbearance and tolerance until you have the opportunity (to exact retribution), and if you seize the opportunity, stick then to forgiveness and remitting." It is reported that a monk entered upon Hisham Ibn Abd-Al-Malik who asked him: "Do you see that Dhul-Qarnain was a Prophet?" he said: "No, but he was given the favor he had been given for four

characteristics he had: whenever he had power (to exact retribution), he would forgive; whenever he made a promise, he would fulfill it; whenever he spoke, he would prove truthful; and he never load the occupation of a day to the next day." According to a wise man: "The forbearing is not he who is wronged and then keeps patient until when he has power (to exact retribution) he takes revenge, but the forbearing is he who is wronged and keeps patient until when he has power (to take revenge), he pardons."

According to Ziyad: "Power removes rancor and anger." A man was brought to Hisham and he was reported to have done something wrong, and when he was made to stand in front of him, he went on offering his argument. Hisham said to him: "Do you argue in front of me?" he said: "O Commander of Believers! Allah Almighty said: "On the Day when every soul will come disputing for itself, and every soul will be fully compensated for what it did, and they will not be wronged." (An-Nahl 110)

﴿ ۞ يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَٰدِلُ عَن نَّفْسِهَا وَتُوَفَّىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾ ﴾

Would we dispute for ourselves in front of Allah Almighty and not speak in front of you?" he said to him: "Woe to you! Say what you like to say!"

It is reported that a thief entered the tent of Ammar Ibn Yasir "Allah be pleased with him" at Siffin, and it was said to him: "Cut off his hand for he is from our enemies." He said: "No, screen him perchance Allah would screen my faults on the Day of Judgement." In another context, Ibn Mas'ud "Allah be pleased with him" was sitting in the market to buy foodstuff and when he made the transaction and looked for money to pay, and it was in his turban, he found out that he had been loosened and the money missing. He said: "When I sat down, the money was with me." The people went on invoking evil against the thief saying: "O Allah! Cut off the hand of him who stole it! O Allah! Do with him such and such (punishment)!" on that Abdullah "Allah be pleased with him" said: "O Allah! If he took it for a certain need, then, bless in it for him; and if he took it thereby he dared to commit sin, then, make it the last sin for him to commit."

According to Al-Fudail: "I have never seen a man more devout than a man from the people of Khurasan who was sitting with me in the Sacred Mosque, and when he stood up to circumambulate the House, his Dinars were stolen from him. On that, he went on weeping and I asked him: "Are you weeping for your stolen Dinars?" he said: "No, but I imagined the thief and myself in front of Allah Almighty (on the Day of Judgement), and I was about to refute his argument, thereupon I wept out of mercy for him."

Malik Ibn Dinar said: One night, we came to the house of Al-Hakam Ibn Ayyub, who was the governor of Basra, and Al-Hassan came and he was frightened. We entered with him into the governor, and we were like moths in relation to Al-Hassan. Al-Hassan related the story of the Prophet Yusuf "peace

be upon him" and how his brother threw him in the spring and how he was sold, and said: "They got rid of their brother, and aggrieved their father." He also made a mention what Yusuf received of the evil scheme of women and imprisonment. Then he said: "O governor! What did Allah Almighty do to him? He made him superior to them, raised his repute, made higher his word, and caused him to be in charge of the depositories of the earth. Then, what did Yusuf himself do when the favor was completed on him, and his family were brought to him? He said to his brothers: "This day let no reproach be (cast) on you: Allah will forgive you, and He is the Most Merciful of those who show mercy!"" (Yusuf 92)

﴿ قَالَ لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمَ يَغْفِرُ ٱللَّهُ لَكُمْ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٩٢﴾ ﴾

He thus, referred to Al-Hakam to pardon his companions. On that, Al-Hakam said: "This day let no reproach be (cast) on you; and were I to have another garment than that I am wearing now, I would have screen you with it."

Ibn Al-Muqaffa' wrote the following statement to his companion, asking him to pardon one of his brothers: "So and so has escaped from his sin to your pardon, and taken refuge to your forgiveness from your punishment. It should be known to you that the more the sin to be committed is great, the more the forgiveness becomes meritorious." The captives of Ibn Al-Ash'ath were brought to Abd-Al-Malik Ibn Marwan who asked Raja' Ibn Haiwah: "What do you see?" he said: "O Commander of Believers! As Allah Almighty has given you the victory you like, then, give Him the pardon He likes." On that, he pardoned them. It is reported that Ziyad captured a man from the Khawarij and he fled from him. He arrested one of his brothers, and said to him: "You should bring your brother, otherwise I would chop off your head." He said: "Tell me, if I bring to you a statement (of pardon) from the Commander of Believers, should you release me?" he answered in the affirmative, thereupon he said: "Then, I bring to you a statement from (Allah) Exalted in Power, Most Wise, and make two witnesses to it, i.e. Abraham and Moses "peace be upon them"." Then, he recited the following statement of Allah: "Nay, is he not acquainted with what is in the books of Moses, And of Abraham who fulfilled his engagements, Namely, that no bearer of burdens can bear the burden of another?" (An-Najm 36-38)

﴿ أَمْ لَمْ يُنَبَّأْ بِمَا فِى صُحُفِ مُوسَىٰ ﴿٣٦﴾ وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ ﴿٣٧﴾ أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿٣٨﴾ ﴾

On that, Ziyad said: "Release him, for this man dictated his argument." Finally, it is said that the following statement is written in the Gospel: "He, who asks for forgiveness for his wrongdoer has indeed defeated Satan."

Virtue Of Kindness

It should be known that kindness is praiseworthy, and its opposite is violence and severity, which result from anger and harshness, whereas kindness and lenience result from good manners and safety. Severity might be caused by anger, or extreme eagerness and greed, which hinder from thinking and taking

heed. Kindness then is the fruit of good manners, and the manners are good only if the powers of anger and appetence are controlled and preserved at the level of moderation.

For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" praised kindness so much when he said to A'ishah "Allah be pleased with her": "O A'ishah! Whoever is given his portion of kindness has indeed been given his portion of the good of this world and the hereafter; and whoever is deprived of his portion of kindness has indeed been deprived of his portion of good in this world and the hereafter." (This narration is reported by Ahmad and Al-Aqili). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If Allah likes a family He gives them the privilege to adhere to kindness." (This narration is reported by Ahmad and Al-Baihaqi on the authority of A'ishah).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty gives (rewards) for kindness much more than He gives for violence; and if Allah Almighty likes a servant, He gives him the privilege to adhere to kindness; and no family are deprived of kindness but that they will be deprived of the love of Allah Almighty." (This narration is reported by At-Tabarani on the authority of Jarir). A'ishah "Allah be pleased with her" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah Almighty is Kind, and He likes kindness, and He gives (rewards) for kindness much more than He gives for violence." (This narration is reported by Muslim on the authority of A'ishah).

The Messenger of Allah "Allah's blessing and peace be upon him" said to A'ishah "Allah be pleased with her": "O A'ishah! Be kind, for if Allah Almighty likes to honour a family, He guides them to the gate of kindness." (This narration is reported by Ahmad on the authority of A'ishah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Whoever is deprived of kindness is indeed deprived of all good." (This narration is reported by Muslim and Abu Dawud on the authority of Jarir). The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Whoever among rulers is appointed a ruler in which he proves kind and lenient (to his wards), Allah Almighty will be kind and lenient to him on the Day of Judgement." (This narration is reported by Muslim on the authority of A'ishah).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you know to whom the fire (of Hell) will be forbidden on the Day of Judgement? Every lenient, easygoing, even-tempered tractable." (This narration is reported by At-Tirmidhi on the authority of Ibn Mas'ud). The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, kindness is a good omen, whereas violence is an evil omen." (This narration is reported by At-Tabarani on the authority of Ibn Mas'ud; and Al-Baihaqi on the authority of A'ishah). The Messenger of Allah "Allah's blessing and peace be upon him" said too: "Indeed, carefulness is from Allah, whereas hastiness is from Satan." (This narration is reported by Abu Ya'li on the authority of Anas; and At-Tirmidhi on the authority

of Sahl Ibn Sa'd).

It is narrated that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Allah Almighty has blessed all of the Muslims in you. So, please, give me a portion of good from you." He said twice or thrice: "Praise be to Allah." Then he faced him and said to him twice or thrice: "Are you going to seek and get benefit from the advice?" the man answered in the affirmative. On that he said: "If you like to do a thing, then, consider first its consequence: if it is right, then, carry it on, otherwise, desist from it." (This narration is reported by Ibn Al-Mubarak on the authority of Abu Ja'far: Abdullah Ibn Miswar Al-Hashimi).

It is narrated on the authority of A'ishah "Allah be pleased with her" that once she was on journey with the Messenger of Allah "Allah's blessing and peace be upon him" and she was riding a disobedient camel which she tried to turn rightward and leftward violently. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Never kindness is found in anything but that it beautifies it, and never it is taken from anything but that it distorts it." (This narration is reported by Muslim).

From among the traditions and sayings, a mention may be made of the following:

Umar "Allah be pleased with him" was informed about the complaints made by some of his people against his appointed officers, thereupon he commanded that they should come to him; and they did accordingly. When they came he stood up, praised Allah and lauded Him, and then addressed them saying: "O people! O wards! You have on us the right to advise you in absence, and help you do good. O governors! Your people have right on you. It should be known to you that nothing is dearer to Allah Almighty than the imam's forbearance and kindness; and there is no kind of ignorance, more hateful in the Sight of Allah Almighty and more painful than the imam's ignorance that leads to wrongness. Furthermore, it should be known to you that whoever uses his power to take back the rights of others from the strong will be bestowed with power from him who is weaker than him."

According to Wahb Ibn Munabbih: "Kindness is to follow up forbearance." According to a Prophetic narration: "Knowledge is the believer's companion, forbearance his minister, mind his guide, work his caretaker, kindness his parent, lenience his brother, and patience the leader of his army." (This narration is reported by Abu Ash-Shaikh on the authority of Anas). One of the wise men said: "How good faith is when it is adorned with knowledge; and how good knowledge is when it is adorned with deed; and how good deed is when it is adorned with kindness; and nothing is added to another better than forbearance to knowledge." Amr Ibn Al-As asked his son Abdullah "Allah be pleased with him": "What is kindness?" he said: "It is to be lenient and deal kindly with governors." He further asked him: "What is violence?" he said: "To be hostile to your imam and oppose such of people as is able to strike you."

Once, Sufyan "may Allah have mercy upon him" asked his companions: "Do

you know what kindness is?" they said: "Tell us O Abu Muhammad." He said: "It is to place things in their proper positions: to be hard where hardness is required, lenient where lenience is required; to use sword where sword is required, the whip where whip is required." However, it refers to the necessity of mixing kindness with hardness, lenience with harshness. That is because the praiseworthy thing is to be moderate, and stand in the middle between harshness and lenience. But since natures and dispositions are more inclined to violence and harshness, it has become incumbent to exhort them to take the side of kindness and lenience more and more. This is why religious law praises lenience and kindness more than violence, although violence is good when it is used properly, i.e. when it is required, just as lenience is good when it is used properly, i.e. when it is required.

Umar Ibn Abd-Al-Aziz "may Allah have mercy upon him" said: It is reported that Amr Ibn Al-As sent to Mu'awiyah a letter in which he blamed him for carefulness, thereupon Mu'awiyah replied with the following: "Coming to the point: to seek to understand good is to be more guided to the right, and the rightly-guided is he whose guidance averts him from hastiness; and the loser is he who fails to be careful. To be sure, the careful always does, or at least is about to do right, whereas the hasty does, or at least is about to do mistake. Furthermore, he, whom kindness does not benefit, without doubt violence harms him, and he, whom experience does not benefit, does not attain loftiness."

It is narrated that Abu Awn Al-Ansari said: "No harsh word people speak with but that there is another word easier than it, and of the same effect." According to Abu Hamzah Al-Kufi: "Take no servants but that for whom there is severe necessity, for there is none but that he has a devil with him. Moreover, it should be remarkable that there is nothing which they give you by harshness but that they could give you better than it by kindness and lenience." According to Al-Hassan "may Allah have mercy upon him": "The believer is always thoughtful, careful and not hasty."

This is the praise of the men of knowledge for kindness, because it is more often praiseworthy and beneficial. On the other hand, violence might be needed, but in very rare cases. However, the perfect one is he who has the power to distinguish the contexts of violence from those of kindness, and use each properly. But if he is short of insight, or unable to give the right judgement, let him be more inclined to kindness and lenience, for more often success is achieved with it.

CHAPTER THREE

CONDEMNATION OF ENVY; ITS REAL NATURE AND CAUSES; ITS TREATMENT; AND THE EXTENT TO WHICH IT SHOULD BE REMOVED

Exposition Of Condemnation Of Envy

It should be known that envy is the outcome of rancor, and rancor is the outcome of anger. The blameworthy branches that offshoot from envy are

beyond calculation. There are many narrations in condemnation of envy.

From among the Prophetic narrations, we can mention the following:

The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Envy devours good deeds in the same way as fire consumes wood." (This narration is reported by Abu Dawud on the authority of Abu Hurairah; and Ibn Majah on the authority of Anas). In his forbiddance of envy, the Messenger of Allah “Allah’s blessing and peace be upon him” further said: "Envy not each other, abandon not each other, dislike not each other, desert not each other, and be, O servants of Allah, brothers (in the religion of Allah)." (This narration is reported by both sheikhs).

It is narrated on the authority of Anas “Allah be pleased with him” that he said: We were sitting with the Messenger of Allah “Allah’s blessing and peace be upon him” when he said to us: "Now there will appear to you from that side a man from the inhabitants of the Garden." A man from the Ansar appeared and he was shaking his beard off the water of ablution, hanging his sandals in his left hand, and then he paid salutation. When it was the next day, the Messenger of Allah “Allah’s blessing and peace be upon him” said the same, and the same man appeared. On the third day, he said the same, and the same man appeared. When the Messenger of Allah “Allah’s blessing and peace be upon him” stood up, Abdullah Ibn Amr Ibn Al-As followed that man and said to him: "I quarreled with my father and took oath not to enter the house for three days. So, if you see to host me in your house until those three days elapse, you then might do." The man welcomed him. He spent three nights with him during which he did not see that he stood at night (for supererogatory prayers), but whenever he went to bed, he would celebrate the Praises of Allah Almighty. He also observed that the man did not stand specifically to offer Fajr prayer. He (Abdullah) said: "But at the same time, I did not hear him saying but good. At the conclusion of the three days, and when I was about to despise his deed, I said to him: "O slave of Allah! I have not quarreled with my father, nor have I deserted him. But I heard the Messenger of Allah “Allah’s blessing and peace be upon him” saying such and such, and Thus, I liked to know your deed, and I did not see you doing much deed. So, with which have you attained that rank?" he said: "Nothing different from what you have seen." When I turned away he invited me and said: "It is nothing other than you have seen. But I never cheat nor envy anyone of the Muslims for good bestowed upon him by Allah Almighty." Abdullah said to him: "Then, it is that which raised you up to that high rank, and it is that which we could not do persistently." (This is reported by Ahmad and Al-Bazzar).

The Messenger of Allah “Allah’s blessing and peace be upon him” further said: "There are three evils, from which none could hardly be saved: (negative) assumption, bad omen and envy; and I am going to tell you about the way out of them: if you have a (negative) assumption, do not act upon it; and if you have bad omen, go on (your way without care); and if you envy, then, do not desire (what you envy for)." (This narration is reported by Ibn Abu Ad-Dunya). The Messenger of Allah “Allah’s blessing and peace be upon him” further said: "The

disease that afflicted the previous nations before you has attacked you: envy and hatred. Hatred is that which shaves; and I do not mean that it shaves the head and hair, but it shaves religion. By Him in Whose Hand is my soul, you will not enter Paradise until you have faith; and you would not have faith until you love each other. Should I not tell you about what realizes that for you? It is to make peace widespread among you."(This narration is reported by At-Tirmidhi on the authority of Az-Zubair).

The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Poverty is about to cause disbelief, and envy is about to overpower fate." (This narration is reported by Al-Baihaqi and At-Tabarani on the authority of Anas). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, the disease that afflicted the nations before you will strike my nation." They asked: "What is the disease of the previous nations?" he said: "Arrogance, rejection of the truth, proliferation and competition over the things of this world, mutual desertion and envy, resulting in transgression and tumult." (This narration is reported by Ibn Abu Ad-Dunya and At-Tabarani on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not glee at the misfortune of your brother lest Allah might relieve him and afflict you with the same." (This narration is reported by At-Tirmidhi on the authority of Wathilah Ibn Al-Asqa').

It is narrated that when Moses "peace be upon him" hastened to the appointment of his Lord Almighty, he saw a man in the shade of the Throne (of Majesty), thereupon he envied him because of his position. It was said to him: "This man is honourable in the Sight of his Lord." He asked his Lord about him, and He Almighty did not tell him about his name but said: "Let me tell you about three of his deeds: he never envied the people for the favor bestowed upon them by Allah Almighty, nor did he prove disobedient or undutiful to his parents, nor did he go about with calumnies among the people." Zakariyya "peace be upon him" said: Allah Almighty says: "The envier is an enemy of My favor, and hateful of My fate, and displeased with the allotment I have made among My servants."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The thing which I fear most for my nation is that the wealth will proliferate so much among them that they would envy each other and kill each other (in competition over it)." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Ibn Amir Al-Ash'ari). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Seek the aid of secrecy to be able to fulfill your needs, for indeed, everyone of good things is vulnerable to envy." (This narration is reported by Ibn Abu Ad-Dunya and At-Tabarani on the authority of Mu'adh). The Messenger of Allah "Allah's blessing and peace be upon him" also said: "No doubt, there are enemies to the favors of Allah." It was said: "Who are those?" He said: "They are those who envy the people for what they are given by Allah Almighty out of His bounty." (This narration is reported by At-Tabarani on the authority of Ibn Abbas). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Six (of people) will enter the fire (of Hell) a year before

reckoning." It was said: "Who are those O Messenger of Allah?" He said: "The rulers because of their injustice and wrongness, the Arabs for their Fanaticism, the governors for their arrogance, the traders and merchants for their treachery, the laymen for their ignorance, and religious scholars for their envy (of each other)." (This is reported by Abu Mansur Ad-Dailami on the authority of both Ibn Umar and Anas).

From among the traditions and sayings, a mention may be made of the following:

According to one of the righteous predecessors: "The first sin to be committed is the envy: Iblis envied Adam "peace be upon him" for his rank in the Sight of Allah Almighty, and Thus, rejected to fall in prostration to him (as commanded by Allah). The result was that he turned to be disobedient."

It is reported that one day Awn Ibn Abdullah entered upon Al-Fadl Ibn Al-Muhallab who was at that time the governor of Wasit. He said to him: "I like to give you an admonition." He said: "What is it?" he said: "Beware of arrogance, for it is the first sin with which Allah Almighty was disobeyed (by Iblis)." He then recited to him the following statement of Allah Almighty: "And behold, We said to the angels: "Bow down to Adam:" and they bowed down: not so Iblis: he refused and was haughty: he was of those who reject Faith." (Al-Baqarah 34)

﴿ وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ ﴿٣٤﴾ ﴾

He then said: "Beware of greediness, for it is that which turned Adam "peace be upon him" from the Garden. Allah Almighty established him in a Garden, whose breadth is like the breadth of the heavens and earth, to eat therefrom as he liked barring one tree, which Allah Almighty forbade to him, but he ate from it, thereupon Allah Almighty drove him out of the Garden, addressing him: "Get you down, all (you people), with enmity between yourselves. On earth will be your dwelling place and your means of livelihood for a time." (Al-Baqarah 36)

﴿ وَقُلْنَا ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ
وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿٣٦﴾ ﴾

Beware also of envy, for the son of Adam killed his brother only when he envied him." He then recited to him: "Recite to them the truth of the story of the two sons of Adam. Behold! they each presented a sacrifice (to Allah): it was accepted from one, but not from the other. Said the latter: "Be sure I will slay you." "Surely," said the former, "Allah does accept of the sacrifice of those who are righteous." (Al-Ma'idah 27)

﴿ ۞ وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱبْنَىْ ءَادَمَ بِٱلْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ ٱلْءَاخَرِ قَالَ لَأَقْتُلَنَّكَ ۖ
قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلْمُتَّقِينَ ﴿٢٧﴾ ﴾

If a mention is made of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", keep silent (from speaking ill about them), and if a mention is made of the Divine Decree, then, speak not, and if a mention is

made of stars (astrology), then, keep silent."

Bakr Ibn Abdullah said: "There was a man who used to frequent a king and stand by his side and say: "Do good to the doer of good because of his good, for you will be sufficed against the evil of the doer of evil." Another man envied him because of his position from the king, and the good speech he used to say, and Thus, he went about with calumnies against him to the king, saying: "That man who stands by your side and says that good speech says that the king is a bad-smelling." The king asked him: "How should I verify of your statement?" he said: "Invite him to you, and when he comes close to you, he would put his hand over his nose in order not to smell the bad smell of the breath." The king said to him: "Go then until I think over the matter." He went out of the king's palace and invited the man to a banquet in his house and served him with food containing garlic. Then, the man went out from his house and stood by the side of the king, as usual and said: "Do good to the doer of good because of his good, for you will be sufficed against the evil of the doer of evil." The king then asked him to come close to him, and he did accordingly, and put his hand over his mouth for fear the king would detect in him the smell of garlic. The king said to himself: "I think but that so and so has told me the truth." The king never wrote documents with his handwriting but that it should contain a gift or a present (to be given to anyone of his wards). He gave him a letter with his handwriting to give to one of his appointed officers, in which he said: "If this carrier of my letter comes to you, then, slay him, remove his hide and stuff it with straw and then send it to me." The man then took the letter and came out where he met the man who envied him and went about with calumnies against him to the king, and asked him about the letter, and he said: "The king has commanded with his handwriting that a gift be given to me." He asked him to grant it to him, and he did. He took it and went to the officer who said: "Your letter reads that I should slay and remove your hide." He said: "But this letter is not mine. Defer my matter until you return to the king." He said: "The king's letter could not be changed." He then slew him, removed his hide and stuffed it with straw and sent it to the king. The good man returned to the king as usual and said to him what he used to say. The king wondered and said: "What about the letter I have given you?" he said: "So and so met me and asked me to grant it to him, and I granted it to him." The king said: "He told me that you pretended that I am a bad-smelling." He said: "I have never said so." He asked him: "Then, why had you put your hand over your mouth?" he said: "Because he served me with food containing garlic, and I disliked you to detect in me the smell of garlic." On that the king said: "You have told the truth. Return to your place, for we have been sufficed against the evil of the doer of evil."

Ibn Sirin "may Allah have mercy upon him" said: "I have envied anyone because of anything belonging to this world for, if he is from among the inhabitants of the Garden, then, how should I envy him because of anything belonging to this world, given that this world is no more than a small ditch in the Garden? If he is from the denizens of the fire of Hell, then, how should I envy

him because of anything belonging to this world given that the end of his journey is the fire of Hell?" a man asked Al-Hassan "may Allah have mercy upon him": "Does a believer envy?" he said: "Have you forgotten the sons of Jacob? But conceal it in your breast, for it will bring about no harm to you so long as it is not translated into deed or word."

According to Abu Ad-Darda' "Allah be pleased with him": "No servant (of Allah) remembers death more often but that he becomes less happy and less ready to envy." According to Mu'awiyah: "I have the power to please all the people except the envier of a favor, for nothing pleases him but the disappearance of that favor." According to a sage: "The envy is an incurable wound." According to a desert dweller: "I have never seen a wrongdoer who resembles a wronged more than an envier for he sees your favor a disfavor for himself." According to Al-Hassan "may Allah have mercy upon him": "O son of Adam! By no means would you be able to envy your brother! If he is given what he is given by Allah Almighty out of his honour in the Sight of Allah, of a surety, you would not envy him who is honoured by Allah Almighty; otherwise, you would not envy such of people as the end of whose journey is the fire of Hell." According to another man: "The envier does not get from gatherings but blame and humiliation, from angels but curse and aversion, from the people but fright and anxiety, at the time of death but suffering and terror, and at standing (on the Day of Judgement) but scandal and disgrace."

Exposition Of The Real Nature Of Envy, Its Ruling, Divisions And Levels

It should be known that there is no envy but because of a favor. If Allah bestows a favor on your brother, you have two behaviours to do with him in relation to it: you might dislike it, and like its removal; and this is the envy. The envy then is to dislike a favor bestowed upon a particular man, and desire for it to be removed from him. The second is that you might not like it to be removed, nor dislike it to remain with him, but you desire it for yourself ; and this is called Ghibtah (harmless jealousy). However, Ghibtah might result from aspiration. But even, there is confusion between both terms of envy and aspiration in the sense that each of them might be replaced with the other in usage. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The believer might have harmless jealousy (longing for favor), unlike the hypocrite who always envies because of it."

In relation to the first case, i.e. the envy, it is unlawful by all means, unless a favor is given to a wicked or disbeliever, which he uses to kindle affliction and cause cprruption: in this case, no harm befalls you if you dislike it and hope it to be removed from him. That is because you do not like it to be removed as being a favor in so much as being an instrument of corruption; and should you be safe from his corruption, the favor itself will not concern you. The proof for prohibition of envy is taken from the narrations and traditions we have transmitted. Moreover, envy means to dislike the fate and decree of Allah in

giving some of His servants preference over others. There is no legal excuse nor concession pertaining to that. Which sin is more grievous than your dislike for the comfort and relief of a Muslim, so long as you receive no harm from it?

To that the Qur'an refers as shown from the following statement of Allah Almighty: "If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if you are constant and do right, not the least harm will their cunning do to you; for Allah compasses round about all that they do." (Al Imran 120)

﴿ إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا ۖ وَإِن تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ۗ إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾ ﴾

This rejoicing is a kind of schadenfreude; and both envy and schadenfreude are concomitant. Allah Almighty further says: "Quite a number of the People of the Book wish they could turn you (people) back to infidelity after you have believed. From selfish envy, after the Truth has become manifest unto them: but forgive and overlook, till Allah accomplishes His purpose: for Allah has power over all things." (Al-Baqarah 109)

﴿ وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۖ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾ ﴾

He Almighty tells that their longing for the removal of the favor of faith is envy. He also says in this respect: "They but wish that you should reject Faith, as they do, and Thus, be on the same footing (as they)." (An-Nisa 89)

﴿ وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ﴾

He Almighty mentioned how the brother of Yusuf "peace be upon him" envied him, saying on their tongue: "Truly Joseph and his brother are loved more by our father than we: but we are a goodly body! really our father is obviously wandering (in his mind)! Slay you Joseph or cast him out to some (unknown) land, that so the favour of your father may be given to you alone: (there will be time enough) for you to be righteous after that!" (Yusuf 8-9)

﴿ إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾ اقْتُلُوا يُوسُفَ أَوِ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِن بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾ ﴾

Thus, when they disliked his father's love for him, and were aggrieved by it, for which they envied him, and desired to remove that love, they took Yusuf "peace be upon him" away from him.

In another context, Allah Almighty says about the faithful believers: "and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls; they are the ones that achieve prosperity." (Al-Hashr 9)

﴿ وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَـٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٩﴾ ﴾

He Almighty Thus, praised them for their being non-envious. He Almighty says also in rejection of the behaviours of the enviers: "Or do they envy mankind for what Allah has given them of His bounty?" (An-Nisa 54)

﴿ أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ﴾

Allah Almighty further says: "Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the Clear Signs came to them, did not differ among themselves, except through selfish contumacy. Allah by His Grace guided the Believers to the Truth, concerning that wherein they differed. For Allah guides whom He will to a path that is straight." (Al-Baqarah 213)

﴿ كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلْكِتَـٰبَ بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ ٱلنَّاسِ فِيمَا ٱخْتَلَفُوا۟ فِيهِ ۚ وَمَا ٱخْتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَـٰتُ بَغْيًۢا بَيْنَهُمْ ۖ فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ لِمَا ٱخْتَلَفُوا۟ فِيهِ مِنَ ٱلْحَقِّ بِإِذْنِهِۦ ۗ وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢١٣﴾ ﴾

He Almighty also says: "And they became divided only after knowledge reached them, through selfish envy as between themselves." (Ash-Shura 14)

﴿ وَمَا تَفَرَّقُوٓا۟ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۚ ﴿١٤﴾ ﴾

Allah Almighty then sent knowledge in order to gather them in love to obey Him, and commanded them to join to each other in love through knowledge, thereupon they envied each other, and were divided among themselves, for each of them liked to have the authority to give the final say and decision, and this is why they refuted the claims of each other.

Ibn Abbas "Allah be pleased with him" said: Before the emergence of the Messenger of Allah "Allah's blessing and peace be upon him" whenever the Jews were engaged in fighting with a people, they would supplicate Allah saying: "O Allah! We beseech You with the Prophet You promised to send to us, and the Book You revealed on us, to endow us with victory." (This is reported by Ibn Ishaq in his Sirah). Thus, they were given victory. But when the Messenger of Allah "Allah's blessing and peace be upon him" came and he was from among the descendants of Ishmael "peace be upon him" they recognized him, and at the same time, they gave lie to him, and rejected his Prophethood. In confirmation of that Allah Almighty says: "And when there comes to them a Book from Allah, confirming what is with them - although from of old they had prayed for victory against those without Faith - when there comes to them that which they (should) have recognized. They refused to believe in it but the curse of Allah is on those without Faith. Miserty is the price for which they have sold their souls, in that

they deny (the revelation) which Allah has sent down, in insolent envy that Allah of His Grace should send it to any of His servants He pleases: Thus, have they drawn on themselves Wrath upon Wrath, and humiliating is the punishment of those who reject Faith." (Al-Baqarah 89-90)

﴿ وَلَمَّا جَآءَهُمْ كِتَٰبٌ مِّنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا۟ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى ٱلَّذِينَ كَفَرُوا۟ فَلَمَّا جَآءَهُم مَّا عَرَفُوا۟ كَفَرُوا۟ بِهِۦ ۚ فَلَعْنَةُ ٱللَّهِ عَلَى ٱلْكَٰفِرِينَ ﴿٨٩﴾ بِئْسَمَا ٱشْتَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ أَن يَكْفُرُوا۟ بِمَآ أَنزَلَ ٱللَّهُ بَغْيًا أَن يُنَزِّلَ ٱللَّهُ مِن فَضْلِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ فَبَآءُو بِغَضَبٍ عَلَىٰ غَضَبٍ ۚ وَلِلْكَٰفِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾ ﴾

It is reported that Safiyyah Bint Huyai "Allah be pleased with her" said to the Messenger of Allah "Allah's blessing and peace be upon him": One day, my father and paternal uncle came from you and my father said to my uncle: "What do you say about him?" he said: "I say that he is the Prophet of whom Moses "peace be upon him" had given the glad tidings." He asked him: "Then, what do you think (we should do with him)?" he said: "I think we should be enemies to him as long as we live." (This narration is reported by Ibn Ishaq in his Sirah). This is the ruling of prohibition of envy.

On the opposite is the aspiration which is not unlawful: it might be obligatory, favored or just permissible. We have already referred that both terms of envy and aspiration are replaceable in usage. Qutham and Al-Fadl intended to go to the Messenger of Allah "Allah's blessing and peace be upon him" and ask him to appoint them in charge of alms, and when they consulted Ali "Allah be pleased with him" about that he said to them: "Go not, for he would not appoint you." Qutham said to him: "This opinion of you expresses nothing but your aspiration for what we would get; and by Allah, we have never aspired for your favor when you got married to his daughter Fatimah." (This narration is reported by Muslim, and Qutham is wrong and the right is Al-Muttalib Ibn Rabie'ah). By aspiration, they intend envy, i.e. we have never envied you for your getting married to Fatimah.

The evidence for the fact that aspiration is permissible is taken from the statement of Allah Almighty: "and for this let those aspire, who have aspirations." (Al-Mutaffifin 26)

﴿ وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ ﴿٢٦﴾ ﴾

Allah Almighty further says: "Hasten as in race for Forgiveness from your Lord, and a Garden (of Bliss), the width whereof is as the width of heaven and earth." (Al-Hadid 21)

﴿ سَابِقُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ ٱلسَّمَآءِ وَٱلْأَرْضِ ﴾

One hastens to precede another for fear he might be preceded, like two servants who race each other in service of their master, for each of them is scared

that he might be preceded by the other who, in turn, would have a higher position with his master. Why not since the Messenger of Allah "Allah's blessing and peace be upon him" himself put it clearly in his statement: "There is no (acceptable) envy except in two: a person whom Allah has given wealth and caused him to spend it in the right way, and a person whom Allah has given wisdom (religious knowledge) according to which he gives his decisions and which he teaches to the others." (This narration is reported by both sheikhs on the authority of Ibn Umar).

It is narrated on the authority of Abu Kabshah Al-Anmari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of (the people of) this nation is like the example of four persons: a man whom Allah gives both property and knowledge, upon which he acts in his property, which he spends on what is right; and a man whom Allah gives knowledge but He gives him no property, thereupon he says: "Had I been given the like of what so and so had been given, surely, I would have done in it (the property) the same as he does."" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both are equal in the reward; and a man whom Allah gives property, but He gives him no knowledge, and he misuses his property, which he spends on what is wrong; and a man whom Allah gives neither knowledge nor property, thereupon he says: "Had I been given the like of what so and so had been given, surely, I would have done in it (the property) the same as he does."" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both are equal in the sin." (This narration is reported by At-Tirmidhi and Ibn Majah). In the first two similes, he likes to have the same as his property to do like his doing, without longing for the favor to be removed from him. As for the fourth one, the Messenger of Allah "Allah's blessing and peace be upon him" dispraised him in terms of his desire for sin and not in terms of his longing for the like of the property.

Thus, there is no harm on him who aspires for the like of a favor another is given, , so long as he does not dislike it to be removed from him, or to remain with him. It is true that in case that favor is religious, like prayer, almsgiving and fasting, then, aspiration for it becomes incumbent upon him for he wishes to be like him; and of a surety, if he does not wish to be like him concerning faith, he will then be contented with disobedience which is evidently unlawful. If the favor is meritorious like spending money on charity, alms, and good deeds, then, aspiration for it is encouraged and exhorted. If it is permissible, then, aspiration for it is only permissible. That is because the matter in the end returns to the aspiration to be like the one upon whom the favor is bestowed, provided that the favor itself is not undesirable. The favor then brings about two things: the first is the comfort of him upon whom it is bestowed; and the other is the inferiority and retardation of the aspirer from him. The latter then dislikes one of both things, i.e. his retardation from him, and at the same time, likes to attain equality with him. However, there is no harm on him who dislikes his inferiority and retardation from others as long as it pertains to what is

permissible, even though this decreases his excellence, contradicts asceticism, reliance on Allah Almighty, and satisfaction (with one's portion), and hinders from attainment of high stations, but at the same time, it does not lead to disobedience.

But even, an abstruse subtlety arises in this issue. If one loses hope to be like him upon whom favor is bestowed, and at the same time, he dislikes his being inferior to him, of a surety, he likes to remove that inferiority. This is removed either by attaining the like of the favor of the envied, or by the disappearance of the favor from him upon whom it is bestowed. By the disappearance of favor from the envied, his superiority and advancement over him would subsequently be over. No heart could be free from that feeling. But if he is to endeavor to remove the favor by himself willingly once it lies within his power to do so, he will be a blameworthy envier. But he will be not an envier if his piety prevents him from removing the favor, given his aversion for it in himself. It seems that this is the significance of the statement of The Messenger of Allah “Allah's blessing and peace be upon him”: "There are three evils, from which none could hardly be saved: (negative) assumption, bad omen and envy; and I am going to tell you about the way out of them: if you have a (negative) assumption, do not act upon it; and if you have bad omen, go on (your way without care); and if you envy, then, do not transgress the due limits." (This narration is reported by Ibn Abu Ad-Dunya).

It is impossible for a man who aspires to attain equality with his brother and fails to do so, and at the same time, he does not incline to like the disappearance of the favor from him upon whom it is bestowed. This limit of aspiration is close to envy, which is unlawful. For this reason, one should be cautious of it, since danger lies in it. There is no man but that he sees others from among his acquaintances and fellows superior to him, and he likes to be equal to them. If one is not of strong faith and good piety, that might lead him to forbidden envy. If he is prompted by fear of distinction and the emergence of his inferiority to others, it might lead him to blameworthy envy, according to which he is inclined, by nature, to have the favor removed from his brother until he falls down to be equal to him, since he fails to rise up to be equal to him by getting the like of his favor.

There is no concession in that, for it is unlawful whether it pertains to worldly or even religious affairs. But so long as he does not act upon it, he might be pardoned, Allah willing, and his aversion for it within himself becomes expiation for him. This is, indeed, the real nature and rulings of envy.

As for its levels, they are four: the first is that the envier likes the favor to be removed from his brother at all; and this is the worst kind of malice. The second is that he wishes the favor that is in the hand of his brother for he has a desire for it, like his desire for a good house, a beautiful woman, a power of authority, or abundance of living that is attained by another: he likes such favor to be with him, and does not like it to be removed from his brother. What he really dislikes is his loss of the favor and not his brother's being blessed in it. The third is that

he desires not the favor itself but the like of it, and if he fails to attain the like of it, he then will like it to be removed from his brother, in order for no distinction to appear between them. The fourth is that he desires for himself the like of it; and if he fails to get it, he will not like it to be removed from his brother.

It is this last division which is pardoned in case it pertains to worldly affairs, and encouraged in case it belongs to religious matters. The third level is divided into blameworthy and not blameworthy. The second is somewhat lesser than the third. But the first is the worst of them all; and it is evident envy. There is somewhat laxity in giving that (second) level the name of envy, although it is blameworthy in view of the statement of Allah Almighty: " And in no wise covet those things in which Allah has bestowed His gifts more freely on some of you than on others." (An-Nisa' 32)

﴿ وَلَا تَتَمَنَّوْا۟ مَا فَضَّلَ ٱللَّهُ بِهِۦ بَعْضَكُمْ عَلَىٰ بَعْضٍ ﴾

But one's desire for the like of it is not blameworthy, whereas his desire for it in itself is blameworthy.

Exposition Of Causes Of Envy And Harmless Jealousy

The main cause of harmless jealousy is to love the object of jealousy. If it pertains to religious matters, then, its cause might be the love for Allah Almighty, the desire for obeying Him. If it pertains to the worldly affairs, its cause might be the love for what is permissible in this world, and for being blessed in it. But now, let's consider the motives of the blameworthy envy whose approaches are numerous. But they might be summed up in seven: enmity, exaltation, vanity, wonder, fear of failure to attain desired goals, love for authority, self-wickedness and greed.

One might dislike the favor to be in the hand of another because he is his enemy, and thus, he likes no good for him. This is not limited to the fellows: the lowly might envy the king and likes any favor to be removed from him in view of his aversion for him, because of his causing harm to him or to such as he likes. One also might dislike the favor to be given to another for he knows that by virtue of it, he will become haughty and behave arrogantly towards him, a thing which he never endures. But the envier himself might be, by nature, inclined to behave arrogantly towards the envied, and due to the favor that is bestowed upon him, he will not be able to do so; and this is what is intended by exaltation. In many cases, the favor might be great, to the extent of raising the wonder of the envier about how such a man gets such a favor. The envier also might fear of his failure to attain his desired goal if the envied competes him over it because of the favor that is bestowed upon him. He also might like the authority that is based upon a particular favor. But even, envy might not be due to any of those causes in so much as to the self-malice and greed. Those causes then are to be explained in some detail.

The first motive: enmity and hatred

It is the strongest motive of envy. If one causes harm to another or disagrees with him due to any reason, he would dislike him and grow angry with him,

which would, in turn, bring about rancor and hatred towards him. Rancor of course requires vengeance and retribution, and if he fails to exact retribution from him by himself, he wishes that time would exact retribution from him. Furthermore, he might refer any misfortune that afflicts the envied to his honour and majesty in the Sight of Allah Almighty. If a calamity befalls his enemy, he would rejoice at it, and think it to be a reward for him from Allah Almighty in return for his hatred and aversion for his enemy. On the contrary, if any favor touches him, he would grieve for it would be in opposition to his desires and wishes; and it might occur to his mind that he is not dignified or dear in the Sight of Allah Almighty for He has not taken revenge on his enemy who caused harm to him.

In short, envy always is related with hatred and enmity and does not leave them. The piety here is not to transgress in his aversion and to restrict his dislike to be within his heart. But it is impossible to have aversion for a particular man and at the same time to be careless about his misfortunes as well as good fortunes. It is This kind of (envy caused by enmity and hatred) that Allah Almighty describes in His statements: " when they meet you, they say, "We believe": but when they are alone, they bite off the very tips of their fingers at you in their rage. Say: "Perish in your rage; Allah knows well all the secrets of the heart." If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if you are constant and do right, not the least harm will their cunning do to you; for Allah compasses round about all that they do." (Al Imran 119-120)

﴿ هَٰٓأَنتُمْ أُوْلَآءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِٱلْكِتَٰبِ كُلِّهِۦ وَإِذَا لَقُوكُمْ قَالُوٓاْ ءَامَنَّا وَإِذَا خَلَوْاْ عَضُّواْ
عَلَيْكُمُ ٱلْأَنَامِلَ مِنَ ٱلْغَيْظِ ۚ قُلْ مُوتُواْ بِغَيْظِكُمْ ۗ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١١٩﴾ إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن
تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُواْ بِهَا ۖ وَإِن تَصْبِرُواْ وَتَتَّقُواْ لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْـًٔا ۗ إِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾ ﴾

He further says: " they will not fail to corrupt you. They only desire your ruin: rank hatred has already appeared from their mouths: what their hearts conceal is far worse. We have made plain to you the Signs, if you have wisdom." (Al Imran 118)

﴿ لَا يَأْلُونَكُمْ خَبَالًا وَدُّواْ مَا عَنِتُّمْ قَدْ بَدَتِ ٱلْبَغْضَآءُ مِنْ أَفْوَٰهِهِمْ وَمَا تُخْفِى صُدُورُهُمْ أَكْبَرُ ۚ قَدْ بَيَّنَّا
لَكُمُ ٱلْءَايَٰتِ ۖ إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾ ﴾

Envy caused by hatred might result in disputing and fighting, and spending the whole lifetime in repeated attempts to remove the favor from the envied, go about with calumnies to do evil to him, and unveiling his negatives.

The second motive: exaltation

It is that he feels it too heavy and difficult upon himself to see others superior to him. If anyone of his fellows is granted an office, knowledge or property, he fears that by such favor, he might behave arrogantly towards him, a thing which he does not endure. However, it is not the purpose of the envier to make himself superior but only to avert the probable arrogance of the envied. That is because if

he has accepted to be equal with him, in no way would he accept to see him superior to him.

The third motive: vanity

It is that the envier is predisposed to behave arrogantly towards him, despise him, and expect him to submit to and comply with his purposes. However, if he gets a favor, the envier fears that he might not come to submit to him as he was before it. It was out of vanity that the envy of most disbelievers and pagans was against the Messenger of Allah "Allah's blessing and peace be upon him". They wondered how an orphan man should be given superiority to them, and how they would lower their heads to him, as shown from the Holy statement of Allah Almighty: " Also, they say: "Why is not this Qur'an sent down to some leading man in either of the two (chief) cities?"" (Az-Zukhruf 31)

﴿ وَقَالُوا۟ لَوْلَا نُزِّلَ هَٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ عَظِيمٍ ﴾

(This narration is reported by Ibn Ishaq in his Sirah). He Almighty further said in description of the statement of Quraish: ""Is it these then that Allah has favoured from amongst us?" Does not Allah know best those who are grateful?" (Al-An'am 53)

﴿ وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّٰكِرِينَ ﴾

The fourth motive: wonder

It is like what Allah Almighty told about the previous nations in their sayings: "Ah! you are no more than human, like ourselves!" (Ibrahim 10)

﴿ قَالُوٓا۟ إِنْ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا ﴾

And: "Shall we believe in two men like ourselves? And their people are subject to us!" (Al-Mu'minun 47)

﴿ فَقَالُوٓا۟ أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَٰبِدُونَ ﴾

And: "If you obey a man like yourselves, behold, it is certain you will be lost." (Al-Mu'minun 34)

﴿ وَلَئِنْ أَطَعْتُم بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذًا لَّخَٰسِرُونَ ﴾

They exclaimed how men like them should win the honor of carrying the message and revelation and nearness to Allah Almighty, with the result that they envied them, and liked the removal of Prophethood from them, out of dislike that men like them should be given superiority to them. They also said out of exclamation: "Has Allah sent a man (like us) to be (His) Messenger?" (Al-Isra' 94)

﴿ وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا۟ إِذْ جَآءَهُمُ ٱلْهُدَىٰٓ إِلَّآ أَن قَالُوٓا۟ أَبَعَثَ ٱللَّهُ بَشَرًا رَّسُولًا ﴾

And: ""Why are not the angels sent down to us, or (why) do we not see our Lord?" Indeed they have an arrogant conceit of themselves, and mighty is the insolence of their impiety!" (Al-Furqan 21)

﴿ ۞ وَقَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا لَوْلَآ أُنزِلَ عَلَيْنَا ٱلْمَلَـٰٓئِكَةُ أَوْ نَرَىٰ رَبَّنَا ۗ لَقَدِ ٱسْتَكْبَرُوا۟ فِىٓ أَنفُسِهِمْ وَعَتَوْ عُتُوًّا كَبِيرًا (٢١) ﴾

And: "Do you wonder that there has come to you a message from your Lord, through a man of your own People, to warn you, so that you may fear Allah and haply receive His Mercy?" (Al-A'raf 63)

﴿ أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا۟ وَلَعَلَّكُمْ تُرْحَمُونَ (٦٣) ﴾

The fifth motive: fear of attaining the desired goals

This motive is particular to more than a competitor over one thing, according to which each one envies his fellow for any favor that might help him attain that goal. That kind includes the mutual envy of fellow-wives in their competition to attain the desires of marriage, and the mutual envy of brothers in competition to attain the high rank and love in the heart of their father, thereby they might attain honour, property and wealth, the mutual envy of two pupils in competition to get the love and esteem of their mister, the mutual envy of the king's sitters and attendants to get the best rank and appreciation in his heart thereby they would get property and majesty, the mutual envy of many preachers in their competition to polarize the people of a particular town, the mutual envy of scholars in competition to attract a limited number of jurisprudence seekers, and so on.

The sixth motive: seeking after authority and majesty

It is to seek after authority with no other purpose. The typical example is a man who likes to be matchless in a particular science or art if he is inclined to be praised and appreciated by others: if he hears about an equivalent or peer to him in that art or science even in the farthest end of the world, he would grieve, and hope for his death, or at least the removal of that favor by which he shares him that rank. The cause is not enmity, nor arrogance, nor vanity, nor fear of attaining the desired goals other than the authority under pretext of matchlessness and uniqueness. However, this type is particular for the most part to scholars. The Jewish learned and rabbis rejected to recognize the Prophethood of the Messenger of Allah "Allah's blessing and peace be upon him" Or to have faith in him for fear their authority and majesty would be lost.

The seventh motive: self-wickedness and greed

It is that one does not like good for the servants of Allah Almighty. If a mention is made to such enviers of some one of good state and favor, it would become difficult upon them to know that; and if a mention is made to them of people's misfortunes and loss of favor, they would rejoice at it. Such envier likes people's misfortunes and dislikes that Allah's favor be bestowed upon anyone of His servants, as if it is taken from his own. It is said that the niggard is he who withholds his own property from people, whereas the greedy is he who likes the property of others to be withheld from people. Such envier then likes to withhold the favor of Allah Almighty from His servants, although he might not have enmity with them or be related to them by any kinship or connection. There is no clear reason for that other than self-wickedness and

greed to which one is predisposed by nature; and it is difficult to remedy it, for the envy that is caused by anyone of the other motives are accidental, and imaginable to be removed, and thus their remedy is expected, unlike the self-wickedness that is established in the soul and thus its removal is impossible.

Those are the motives of envy. However, men are different in the degree of envy in terms of strength and weakness due to their difference in the number of motives they have for envy: one might have all or some of them, and another might have more or less and so on. But the point is that if all motives of envy is combined in a man, his envy reaches a culminating peak with which it becomes too difficult to conceal or hide, regardless of the adulation or flattery he might seem to show to the envied: on the contrary, the veil of adulation and flattery is removed, and enmity and hatred appear by disclosure.

Exposition Of Reasons For Circulation Of Envy Among Fellows, Peers, Matches, Brothers And Cousins In Contrast To Others

It should be known that the more the motives of envy we have already mentioned are available among a people, the more envy spreads among them. A single man might envy because he rejects arrogance of others over him, or for he himself is arrogant, or for he has an enemy of him whom he envies, and so on. Those reasons increase among a people in proportion to the number of links that connect them, because of which they meet in gatherings, or share the same purposes. If one of them competes with his companion over a particular purpose, the latter would refrain from him and have rancor towards him; and at that point, he would incline to despise him, behave arrogantly towards him in reward for his competition with him, and further dislike the favor that might enable him to achieve his own purposes.

But there is concomitance between a set of those reasons. No doubt, there might probably be no envy between two persons from two different towns so long as there is no connection between them. But in case they are neighbours in the residence, market, school, etc, they might share purposes in which their means are contradictory, which results in opposition and mutual hatred, from which the remaining causes of envy originate. For this reason, it is not surprising that a scholar envies a similar scholar and not a worshipper, whereas a worshipper envies a similar worshipper and not a scholar, and a trader envies a similar trader and not anyone else, and so on. A man is more inclined to envy his brother and paternal cousin than anyone else, the woman her fellow-wife and slave-girl of her husband more than her mother-in-law (i.e. her husband's mother).

The point is that the envy between men belonging to the same craft and profession or doing the same things is more than it is between men belonging to different crafts or doing different things. Moreover, the more the fellows are close to each other, the more envy grows between them, and vice versa: the more they are far from each other, the less envy becomes between them. That is because the origin of those kinds of envy is the enmity, and the origin of enmity

is the competition over the same purpose, which hardly gathers two persons far from or belonging to different fields in so much as it gathers two persons between whom there is relevance, and this is why envy grows much between them. But it is true that he who likes to be matchless in his power of authority in the world envies anyone expected to share him in that privilege, no matter how far from him he might be.

The origin of all of this is the love for this world, which is too narrow for the competitors to compete over it, unlike the hereafter, which is a wide field fitting for all competitors. The favor of knowledge is a typical example of the love for the hereafter. Undoubtedly, he, who likes to know about Allah Almighty, His attributes, Names, His angels, Prophets, His dominion in the heaven and earth, and the like of those does not envy anyone who shares him in that. That is because such knowledge is not limited to the knowers: on the contrary, the given specifics might be learnt by one million scholars, each of whom rejoices at and is pleased with learning it, and the pleasure of anyone does not decrease by the knowledge of knowers: On the contrary, sociability, affability, in addition of the fruits and benefits of learning more often increase by the increasing number of knowers.

For this reason, there is no envy between the real learned of religion who seek for the hereafter, for their purpose is to know about Allah Almighty, and it is a large ocean fitting for all the competitors to seek for it; and their purpose is to attain the high rank in the Sight of Allah Almighty, and what is with Allah Almighty is not limited to anyone, for the reward to be given by Allah Almighty is the pleasure of meeting Him, from which none (of the believers) would be hindered (in the hereafter), nor would anyone of them cause trouble to the other while seeing Him. But the ruling is different when scholars intend by their knowledge property and majesty, in which case they envy each other, for property in the end is a limited and concrete thing, and if it falls in the hand of anyone, it would be lost from the other; and the same is true of majesty, for if one attracts the hearts of a people, they would be diverted from another person. In this way, it becomes a reason for envy.

To be sure, if one is filled with joy of knowledge of Allah Almighty, no harm shall he receive when anyone else is filled with joy of knowledge about Allah Almighty. The difference between property and knowledge is that property does not fall in the hand of anyone unless it first is lost from another hand, whereas knowledge resides in the heart of the learned, and it could be in the heart of anyone else with no need of being lost from the heart of the former. Another difference is that property in the end is limited bodies, in such a way that if only one man has in his possession the whole property on earth, there will remain nothing for anyone to possess, whereas knowledge is endless and it is beyond grasp. If one gets himself accustomed to meditation on the Glory and Majesty of Allah, His dominion in the heavens and earth, his Magnificence and Grandeur, it would become in his sight more pleasant than any favor else, from which he would not be hindered, and in which he would not compete anyone.

So, he would have no envy in his heart for anyone, for if anyone knows the like of his knowledge, it would, by no means, decrease his pleasure and delight: on the contrary, his pleasure would increase by the increase of sociability an affability. Reflecting on the wonders of the dominion of Allah Almighty regularly then becomes for those more pleasant than looking at the trees and gardens of Paradise with the eye. That is because the pleasure and Garden of the Gnostic is his knowledge which is characteristic of him and he feels safe of being removed from him. He always plucks its fruits, for he, with his soul and heart, is always nourished by the fruits of his knowledge, which is ceaseless and endless. Even if he shuts up his concrete eye, his spirit remains grazing in a high garden and flourishing meadows.

Many are the Gnostics who have never entertained envy among themselves: on the contrary, they have been the same as Allah Almighty described them in His Holy Book: " And We shall remove from their hearts any lurking sense of injury: (they will be) brothers (joyfully) facing each other on thrones (of majesty)." (Al-Hijr 47)

﴿ وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ﴿٤٧﴾ ﴾

As such their state is in this world, what do you think them to be in the hereafter? However, no envy is imagined to be in the hereafter among the inhabitants of the Garden, as well as there is no envy among the inhabitants of this world who share the Garden, for Garden is too wide to befit all who seek for it, and it is not attained but by the knowledge of Allah Almighty, in which there is no competition between the inhabitants of this world. In this way, the inhabitants of the Garden are necessarily free from envy in this world as well as in the hereafter. Envy is the attribute of him who is driven away from the immensity of Illiyyin to the narrowness of Sijjin. For this reason, envy is attributed to Satan because he envied Adam for the favor bestowed by Allah Almighty upon him, and when he was invited to fall in prostration to him, he rejected, regarded himself too arrogant to prostrate to him, rebelled and disobeyed the command of Allah Almighty.

You now have come to know that there is no envy but between a people who share a purpose too narrow to suffice them all at the same time. For this reason, they do not envy each other for looking at the adornment of the sky, although they envy each other for looking at the gardens which represent only a very few among the things of the earth, which is, in itself, no more than a trivial thing in relation to the sky. But the sky, being too wide and spacious to befit the sights of all the inhabitants at the same time, brings about no envy nor competition between the people.

So, it is incumbent upon you, if you are insightful, and have sympathy for yourself, to seek after a favor because of which there is no envy nor competition, and to demand a pleasure that brings about no arrogance. But this is not available in this world except in the knowledge of Allah Almighty, His attributes and acts, and the wonders of the dominion of the heavens and the earth. This will not be

attained in the hereafter except through that knowledge. But even, if you have no longing for the knowledge of Allah Almighty, and your desire is too weak to entertain it, then, you are excusable, for by no means does the sexually impotent have longing for the pleasure of sexual relation, nor does a boy have longing for the pleasure of sovereignty.

That is because those pleasures are particular to men and effeminate on the exclusion of boys. Similarly, the pleasure of knowledge (of Allah Almighty) is particular to men, i.e. men whom no trade nor transaction entertain from the remembrance of Allah Almighty. None else have such longing, for longing is experience after tasting, and whoever does not taste does not know, and whoever does not know has no longing, and whoever has no longing does not seek, and whoever does not seek does not attain, and whoever does not attain remains with the depraved in the lowest bottom; and " If anyone withdraws himself from remembrance of (Allah) Most Gracious, We appoint for him an evil one, to be an intimate companion to him." (Az-Zukhruf 36)

﴿ وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ ﴿٣٦﴾ ﴾

Exposition Of Medicine That Removes Envy From Heart

It should be known that envy is among the chronic heart diseases, which could not be treated but by knowledge and work. The beneficial knowledge regarding the disease of envy is to know for certain that the envy is harmful to you in religion and world, and it causes no harm to the envied in the world and religion: on the contrary, the envied gets benefit from it (i.e. receives reward for it). Having known this fact for certain, and with deep insight, and having been no enemy to yourself, nor a friend of your enemy, you should, inevitably leave envy.

That it is harmful to you in religion is because by so doing, you are displeased with the decree of Allah Almighty, and dislike His favor that He allotted among His servants, and His justice which He established in His dominion with His wisdom which none knows but He. . without doubt, it is a crime against the eyeball of monotheism, and dust in the eye of faith, and sufficient are them for crime against religion. Additionally, by envy, you cheat one of the faithful believers, and abandon counseling him with sincerity, and leave the devotees and Prophets of Allah in their loving good for the servants of Allah Almighty, and join Iblis and all the disbelievers in their loving misfortunes and disasters for the faithful believers. Of a surety, those are vices in the heart that devour the good deeds just as fire consumes wood, and remove them in the same way as night dissipates daylight.

That it is harmful to you in this world is because you entertain pain in yourself by your envy and continue to be in anxiety and grief, for Allah removes not the favor that He has bestowed upon your enemies (as you like). Thus, you continue to entertain pain because of every favor you see having bestowed upon them, and for every distress and misfortune you see having removed from them, with the result that you come to be in continuous grief, distress, anxiety, and

narrowness, just the same as your enemies desire for you. Although you desire affliction for your enemy, it is you who now is being afflicted. Nevertheless, the favor is not removed from the envied because of your envy. If you have no faith in resurrection and reckoning in the hereafter, it would be out of prudence and intelligence to entertain no envy, given its being harmful and painful to your heart, and useless to you at all: then, what would it be, seeing that you have faith in resurrection and reckoning in the hereafter, and have knowledge of the punishment and torment caused by envy in the hereafter? How astonishing is the rational man who exposes himself to the displeasure and wrath of Allah Almighty with no benefit he gets but rather with harm and pain he suffers, and thereby destroys his religion and world with no advantage he might obtain!

That it is not harmful to the envied in his religion and world is obvious, for by no means would the favor be removed from him as a result of your envy. That is because the favor and bounty doomed to be by Allah should survive to an unspecific term as Allah decrees it to be. Thus, there is no way to avert it, for everything is done by Him in due proportion, and everything has a term appointed by Allah Almighty. For this reason, one of the Prophets of Allah made a complaint to him of a wrongful woman who oppressed the people, thereupon Allah Almighty revealed to him to flee from her until her days would elapse, i.e. 'There is no way to change what we have decreed from the beginning, so keep patient until the term preordained to be by Allah Almighty would pass safely.

As long as the favor is not removed from the envied, then, he will entertain no harm in his world nor there will be sin due upon him in the hereafter. Perhaps you say: "Would that the favor is removed from the envied because of my envy!" to be sure, this is the utmost ignorance. That is because it is a disaster which you first desire for yourself, for you could hardly be free from an enemy to envy you (in the same way as you have an enemy to envy); and were the favor to be removed because of envy, surely, no favor from Allah would have remained with you or with anyone of the creatures, including even the favor of faith, for the disbelievers envy the believers for the favor of faith, as shown from the statement of Allah Almighty: " Quite a number of the People of the Book wish they could turn you (people) back to infidelity after you have believed. From selfish envy, after the Truth has become manifest unto them: but forgive and overlook, till Allah accomplishes His purpose: for Allah has power over all things." (Al-Baqarah 109)

﴿ وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ إِيمَٰنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّنۢ بَعْدِ مَا
تَبَيَّنَ لَهُمُ ٱلْحَقُّ فَٱعْفُوا۟ وَٱصْفَحُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦٓ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٠٩﴾ ﴾

That is because what the envier wills does not come true. It is true that he himself strays by his will that the envied should go astray, and whenever he wills that the envied be a disbeliever, he himself becomes a disbeliever, and so on. Hence, whoever likes that a favor be removed from the envied because of envy,

seems to like to have the favor of faith removed from him because of the envy of the disbelievers; and the same is true of all favors. Therefore, that you desire to have the favor removed from your envied because of your envy, and removed not from yourself because of the envy of others for you, is the utmost ignorance and stupidity. Every foolish envier likes to be favored by that privilege, and of a surety, you are not preferable to anyone else. If the favor of Allah upon you is not removed because of envy, you are more fitting to give thanks to Allah for that, but unfortunately, you dislike it.

The benefit of the envied in this world and religion is clear. In relation to religion, he is wronged by you particularly if your envy leads you to do and act in opposition to him, by backbiting, slandering and criticizing him, and unveiling his defects and secrets, and all of those are gifts you present to him, i.e. that by so doing, you give him as gifts from your good deeds until when it is the Day of Judgement, you will meet him as insolvent and deprived of favor just as you have been deprived of it in the world. Although you liked to have his favor removed from him, it was not removed. Furthermore, Allah Almighty increased him in favor, for when He Almighty helped you do good and gain good deeds, you transferred those good deeds of you to him, and thus added to his account favor after favor, and added to yours disfavor after disfavor.

As for his benefit in this world, it is that the most important purpose of the people is to harm their enemies and make them miserable and wretched, and no torment befalls you more severe than the pain you entertain because of your envy. The utmost hope of your enemies is to be in favor whereas you be in disfavor and grief because of them, and by your envy, you do to yourself the same as they like. This is why your enemy has no desire for your death: on the contrary, he always desires for your life to be longer, provided that you spend it in punishment and torment of envy, in order to see the favor of Allah upon him, thereby your heart would fret in envy for it. For this reason, it is said (in a form of poetic verses): "Let your enemies entertain no death until they see in you what aggrieves them. You continue to be envied for the favor that is bestowed upon you for indeed, it is the perfect among men who is vulnerable to envy."

However, the joy of your enemy with your grief and disaster is more than his joy with his favor, and were he to know that you have got rid of the pain and torment of envy, it would be then the most grievous affliction he might receive. For the pain of envy you experience fulfills the desire of your enemy. If you consider that, you will come to know that you are but the enemy of yourself in this world, and the friend of your enemy, for indeed, you do what harms you in the world and the hereafter, and at the same time benefits your enemy in the world and the hereafter. Moreover, you also become despised and dispraised in the Sight of your Creator and the creatures, wretched and miserable, given that the favor of your envied will remain as long as Allah wills, whether or not you like it.

Furthermore, you do not only fulfill the desire of your enemy, but also please

and gratify Iblis, the despised and cursed, for when he sees you deprived of the blessing of knowledge, piety, property and majesty with which your enemy is favored, he fears you might love that for him, and thus share reward with him for your love, for whoever loves good for Muslims shares it with them, and whoever fails to join the rank of the dignitaries in this world, would not miss the reward of loving that for them in the hereafter. Thus, when Iblis fears you might love the favor bestowed by Allah upon anyone of His servants, in terms of the uprightness of his world and religion, with the result that you would win the reward of that love, he then causes you to dislike it for him, in order that you would not join him with your love just as you have not joined him with your deed.

It is reported that a desert dweller said to the Prophet “peace be upon him”: "O Messenger of Allah! What about a man who loves a people and he does not join them in rank?" on that the Messenger of Allah “Allah's blessing and peace be upon him” said: "The man will be gathered in the company of whomever he loves." (This narration is reported by both sheikhs on the authority of Ibn Mas'ud). In another context, a Bedouin stood for the Messenger of Allah “Allah's blessing and peace be upon him” while he was delivering a speech and said: "O Messenger of Allah! When will the Hour (of Judgement) be?" he said: "What have you prepared for it?" he said: "Indeed, I have prepared for it no much prayers, nor much fasts, but I love Allah and His Messenger." On that th Messenger of Allah “Allah's blessing and peace be upon him” said: "Then, yo will be gathered in the company of whomever you love." (This narration is reported by both sheikhs on the authority of Anas).

Anas “Allah be pleased with him” said: "The Muslims have never entertained pleasure and happiness after their embracing Islam greater than theirs on that day", in reference to the fact that their greatest aspiration is to love Allah and His Messenger. Anas “Allah be pleased with him” resumed: "No doubt, we love the Messenger of Allah “Allah's blessing and peace be upon him”, Abu Bakr and Umar “Allah be pleased with them” and hope to be with them, although our deed is not like theirs."

Abu Musa “Allah be pleased with him” said: I said: "O Messenger of Allah! A man might like praying people and not offer much prayers like them, and like fasting people and not observe much fasts like them…" and he counted many other things. On that the Messenger of Allah “Allah's blessing and peace be upon him” said: "The man will be in the company of whomever he loves." (This narration is reported by both sheikhs with a slight variation of wording). A man said to Umar Ibn Abd-Al-Aziz "may Allah have mercy upon him": "It was said that if you could become a scholar, then, become a scholar, and if you could not, then, become a learner, and if you could not, then, love them, and if you could not love them, then, do not dislike them." On that he said: "Glory be to Allah Who has made to us a way out."

Consider then how Iblis envies you to the extent that he wastes your reward of love. He also is not only satisfied with it, but also he causes you to dislike

your brother until you fall in sin. Why do you not become sinful given that you envy a man of religious scholars, and likes him to err in the religion of Allah or at least shut up his mouth, or fall ill in order to speak and learn or teach; and which sin is more grievous than that? Would that when you fail to join him in rank, because of which you grieve, you become safe from sin and punishment of the hereafter! According to a certain Prophetic narration: "Three kinds of people constitute the inhabitants of the Garden: the doer of good, his lover and he who holds back harm and evil from him." It refers to him who withholds his harm, evil, envy, hatred and aversion, and the like of those vices. Consider how Iblis drives you away from those three entrances. Indeed, it is the envy of Iblis for you that is effective and not yours for your brother.

Moreover, if the real state is disclosed to the envier, he would find himself as if throwing an arrow at his enemy in order to kill him, but it naught harms him: it rather returns to his right eyeball and remove it, increasing thereby his anger. He returns to throw another arrow, which harms his enemy not: but it returns to remove his left eyeball, increasing his anger and rage more and more. In the third time, his arrow returns to injure his head, and so on, whereas his enemy remains safe and secure, and his other enemies round him rejoice at his misfortunes one after the other. This is always the state of the envier and the ridicule of Satan at him. But even, the state of envy is more odious for the end of arrows is to kill the envier, whereas the envy returns with sin, and there is no end for sin by death, for it leads to the anger and wrath of Allah Almighty, and the punishment of the fire of Hell. To have his eyes removed in this world is better for him to have one of his eyes remain to the hereafter for the blaze of fire to remove it.

Consider how Allah Almighty exacts retribution from the envier in retaliation for his will that the favor should be removed from the envied. It indeed is not removed from the envied in so much as it is removed from the envier, for safety from sin is a favor, and safety from grief and anxiety is a favor, and both are removed from the envied. In confirmation of that, Allah Almighty says: " But the plotting of Evil will hem in only the authors thereof." (Fatir 43)

﴿ وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ إِلَّا بِأَهْلِهِۦ ﴾

Therefore, the envier might be afflicted with the same as he desires for his enemy. One rarely glees at the misfortunes of another but that he is stricken with the like of it. A'ishah "Allah be pleased with her" said: "I did not wish anything for Uthman but that it afflicted me, to the extent that were I to wish him to be killed, I would have been killed." This is the sin of envy: what about its results of dissention, rejection of truth, unleashing of tongues and hands with shameful deeds and words while taking revenge on the enemies. It is the chronic disease by which the previous nations were put to destruction.

Those are then the concrete medicines of envy. If one reflects on them with pure mind and present heart, the fire of envy might be extinguished from him,

and he comes to know that by envy, he would destroy himself, please his enemy, displease his Lord, and embitter his living. The beneficial remedy then is to have control over envy: he has to force himself to do the opposite of all words and deeds that are required by and ensue from envy. If envy leads him to slander his envied, he has to force his tongue to celebrate him with praise; and if it leads him to behave arrogantly towards him, he has to force himself to show humbleness to him; and if it prompts him to withhold beneficence from him, he has to force himself to increase his beneficence to him; and so on.

Once he does so even ostentatiously, and the envied knows it from him, he is pleased with him, and loves him; and once he loves him, and shows that love to him, the envier himself comes to love him accordingly. There ensues from that the harmony and agreement that break the substance of envy. That is because humbleness, praise, and showing pleasure with favor always attract the heart of the beneficiary, and lead him to reward that with kindness. That kindness returns to please the heart of the envier and shifts his ostentation into spontaneity and nature. He should not be kept off by the statement of Satan to him: "If you show humbleness to him and praise him, your enemy might construe it to be out of your failure, hypocrisy or even fear, and this is the utmost humiliation and disgrace." However, this is a kind of deception and one of the evil plots made by Satan against him. That is because adulation, whatever it might be, breaks the enmity between both enemies, relieves the hearts from the pain of envy and anxiety of hatred.

Those are the medicines of envy; and although they are very beneficial, their bitterness is, at the same time, severe on the hearts. But to be sure, benefit always results from the bitter medicine. Whoever does not keep patient on the bitter medicine will not taste the sweetness of cure. The bitterness of such medicines of showing humbleness to the enemies, praising and giving thanks to them are diluted by the power of knowledge of the concepts we have already explained, and the strong desire for the reward of satisfaction with the decree and fate of Allah Almighty, and having love for what He loves, in addition to self-honour, and refraining from feeling that there is anything in the world in opposition to what one wills and likes, for in this case, one will like what is not to be, since there is no hope that what he likes should be; and of a surety, to loose what one wills is a means of humiliation and baseness. There is no way of salvation from that humiliation except by one of two: either what you will should be, or you will what really is. The former is not up to you, and there is no way to get it. But the latter is possible and it is attainable through self-mortification; and here discipline plays a great role. Every rational person has to attain it.

This is the universal medicine. As for the detailed medicine, it is to follow the motives of envy one by one, such as arrogance, self-honour and the like of those, as will be discussed in detail later, Allah willing. Those motives represent the substance of that ailment, which is not curbed except by curbing its substance. But if the substance is not curbed, envy will remain lurking to appear from one

time to another. If one continues to have love for majesty and authority, of a surety, he will envy such of men as have majesty and authority in the hearts of people, because of which he will grieve; and the remedy is to diminish that grief within himself since it is impossible for him to remove it entirely from him; and Allah Almighty helps us all.

Exposition Of The Extent To Which It Becomes Incumbent To Remove Envy From Heart

It should be known that such of men as causes harm is hateful by nature, and of a surety, you dislike anyone who harms you, and if a favor is bestowed upon him, you could but dislike it for him, and thus, it becomes the same to you the good state and bad state of your enemy. But Satan forces you to envy him for that. If this prompts you to show envy to your enemy by act or word, you are disobedient envious. But if you withhold that outwardly, and become inwardly in the state of disliking the favor for him, and hoping for its removal from him, you are also a disobedient envious, for envy is characteristic of the heart and not the tongue. Allah Almighty says in this respect: " and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot)." (Al-Hashr 9)

﴿ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ﴾

He also says: If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if you are constant and do right, not the least harm will their cunning do to you; for Allah compasses round about all that they do." (Al Imran 120)

﴿ إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا۟ بِهَا ۖ وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْـًٔا ۗ إِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴾

But in relation to act or word, it is backbiting and lying, and it is a result of envy and not envy itself, for the destination of envy is the heart and not the organs. It is true that envy is not an injustice from which you should seek freedom, but it is a sin in between you and Allah Almighty. What one has to be free from is the outward acts and words that result from it. If you withhold your outward acts and words resulting from envy but continue to have aversion for your wish that the favor be removed from whomever you envy, making such aversion counter to your inclination of your disposition to the desire for the removal of the favor, you will have fulfilled what is due on you in this respect, and nothing more is required from you. But it is impossible to change your disposition in such a way that it becomes the same to you the good or affliction of whomever you envy, so long as you are engaged in the love for the fortunes of this world and its vanities. But it is possible for him who entirely devotes himself to the love for Allah Almighty: in this case, he pays no attention to the detailed affairs and states of people, but rather looks at all of

them with one eye, i.e. the eye of mercy, seeing all of them slaves of Allah Almighty, whose acts, behaviours and deeds are for Allah Almighty. But unfortunately, if this is possible, it is like a swift lightning, which does not persist but for short moments after which the heart returns to its original state and disposition, and his enemy, i.e. Satan returns to force him to entertain envy.

According to some learned, one is not sinful so long as envy does not appear on his outward appearance. This is confirmed by the narration on the authority of Al-Hassan "may Allah have mercy upon him" that he was asked about envy, thereupon he said: "Conceal it for no harm befalls you so long as you do not show it outwardly." It is further narrated that The Messenger of Allah “Allah’s blessing and peace be upon him” that he said: "There are three evils, from which none could hardly be saved: (negative) assumption, bad omen and envy; and I am going to tell you about the way out of them: if you have a (negative) assumption, do not act upon it; and if you have bad omen, go on (your way without care); and if you envy, then, do not transgress the due limits." (This narration is reported by Ibn Abu Ad-Dunya). It is preferable to construe that to refer to the aversion, under religion and mind, in contrast to the inclination of the disposition to the desire for the removal of the favor, for it is this aversion which prevents him from transgression and harming.

However, all narrations that are reported about envy confirm that the envier is sinful by all means. Envy is characteristic of heart and not of the organs and their external acts. Whoever likes that a Muslim be harmed is sinful. It is unlikely to pardon a servant whenever he has a wish that evil or harm should afflict a Muslim, without having aversion for that wish.

From all of that, you have come to know that you have three states in relation to your enemy: the first is to love their harm by nature, and dislike that inclination of you with your mind and under your religion, and rather wish to have any means to remove that inclination from you; and this is pardonable for it is beyond free choice. The second is to like it and rejoice at the harm of your enemy, either by act or word; and this is the forbidden envy. The third which stands in the middle between both extremes, is to envy only with the heart without aversion for your envy, but with the difference that you keep your organs from complying with your envy; and this is debatable among the learned. But what seems is that it is sinful which varies in degree in proportion to the power and weakness of that envy; and Allah Almighty knows best; and praise be to Allah; and Allah suffices us for the best disposer of affairs.

Book six: Condemnation of world

It is the sixth book of the quarter of destructives

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah Who let His devotees and saints know the evils and vices of this world, and uncovered to them its defects and shortcomings until they were able to reflect on the witnesses and signs, and balanced its evil deeds with its good deeds, thereby they came to know that the evildoings in it are more than its good things, that what is expected from it is more than what is feared, and that its rising could not cancel out its eclipse. But it takes the form of a beautiful woman who attracts people with its prettiness. But at the same time, she has many secret aspects of ugliness, by which it ruins those who desire for connection with her. Therefore, she always flees away from her seekers, and she rarely turns towards them, and even in case she turns towards them, people are not secure from her evil and danger.

If it proves good for an hour, it will prove evil for a whole year. In short, it rarely turns towards its adherents with good, and their traffic therein are always lost, and its evils are to come consecutively one after the other. Everyone who is deceived by it is led to humiliation, as well as sigh and grief are the portion of every arrogant because of it. It always flees from its seeker, and turns towards its runaway. It escapes such of men as serves it, and if one turns away from it and it turns towards him, its pureness will not be void of impurity, nor will its pleasure be free from embitterment. Its safety brings about sickness, and its youth leads to decrepitude, and its bliss has no fruits but sigh and regret.

It is deceptive, cunning, flying and fleeing. It continues to get itself adorned to its seekers until when they love it, it soon uncovers its canine, and distracts upon them its seemingly associated causes, and reveals to them its mysteries, with the result that it lets them taste its fatal poisons and shoots them with its deadly arrows. At the same time, its adherents are pleased and happy with it: if it turns from them, it seems to them as if it were confused medley of dreams, and of a sudden, it comes to contaminate their atmosphere with its calamities and disasters and crush them like harvest and bury them in their shrouds underneath its earth. If it causes anyone of its inhabitants to have in his possession all things on which the sun rises, it in the end turns him into something like a harvest clean-mown, as if he had not flourished only the day before. It always gives its adherents hopes of pleasure, and promises them by way of deception, until they have long hopes and build huge castles, which turn to be graves for them, and their gathering is given to perdition, their endeavor becomes in vain and their supplications are but woes. Those are its attributes; and the command of Allah is a decree preordained.

Allah's blessing and peace be upon Muhammad, His slave and Messenger, who was sent to the world as a carrier of glad tidings and a warner, and as a

luminous lamp, as well as upon his family and companions, who supported and backed him in religion.

Coming to the point: the world is an enemy of Allah, to the devotees and allies of Allah as well as to the enemies of Allah Almighty. Its enmity to Allah Almighty is shown from distracting the way on the slaves of Allah, and this is why Allah Almighty has not looked at it since He created it. Its enmity to the devotees and saints of Allah Almighty is shown from the fact that it has got adorned to them, and covered them with its splendor until they came to taste the bitterness of patience over boycotting it. Its enmity to the enemies of Allah Almighty is attested from the fact that it draws them gradually with its cunning and sneakiness and catches them with its net until when they have confidence of it and rely on it, it disappoints them at the time they are the neediest for it, thereupon they pluck from it sigh and grief, and are deprived of happiness forever. They regret for their departure from it, and seek for relief of its intrigues although they receive no relief. On the contrary, it is said to them: "Be you driven into it (with ignominy)! and speak you not to Me!" (Al-Mu'minun 108)

﴿ قَالَ ٱخْسَـُٔوا۟ فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾ ﴾

"These are the people who buy the life of this world at the price of the Hereafter: their penalty shall not be lightened nor shall they be helped." (Al-Baqarah 86)

﴿ أُو۟لَـٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْـَٔاخِرَةِ ۖ فَلَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾ ﴾

If the evils and vices of this world are great, we first have to know its real nature, and the wisdom that lies behind its creation in spite of its enmity; the approach to its deception and evils, for indeed, whoever does not know evil is unable to safeguard himself from it, and is about to fall in it. So, we are going, Allah willing, to discuss here the condemnation of this world, its parables, its real nature, its detailed concepts, the kinds of occupation related to it, the point of need for its necessary things, and the reason for which the creatures turn away from Allah because of engagement in its unnecessary things. . He is to help us do what He wills.

CHAPTER ONE
EXPOSITION OF CONDEMNATION OF WORLD

There are many Holy Verses in condemnation of this world, and the greater portion of the Qur'an condemns world and commands the people to turn away from it, and rather invites them to the hereafter. Moreover, this is the purpose of all the Prophets "peace be upon him" and we could say that they were not sent but for that purpose. So, there is no need to quote the Holy Verses for they are very clear in showing the significance. But let's be satisfied with many narrations pertaining to that.

Once, the Messenger of Allah "Allah's blessing and peace be upon him" passed by a dead sheep and he said to his companions: "Do you see that this

sheep is trivial in the sight of its owners?" they said: "They have thrown it away for it is very trivial in their sight." On that he said: "By Him in Whose Hand is my soul, the world is more trivial in the Sight of Allah Almighty than this sheep in the sight of its owners, and had this world been equal to a mosquito's wing in the Sight of Allah, He would not have provided a disbeliever with even a sip of water therefrom." (This narration is reported by Ibn Majah and Al-Hakim on the authority of Sahl Ibn Sa'd; and At-Tirmidhi on the authority of Al-Mustawrid Ibn Shaddad).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "This world is the believer's prison and the disbeliever's garden." (This narration is reported by Muslim on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "This world is cursed, and all that it has is cursed, except what is taken from it (in regard with the celebration of Allah)." (This narration is reported by At-Tirmidhi and Ibn Majah on the authority of Abu Hurairah). Abu Musa Al-Ash'ari "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever loves his world causes damage to his hereafter, and whoever loves his hereafter causes damage to his world. So, give preference to what abides over what perishes." (This narration is reported by Ahmad, At-Tabarani, Al-Bazzar, Ibn Hibban and Al-Hakim).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The love for this world is the cause of every sin." (This narration is reported by Ibn Abu Ad-Dunya and Al-Baihaqi on the authority of Al-Hassan). Zaid Ibn Arqam "Allah be pleased with him" said: We were in the company of Abu Bakr As-Siddiq "Allah be pleased with him" when he asked for drink and water and honey were brought to him. When he brought it close to his mouth he wept and caused his companions to weep. They stopped from weeping, but he did not. He wept once again that they thought they were unable to ask him about the reason. But when he dried his eyes they asked him: "O successor of the Messenger of Allah! What has led you to weep?" he said: "I was with the Messenger of Allah "Allah's blessing and peace be upon him" when I saw him averting something from himself, although I saw none with him. I asked him: 'O Messenger of Allah! What is that which you avert from yourself?' he said: 'It is this world which is represented to me and I said to it: "Keep away from me!" then, it returned and said to me: "Indeed, if you are able to flee away from me, those to come after you will never flee away from me."' (This narration is reported by Al-Bazzar, Al-Hakim, Ibn Abu Ad-Dunya and Al-Baihaqi).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "I wonder at him who seeks after the home of deception although he has trust in the abode of eternity." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Abu Jarir). It is further narrated that the Messenger of Allah "Allah's blessing and peace be upon him" stopped at a trash and said: "Come to that world!" then, he picked up a torn shabby cloth and a piece of decomposed bone therefrom and said: "Those represent the world." (This narration is

reported by Ibn Abu Ad-Dunya and Al-Baihaqi on the authority of Ibn Maimun Al-Lakhmi). It refers to the fact that the adornment of this world will inevitably be torn like that shabby cloth, and that the bodies it contains will be decomposed like those bones. The Messenger of Allah "Allah's blessing and peace be upon him" further said: "This world is sweet and green, and Allah so going to make you vicegerents in it and consider what you would do in it. When the world was expanded and made easy for the children of Israel, they were lost in its adornments, women, perfume and clothes." (This narration is reported by Ibn Majah and At-Tirmidhi on the authority of Abu Sa'id).

According to Jesus "peace be upon him": "Take not the world as Lord lest it would take you as its servants. Keep your treasures with Him who never wastes it, for indeed the owner of the treasure of this world fears evil for it, whereas the owner of the treasure of Allah Almighty fears nothing for it." He "peace be upon him" further said: "O assembly of disciples! I have overturned the world prone on its face for you, so, do not refresh it after me. However, this world is malicious for Allah Almighty is disobeyed in it; and it is malicious for the hereafter is unattainable unless by leaving it. Behold! cross this world, and do not incline to inhabit it forever. It should be known to you that the foundation of every sin is the love for this world. How many a desire for even an hour that has brought about long term sadness."

He "peace be upon him" said: "The world has been made plain for you you have sat on its back. So, let not kings or women dispute with you over it. not dispute with kings, for they will not harm you so long as you leave them \ their world. As for women, safeguard yourselves from them by prayer and fast. He "peace be upon him" further said: "This world is a petitioner and a sought for. The seeker for the hereafter is pursued by the world until he completes the sustenance doomed to him in it; and the seeker after the world is pursued by the hereafter until death approaches him and leads him by the neck to it."

It is narrated on the authority of Musa Ibn Yasar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has never created a thing more hateful to Him than this world; and since He created it, He has never looked at it." (This narration is reported by Ibn Abu Ad-Dunya and Al-Baihaqi). It is narrated that Solomon, son of David "peace be upon them" was in his procession under the shade of birds and jinns and men on his right and left, came on his way upon a worshipper from the children of Israel who said to him: "By Allah, O son of David! Indeed, Allah Almighty has given you an enormous dominion!" Solomon "peace be upon him" heard it and said: "Verily, a believer's glorification to be written down in his record is much better than what the son of David has been given, for what has been given to the son of David would perish, whereas the glorification abides forever."

Mutarrif reported from his father: I came to The Messenger of Allah "Allah's blessing and peace be upon him" as he was reciting:" Abundance diverts you." He said: "The son of Adam claims: 'My wealth, my wealth.' O son of Adam. is there anything as your belonging except that which you consumed, which you

utilized, or which you wore and then it was worn out or you gave as charity and sent it forward?" (This narration is reported by Muslim). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "This world is the home of him who has no home, and the property of him whom has no property, for which only one who has no mind gathers (wealth), over which only he who has no knowledge disputes with others, for which only he who has no religious understanding envies others, and after which only he who has no certainty of faith seeks." (This narration is reported by Ahmad, Al-Baihaqi and Ibn Abu Ad-Dunya on the authority of A'ishah).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, upon whom morning comes while the world constitutes his main concern, Allah Almighty is careless about him, and He further causes his heart to be engaged in four things which he never leaves: an anxiety which never ceases to relieve him; occupation from which he never is disengaged; a destitution from which he never becomes rich; and a hope which he never realizes." (This narration is reported by At-Tabarani on the authority of Abu Dharr; Ibn Abu Ad-Dunya on the authority of Anas; and Al-Hakim on the authority of Hudhaifah).

Abu Hurairah "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Should I not show you the entire world with what it contains?" I said: "Yes O Messenger of Allah." He took hold of my hand and went with me to one of the valleys of Medina and behold! It had a trash containing skulls, pieces of dung, bones, and pieces of shabby torn cloth. Then he said: "O Abu Hurairah! Those heads were of a people who had the same miserliness and hopes as you have now, and they turned to be bones without skin, which are going to become no more than ashes. Those pieces of dung were the different kinds of food which they earned from wherever they had earned, and then threw them into their bellies, and now they turned into dirty things from which people safeguard themselves. Those shabby torn pieces of cloth were their garments and clothes, and now they turned to be as you see in the face of wind. Those bones were the bones of their riding mounts on which they used to travel from one place to another. So, let him weep, who is to weep in sigh for this world." He (Abu Hurairah) said: We did not leave before we went on weeping so much."

It is reported that when Allah Almighty caused Adam "Peace be upon him" to descend to the earth, he said to him: "Build, but what you build will be destruction; and proliferate in offspring, but the end will be annihilation." According to Dawud Ibn Hilal, the following is written in the documents of Abraham "Peace be upon him": "O world! How easy is you upon the pious dutiful, to whom you gets adorned. I cast into their hearts aversion for, and keeping off you; and I have never created a thing slighter in My Sight than you. Your affair is trivial and its end will be annihilation. On the very day I created you, I decreed that you would never abide to anyone, nor would anyone abide to you even though he is niggard and too stingy to give out of your things. Blessed be the pious dutiful who let me know the satisfaction and pleasure of their hearts,

and truthfulness and uprightness of their conscience: blessed be them. Their reward when they come to me from their graves will be the light running forward before them, and the angels surrounding them, until I give them My mercy that they expect."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The world is pending between the heaven and the earth, and since Allah Almighty created it, He has never looked at it. On the Day of Judgement, it will say: "O Lord! Make me the portion of he least of Your devotees." Allah Almighty will say: "Keep silent O nothing! I did not accept you for them earlier, how should I accept for them now?" it is further narrated that when Adam "peace be upon him" ate from the tree he was forbidden to eat therefrom, he was moved to excrete, a thing he had not whenever he ate from any food else in the Garden; and this is why he and Eve were forbidden to eat therefrom. Thus, he started to revolve in the Garden, Allah Almighty told an angel to ask him: "What do you like?" he said: "I like to excrete." The angel was required to ask him: "Where do you like to excrete? Do you like to excrete on the thrones, on the beds, on the rivers or under the shadows of trees? Do you see here any place fitting for that? Descent then to the earth."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "A people will come on the Day of Judgement, with deeds like mountains of Tihamah, but they will be commanded to be taken to the fire (of Hell)." They asked: "O Messenger of Allah! Do they pray?" He said: "Yes, they pray, fast, and further stand for parts of the night (to offer supererogatory prayers); but whenever anything of the vanities of this world seems to them, they would jump towards it (and leave their worships)." (This narration is reported by Abu Na'im on the authority of Salim, the freed slave of Abu Hudhaifah; and Abu Mansur Ad-Dailami on the authority of Anas).

The Messenger of Allah "Allah's blessing and peace be upon him" said in one of his sermons: "The believer is between two fears: a term that has elapsed and he does not know what Allah would do with it, and a term to come, and he does not know also what Allah Almighty is going to decree regarding him. So, let one take provisions from himself for himself, from his world to his hereafter, from his life to his death, and from his youth to his decrepitude. Although the world has been created for you, you have been created for the hereafter. By Him in Whose Hand is my soul! There is no blame after death, nor is there any abode after this world but the Garden of the fire (of Hell)." (This narration is reported by Al-Baihaqi on the authority of Al-Hassan from one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him").

According to Jesus "peace be upon him": "In no way could the love for this world and the love for the hereafter gather together within a believer, just as fire and water could not gather together in the same utensil." It is reported that Gabriel "peace be upon him" said to Noah "peace be upon him": "O one who has the longest life among the Prophets! How have you found the world?" he

said: "Like a house having two doors: I entered from one and came out from the other." Our Prophet "peace be upon him" said: "Beware of this world, for its charm is the result of the magic of both Harut and Marut." (This is reported by Al-Baihaqi and Ibn Abu Ad-Dunya on the authority of Abu Ad-Darda' Ar-Rahawi, and not Abu Ad-Darda', the companion often Prophet).

It is reported on the authority of Al-Hassan "may Allah have mercy upon him" that he said: "One day, the Messenger of Allah "Allah's blessing and peace be upon him" came out to his companions and said: "Is there anyone of you who likes that Allah Almighty should remove blindness from him and make him sighted? Behold! he, who desires for the vanities of this world, and has his hope long in it, Allah makes blind his heart in proportion to that; and whoever abstains in this world and shortens his hope in it, Allah Almighty gives him knowledge without learning, and guidance without seeking guidance. Behold! after you, there will be a people whose dominion will not be established without killing and tyranny, nor will their wealth will be without pride and niggardliness, nor love will be without following their own desires and whims. Behold! he among you who joins that time and he keeps patient on poverty although he has the power to become rich, keeps patient on hatred and he has the power to be involved in love, and keeps patient on humiliation and he is able to attain honour and power, seeking thereby nothing but the Countenance of Allah Almighty, Allah Almighty gives him the reward of fifty sincere lovers of truth." (This narration is reported by Ibn Abu Ad-Dunya and Al-Baihaqi).

It is reported that one day Jesus "peace be upon him" came under heavy rains and strong thunder and lightning, and he sought a shelter and his eyes fell on a far tent and when he came to it, behold! there was a woman, thereupon he turned aside from it. Then, he came to a cave in a mountain, and behold! there was a lion therein. He placed his hand over it and said: "My God! You have given shelter to everything barring me." Allah Almighty revealed to him the following: "Your shelter is in the residence of My mercy. On the Day of Judgement, I shall marry you from one hundred beautiful women with big lustrious eyes of My Own Handiwork, and on the occasion of your bridal celebration, I shall make a banquet to last for four thousand years, each day of which will be as long as the whole lifetime of your world, and I shall command a caller to make the public announcement: 'Where are the ascetics? Come to attend the bridal celebration of Jesus son of Mary, the ascetic of this world.'"

Jesus, son of Mary "peace be upon him" said: "Woe to him who desires for this world! How should he die and leave it with what it contains? How should it deceive him and he has trust in it and it disappoints him and he has confidence of it? Woe to those who are deceived! How it shows them what they dislike and they leave what they like, and receive what they feel enmity for? Woe to him for whom the world is the main concern, the mistakes his deeds! How should he be put to shame tomorrow because of his sin?"

It is reported that it was revealed to Moses "peace be upon him": "O Moses! What do you have to do with the home of the wrongdoers? It is not

your home. Make it not your main concern, and leave it with your mind, for how evil it is for home except for him who works good in it. I watch over the wrongdoer therein until I take back from him the right of the wronged." It is narrated on the authority of Amr Ibn Awf Al-Badri that he said: "The Messenger of Allah "Allah's blessing and peace be upon him" sent Abu Ubaidah Ibn Al-Jarrah to Bahrain to bring the Jizyah taxation from its people, for The Messenger of Allah "Allah's blessing and peace be upon him" had made a peace treaty with the people of Bahrain and appointed Al-Ala' Ibn Al-Hadrami as their ruler. So, Abu Ubaidah arrived with the money from Bahrain. When the Ansar heard of the arrival of Abu Ubaidah (on the next day) they offered the morning prayer with The Prophet "Allah's blessing and peace be upon him" and when the morning prayer had finished, they presented themselves before him. On seeing the Ansar, The Messenger of Allah "Allah's blessing and peace be upon him" smiled and said: "I think you have heard that Abu Ubaidah has brought something?" They replied: "Indeed, it is so, O Allah's Apostle!" He said: "Be happy, and hope for what will please you. By Allah, I am not afraid that you will be poor, but I fear that worldly wealth will be bestowed upon you as it was bestowed upon those who lived before you. So you will compete amongst yourselves for it, as they competed for it and it will destroy you as it destroyed them." (This narration is reported by both sheikhs).

Abu Sa'id Al-Khudri "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "What I fear for you most is the blessings of the land that will be brought out to you by Allah Almighty." They asked: "What are the blessings of the land?" he said: "The splendor of this world." (This narration is reported by both sheikhs). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Engage not your hearts in the remembrance of the world." (This narration is reported by Al-Baihaqi on the authority of Muhammad Ibn An-Nadr Al-Harithi). Here, he forbade people to remember it.

Ammar Ibn Sa'id said: Once, Jesus "peace be upon him" came upon a village whose dwellers were dead across courtyards and streets, thereupon he said to the disciples: "O assembly of disciples! Those died out of displeasure (of Allah with them), and had they died for any reason other than that, they would have buried each other." They said: "O Spirit of Allah! Would that we know their story!" he asked Allah Almighty and He revealed to him that when it is night, call them, and they would respond to you. When it was night, he ascended a high land and said: "O dwellers of the village!" one of them responded: "Here we are, responding to your call O Spirit of Allah!" he asked: "What is your story?" he said: "We spent the night in wellbeing and when morning came upon us, we became in a pitfall." He asked him: "How was that?" he said: "Because of our love for the world and obedience of the sinners." He said: "How was your love for this world?" he said: "Like the love of the child for his mother: whenever it turned towards us, we rejoiced at it, and whenever it turned back, we grieved and wept for it." He asked: "But why have

your companions not responded to me (like you)?" he said: "Because they are reined by reins of fire in the hands of strong harsh angels." He asked: "Then, why have you responded to me from among them?" he said: "Because I lived among them although did not belong to them. When punishment struck them, I was included in them and now I am hanging on the verge of Hell, without knowing whether I would be saved from it or be thrown prone on my face in it." On that the Messiah "peace be upon him" said to the disciples: "It is better then to be satisfied with eating the parley bread with crushed salt, put on coarse wool, lie on trashes and keep the wellbeing of the world and the hereafter."

Anas "Allah be pleased with him" said: The she-camel of the Messenger of Allah "Allah's blessing and peace be upon him" Al-Adba' was hardly excelled (in a race). Once, a Bedouin came with a camel which preceded it. When that was difficult upon the Muslims, the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is the law of Allah to lower such of things as rises up in this world." (This narration is reported by Al-Bukhari). Jesus "peace be upon him" said: "Who is that who could build a house on the waves of the sea? This is the example of this world. So, take it not as residence." It was said to Jesus "peace be upon him": "Teach us something thereby Allah loves us." He said: "Dislike this world, perchance Allah Almighty would love you."

Abu Ad-Darda' "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Were you to know what I know, surely, you would laugh little and weep much, and the world would become much easy in your sight, and you would give preference to the hereafter over the world." (This narration is reported by At-Tabarani; At-Tirmidhi and Ibn Majah on the authority of Abu Dharr, with a slight change of wording). Then, Abu Ad-Darda' "Allah be pleased with him" said in comment on that: "(Were you to know that) you would further come out to the mountains invoking and weeping for yourselves, leaving your property with no guard, save what you necessarily need of them. But unfortunately, the remembrance of the hereafter is absent from your hearts, which are engaged in the long hope (in this world). Thus, the world has become your main concern, and you have turned to be like those who know nothing. Some of them are worse than the beasts which never leave their desires for fear of the consequences. Why do you not love and advise each other with sincerity, given that you are brothers in the religion of Allah Almighty? Nothing divided your desires but your malicious intentions, and were you to gather on the land, you would not love each other. Why do you advise each other about the worldly matters and not do the same regarding the matters of the hereafter? Does anyone of you fail to advise whomever he loves to help him attain the good of his hereafter? This is due to the lack of faith in your hearts. If you are certain that the good and evil will be effective in the hereafter just as you are certain of this world, of a surety, you would seek after it more than you seek after this world for it is more beneficial to you.

If you claim that the love for the transitory things is prevalent, let's say that we see that you leave the transitory things for the deferred things of this world.

You trouble yourselves with difficulty in pursue of a particular thing you may not attain: how evil people you are! You have never achieved your faith as it should be. If you are in doubt about what was brought by Muhammad "peace be upon him" then, come to us, so that we would show you of the light what illuminates your hearts. By Allah, you are not of weak minds so that we would excuse you: on the contrary, you are able to distinguish the right from falsehood. Why do you rejoice at the little you get from this world and at the same time grieve for the little that escapes you in it, until the traces of that become visible on your faces and tongues, calling it calamities? Although the majority of you have left much of their religion, the traces of that are not visible on your faces, nor do you change for it. I think but that Allah Almighty has dissociated from you. You meet each other with joy and everyone of you rejects to receive his companion with what he dislikes, for fear that his companion might receive him with the same. In this way, your company has been based on spite, and grazed on dunghill, and agreed on rejecting death, and I wish that Allah Almighty would relieve me of you, and join me with those whom I like to see, and were he to be still alive, he would not have persevered you more. If there is good in you, then, I have caused you to hear (good), and if you seek after what is with Allah Almighty, surely, you would find it too easy to obtain; and I seek the aid of Allah against myself and you."

Jesus "peace be upon him" said: "O assembly of disciples! Satisfy yourselves with the little in this world along with the perfection of their religion, and do not be like the lovers of this world who satisfy themselves with the little in their religion along with the perfection of their world." Jesus "peace be upon him" said once again: "O seeker after this world to be dutiful! To leave the world is more dutiful." The Messenger of Allah "Allah's blessing and peace be upon him" said: "After my death, you will encounter a world which will eat up your faith in the same way as fire consumes fire wood."

Allah Almighty revealed to Moses "peace be upon him": "O Moses! Do not rely on the love for this world, for you will not come to Me with a major sin more grievous than it." Once, Moses "peace be upon him" came upon a man who was weeping, and when he returned, he was still weeping, thereupon he said to Allah: "O Lord! Your servant is weeping for fear of You." On that Allah Almighty said: "O son of Imran! Even if his brain becomes like a liquid to flow with his eyes and if he raises his hands so much high until they fall down, I would not forgive for him for his love for this world."

From among the traditions and sayings, a mention may be made of the following:

According to Ali "Allah be pleased with him": "He, who has the following six characteristics, he will spare no way to the Garden, nor a shelter to take refuge to from the fire (of Hell): the first is to know Allah and obey Him, to know Satan and disobey him, to know the truth and follow it, to know falsehood and safeguard himself against it, to know the world and reject it, and to know the hereafter and seek after it." According to Al-Hassan: "Allah's mercy be upon a people with whom the world was no more than a deposit

which they gave back to Him Who entrusted them with it and then went away without burden." He further said: "Whoever competes you over your religion, then, compete him; and whoever competes you over your world, then, throw it at his face."

Luqman said to his son: "O my son! The world is like a deep ocean, and a lot of people sank in it. So, let your ship in it your fear of Allah Almighty, its contents the faith in Allah Almighty, and its mast the reliance on Allah Almighty, perchance you would be saved, even though I think you would not be saved." Al-Fudail said: I have deeply reflected on the following Holy Verse: "That which is on earth We have made but as a glittering show for the earth, in order that We may test them, as to which of them are best in conduct. Verily what is on earth We shall make but as dust and dry soil (without growth or herbage)." (Al-Kahf 7-8)

﴿ إِنَّا جَعَلْنَا مَا عَلَى ٱلْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۝٧
وَإِنَّا لَجَـٰعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ۝٨ ﴾

According to a sage: "There is nothing you possess in this world but that it was in the possession of another one before you, and would be in the possession of another one after you. However, from this world you really have nothing more than the meals of your evening and morning. So, do not ruin yourself in eating them. Make your fast from this world, and break your fast on the hereafter, for indeed, the capital of this world is the desire, and its profit is the fire (of Hell)."

One of the monks was asked about his opinion regarding the time, thereupon he said: "It damages bodies, renews hopes, draws death closer, and brings far the wish." He was asked about the state of his people, and he said: "Whoever attains it suffers, and whomever it escapes wearies." According to a sage: "The world was and I was not in it, and it would go, and I would not in it. I never reside in it for its living is gloomy, its clearness is mixed with impurity, and its adherents are fearful of it, either because of a perishing favor, coming affliction, or ruining death." According to another one: "Among the defects of this world is that it never gives anyone what he really deserves: but it gives either more or less than the due."

According to Sufyan: "Do you not see how favors seem as if wrath falls on it since they are given to their improper men?" according to Abu Sulaiman Ad-Darani: "Whoever seeks after the world out of love for it, he is given nothing from it but that he likes more; and whoever seeks after the hereafter out of love for it, he is given nothing thereof but that he likes more; and there is no ending limit for that." A man said to Abu Hazim: "I complain to you my love for this world, although it is not my abode." On that he said to him: "Regard what Allah Almighty has given you and take thereof only what is lawful, and spend it only in what is right, and after that, no harm shall befall you from the love for the world." He gave him that advice because if he stuck

to it he would be troubled so much until he would get bored by the world entirely and seek to come out of it.

According to Yahya Ibn Mu'adh: "The world is the store of Satan, so, do not steal anything from the store of Satan, lest he would come to take it back and take you with it." According to Al-Fudail: "Were the world to be of perishable gold, and the hereafter of abiding pottery, we have to give preference to the abiding pottery over the perishable gold: how then should it be seeing that we have given preference to perishable pottery (this world) over abiding gold (the hereafter)?" according to Abu Hazim: "Beware of this world! Indeed, I have been reported that on the Day of Judgement, the slave who exalted the world would be made to stand referred to as 'The slave who exalted what Allah Almighty has despised'."

According to Ibn Mas'ud "Allah be pleased with him": "The morning has not come upon anyone of the people without being a guest, and his property a loan: the guest should inevitably leave, and the property be given back to its owner." A similar meaning is given by the following poetic verse: "Verily, the property and families are but deposits, and one day, the deposits should be given back to their owners." Once, the companions of Rabi'ah Al-Adawiyyah paid visit to her and they made a mention of this world and went on condemning it so much. On that she said to them: "Keep silent from it, for had it not been for its position in your hearts, you would not have remembered it more often. Behold! Whoever likes a thing remembers it more often."

When Ibrahim Ibn Adham was asked about his state he said: "We patch up our world by pieces we tear from our religion, and thus neither our religion nor what we patch up survive. Blessed be a servant who devotes himself wholeheartedly to Allah Almighty, and dispenses with his world entirely in expectation for death." It was said in a similar context: "I see the world seeker, no matter how long he lives, and how many favors and delights he attains from this world, like a builder who has built his building and established it well, and when it stood straight, it collapsed." The same is given in the following two poetic verses: "Suppose the world with its things has been driven to you freely: is it not doomed to move from you (sooner or later)? That is because your world is but like a shade that has shaded you and then it is time for it to decline from you."

Luqman said to his son: "O my son! Sell your world for your hereafter perchance you would gain both of them, and do not sell your hereafter for your world lest you would loose both of them." According to Mutarrif Ibn Ash-Shakhir: "Do not be concerned about the luxurious living of kings, but rather about their swift departure and evil return." According to Ibn Abbas "Allah be pleased with them": "Allah Almighty has made the world three parts: a part for the believer, another for the disbeliever, and a third for the hypocrite. The believer takes therefrom provisions, the hypocrite gets adorned, and the disbeliever enjoys." One of the wise men said: "The world is like a carcass: so, whoever likes anything from it, let him keep patient on co-living with dogs."

Abu Ad-Darda' "Allah be pleased with him" said: "One of the signs that shows how despicable this world is in the Sight of Allah Almighty is that He is not disobeyed but in it, and what he has is not attained but by leaving it." It is said: "If a man of sound mind tests the world, its real nature will be uncovered to him as an enemy putting on the garment of a friend." According to Abu Umamah Al-Bahili "Allah be pleased with him": "When Muhammad "peace be upon him" was sent as a Messenger, Iblis was visited by his assisting soldiers and said to him: "A Prophet has been sent and a nation has been produced." He asked: "Do they love the world?" they answered in the affirmative, thereupon he said: "If they really love the world then, I do not mind whether or not they worship idols. But visit them every morning and evening with three things: to take money with no just cause, to spend it improperly, and withhold it from being spend rightfully." However, it is from those that evil stemmed.

A man said to Ali "Allah be pleased with him": "O Commander of Believers! Describe the world to us." He said: "Which should I describe to you in it: it is a home in which the sound gets ill, the secure regrets, the destitute grieves, whoever dispenses with it is tempted, its lawful leads to reckoning, and its unlawful brings about punishment, and its suspicious things incur reproach." The same request was given to him once again and he said: "Should I be long or short in describing it?" he was asked to be short thereupon he said: "Its lawful leads to reckoning, and its unlawful brings about punishment." Malik Ibn Dinar said: "Safeguard yourselves against the sorcerer for it bewitches the hearts of the learned." Of course, he means the world.

Abu Sulaiman Ad-Darani said: "If the hereafter lies in the heart, the world comes to compete it; and if the world lies in the heart, the hereafter never comes to compete it. That is because the hereafter is honourable, whereas the world is malicious." But even, this is a severe aggravation. What is said by Sayyar Ibn Al-Hakam is expected to be more right: "Both world and hereafter gather together in the heart, and whoever of them prevails over the other, it becomes subservient to it." According to Malik Ibn Dinar: "As much as you grieve for the sake of this world, the interest in the hereafter vanishes from your heart; and as much as you grieve fro the sake of the hereafter, the interest in the world vanishes from your heart." He seemed to have adapted the statement of Ali "Allah be pleased with him": "Both this world and the hereafter are like two fellow-wives: as much as one of them is pleased, the other is displeased."

Al-Hassan said: "By Allah, I have joined a people in whose sight the world was slighter than the earth on which you walk, and they had no care whether it rose upon or set from them, whether it was possessed by them or by anyone else." It was said to Al-Hassan: "What do you say about a man whom Allah Almighty has given property from which he gives in charity and strengthens good relation with his kith and kin: is it better for him to enjoy luxurious living by it?" he said: "No. if the entire world is in his possession, he should have therefrom no more than the minimum requirements of his living, and save what is beyond that

(i.e. by spending it in charity) to benefit him on the day he will be needy (i.e. the Day of Judgement)."

According to Al-Fudail: "Were the world to be offered to me in entirety as lawful, for which I would not be reckoned (in the hereafter), I would detest it in the same way as anyone of you detests the dead body whenever he passes by it for fear it might affect his garment." It is reported that when Umar "Allah be pleased with him" came to Sham, Abu Ubaidah Ibn Al-Jarrah "Allah be pleased with him" received him on a she-camel reined with a nose-string. He greeted him and asked him (about the affairs), and when he came to his house, he found in it only his sword, shield and luggage. He asked him: "Would that be your furniture!" on that he said: "O Commander of Believers! This also is enough to reach one the place of his repose."

Sufyan said: "Take from this world what nourishes your body, and from the hereafter what nourishes your heart." According to Al-Hassan: "The children of Israel worshipped idols after they had worshipped Allah Most Gracious; and that is because they were engaged in love for this world." Wahb said: "I read in a certain book: 'The world is the game of the intelligent; and the heedless among ignorant have made no sense to it until when they came out of it, they asked to return once again, but they did not return." Luqman said to his son: "O my son! From the very day you were born, you have turned your back to the world, and faced the hereafter; and verily, you should love the abode to which you are coming closer than a home from which you are moving away."

According to Sa'id Ibn Mas'ud: "If you see a man having his world increasing and his hereafter decreasing, and he is well-pleased with that, then, you should know that this is the absent-minded who plays with his countenance unfeelingly." Amr Ibn Al-As said while being on the pulpit: "By Allah, I have never seen a people more desirous for the things from which the Messenger of Allah "Allah's blessing and peace be upon him" abstained than you. By Allah, the Messenger of Allah "Allah's blessing and peace be upon him" never spent three days but that what is due to him is more than what is due upon him." (This narration is reported by Al-Hakim, Ibn Hibban and Ahmad).

After he had recited the statement of Allah Almighty: "let not then this present life deceive you, nor let the Chief Deceiver deceive you about Allah." (Luqman 33)

﴿ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴿٣٣﴾ ﴾

Al-Hassan said: "He, who said so is its Creator Who has better knowledge of it. Beware of the concerns of this world, for its concerns are so much. None opens to him a gate of concern in it but that it is about to open ten further gates of concern to him." He further said: "Poor is the son of Adam! He has been satisfied with an abode whose lawful leads to reckoning, and its unlawful leads to

punishment. If he takes its lawful, he would be reckoned for it, and if he takes the unlawful, he would be punished for it. The son of Adam regards as little his property, and does not regard as little his deed. He rejoices at his affliction in his religion, and is scared about his affliction regarding his world."

Al-Hassan sent the following letter to Umar Ibn Abd-Al-Aziz: "Peace be upon you! You seem as if you are the last to be doomed to death, but even you have died." In reply to him, Umar sent to him the following: "Peace be upon you! You seem as if you are in the world, although you have not been engaged in it, and rather you are still engaged in the hereafter." According to Al-Fudail Ibn Iyad: "It is easy to enter the world, but it is very difficult to come out of it." Another one said: "I wonder at him who knows that death is a fact, how he rejoices; and I further wonder at him who knows that the fire is a fact, how he laughs; and I wonder at him who sees the turning of the world with its adherents, how he rests assured of it; and I wonder at him who is sure that the Divine decree is a fact, how he grieves."

Mu'awiyah received a man of two hundred years old and asked about his opinion in this world, thereupon he said: "It consists of years of affliction and years of luxury. Night after night, and day after day, it receives new births and loses many deaths. Had it not been for the newborn, the creatures would have perished; and had it not been for the death, the world would have become too narrow to suffice all the inhabitants." He said to him: "Then, ask for what you like (you would be given it)." He replied: "Restore the lifetime that has passed, or avert the death that is about to come." He said: "I have no power to do so." He said: "Then, I have no need for you."

Dawud At-Ta'i said: "O mankind! You rejoice at the fulfillment of your hope, which you do not fulfill but with the termination of your life; and procrastinate your deed whose benefit thus returns to others than you." According to Bishr: "Whoever asks Allah to give him of this world seems as though he asks him to have a long standing in front of him (for reckoning in the hereafter)." According to Abu Hazim: "There is in this world nothing to please you but that Allah has joined with it a thing to aggrieve you. According to Al-Hassan: "The soul of mankind does not come out from this world but with three sighs: he has never been satisfied with what he gathered; he has not attained what he hoped for; and he has not made good his provisions for his journey (to the hereafter)."

It was said to a worshipper: "Verily, you have attained richness." On that he said: "It is he who is released from the chains of this world that attains richness." According to Abu Sulaiman: "None could keep patient on the desires and lusts of this world but he, who has in his heart what engages him in the hereafter." According to Malik Ibn Dinar: "We have agreed on the love for this world, thereby, we do not enjoin good upon each other, nor forbid each other to do evil, nor will Allah Almighty leave us in that state: which of Allah's punishment would be sent upon us?" according to Abu Hazim: "The little of this world occupies from the much of the hereafter." According to Al-Hassan:

"Despise this world, for by Allah, it is not pleasant to anyone more than it is to him who despises it." According to him once again: "If Allah Almighty intends good for anyone of His servants, He gives him something of this world, and then withholds from him until when it is consumed, He gives him once again (and so on); and on the contrary, if He Almighty regards with slightness anyone of His servants, He extends the world to him so much (to take therefrom as he likes)."

In confirmation of that, one of the righteous used to say in his supplication: "O (Allah) Who withholds the sky to fall down on the earth except by Your permission: withhold the world from me." Muhammad Ibn Al-Munkadir said: "What do you think of a man who observes fasts perpetually, stands at night (for supererogatory prayers) regularly without sleep, spends his entire property in charity, strives in the Way of Allah, and avoids what is forbidden by Allah Almighty, but on the Day of Judgement, he will be brought and it will be said: 'This man has exalted what was despicable in the Sight of Allah Almighty, and despised what Allah Almighty exalted'? what do you think his state will be? Who among us is not so like him? The world seems great in the eyes of us, let alone what we commit of sins and mistakes."

Abu Hazim said: "The supplies of the world and hereafter are more. But there is a difference between them: you could find no helpers to help you on the supplies of the hereafter, unlike those of the world which, once you stretch your hand to any of them, you find that a wicked has preceded you to it." Abu Hurairah "Allah be pleased with him" said: "The world remains bending between the earth and the heaven, like a torn water-skin, calling its Lord from the very day it was created to the day of annihilation: "O Lord! O Lord! Why do You dislike me?" He says to it: "Keep silent O nothing!" according to Abdullah Ibn Al-Mubarak: "The love for this world causes sins to inhabit the heart, then, when should it receive good?" according to Wahb Ibn Munabbih: "Whoever rejoices at anything of this world errs; and whoever makes his desires underneath his feet causes Satan to fear even of his shade; and he, whose knowledge overpowers his inclination is indeed the winner."

It was said to Bishr: "So and so died." He said: "He collected the things of this world, and then went to the hereafter: of a surety, he has wasted himself." It was said to him: "But he used to do such and such good." On that he said: "But, what is the benefit of that given that he used to gather the things of this world?" a wise man said: "Although the world makes itself hateful to us, we like it: then, how it will be if it endears itself to us?" another sage was asked: "Whose is the world?" he said: "He, who leaves it." He was further asked: "Then, whose is the hereafter?" he said: "He who pursues it."

One of the wise men said: "The world is a home of devastation, and more devastated is the heart of him who constructs it; whereas the Garden is an abode of construction, and more constructive is the heart of him who seeks after it." Al-Junaid said: Ash-Shafi'i was a novice who used to speak the truth. Once, he admonished one of his brothers in the religion of Allah, and frightened him with

Allah, saying: "O my brother! This world is a land of slippery and an abode of humiliation: its construction will be destroyed, and its inhabitants will go to the graves (by death). Its gathering will be divided, and the richness therein will turn to destitution. The more you get much of it, the more you will become insolvent, and the more you abstain from it, the more you will become solvent. So, turn to Allah, and be satisfied with the sustenance of Allah. Do not take from the abode of your eternity for the sake of the abode of your annihilation. Indeed, your living is like a setting shade, and a bowed wall. Make much your deed, and shorten your hope."

Once, Ibrahim Ibn Adham asked a man: "Which is dearer to you: a Dirham you see in a dream or a dinar you have in your wakefulness?" he said: "Of a surety, a Dinar I have in my wakefulness." On that he said to him: "You have told a lie, for what you like in this world is the same which you like in your dream, and what you do not like in the hereafter is the same as you do not like in your wakefulness." According to Isma'il Ibn Ayyash: "Our companions gave this world the name of pig, and they used to address it saying: "Leave us O pig!" had they found names more odious than that, surely, they would have given it to this world." According to Ka'b: "This world will be endeared to you until you adore it and its adherents." According to Yahya Ar-Razi: "These of sound mind are three: whoever leaves this world before it leaves him; whoever builds his grave by himself before he enters it; and pleased his Creator before He meets Him." He further said: "The world is so much evil that it hopes you with what diverts you from the obedience to Allah Almighty: how then should you fall in it?"

According to Bakr Ibn Abdullah: "He, who likes to dispense with this world by the world is like him who likes to extinguish fire with straw." According to Bandar: "If you see the adherents to this world speak about abstinence, you should know that they are under the subjugation of Satan." He further said: "He, who devotes himself to this world, its fire burns him (and of course, he refers here to miserliness) until he turns into ashes; and he who devotes himself to the hereafter, its fire purifies him until he turns into a golden bullion of use; and he, who devotes himself to Allah Almighty, the fire of monotheism burns him until he turns into a gem of limitless value."

Ali "Allah be pleased with him" said: "The world is of six things: food, drink, clothes, vehicle, marriage and smell. The noblest of food is honey, although it attracts flies; and the noblest of drink is water, in which both the obedient and disobedient are equal; and the noblest of clothes is silk though it is produced by a worm; and the noblest of vehicles is the horse though on which men are killed (during fighting); and the noblest of marriage is to marry a woman though what is sought in her is the urethra, and although she adorns the best parts of her body, what is wanted in her is the worst of it; and the noblest of smell is musk, though it is the product of blood."

Exposition Of Admonitions Pertaining To Condemnation Of World

A wise man said: "O people! Work at ease, and be fearful of Allah Almighty, and do not be deceived by hopes and forget your death. Do not rely on this world for it is treacherous and deceptive: it has got adorned for you with its deception, tempted you with its wishes and desires, and adorned itself for its suitors and has become like the clean bride: all eyes look forward to it, and all hearts are attached to it, and all souls adore it. How many a lover it killed and ruined! So, you should look at it with the eye of the fact. It is an abode of much dirty remnants. Its Creator has condemned it. Its new things turn old and shabby, and its dominion perishes. The honoured in it is given to humiliation, and the much in it decreases. Its good is lost. So, wake up from your heedlessness, and get up from your sleep, before you become fatally ill and your cure is hopeless. Do that before you become at the threshold of death, and the others weep for you, and it is said to you: "This is your son so and so, and this is your brother so and so", but you do not speak for you are hindered from speech. Then, your soul is brought out of your body and raised up to the sky, and your dead body is washed by your brothers, and shrouded in your shroud and buried in your grave, with the result that your visitors cease to visit you, your enviers are relieved of you, and your family leave you and rather go to take possession of your property, and you remain alone in pledge of your deeds."

One of the righteous said to a king: "The most entitled to condemn thi world are those to whom it is expanded and who are given their need from i in full. That is because anyone of those always expects a blight to damage his property, to divide his gathering, to undermine his dominion, to harm his body with ailment, or to afflict him with any calamity. Thus, the world is more entitled to be condemned, for it always takes what it gives, withdraws what it grants; and while it causes anyone to laugh, it causes another to laugh at him, and while it weeps for him, it causes another to weep from him, and while it gives anyone with one hand, it takes back from him with the other hand: it places a crown on the head of one today, and on the coming day, it covers it with dust."

Al-Hassan Al-Basri wrote the following admonition to Umar Ibn Abd-Al-Aziz: "Coming to the point: Verily, the world is an abode or travel and not an abode of residence. Adam "peace be upon him" was sent down from the Garden to the earth in fulfillment of a punishment which you should beware O Commander of Believers. The provisions thereof is to leave it, and the richness thereof is to remain in destitution. Those who are killed by it are numerous. It always humiliates him who honours it, and impoverishes him who gathers things in it. It is like poison which is eaten by him who recognizes it not, and it results in his death. So, you should be in it like him who treats his injuries, who has only little thereof for fear of the much he dislikes, and keeps patient over the severity and bitterness of medicine for fear of the disease to last long. Beware this treacherous, deceptive and cunning abode, which has got adorned with its

deception, and tempted the people with its vanity, and become like the clean bride: all eyes look forward to it, and all hearts are attached to it, and all souls adore it. How many lover for it whom it killed and ruined! The present does not learn from the past, nor does the last get benefit from the foremost, nor does the Gnostic of Allah Almighty remember how Allah has told him about it. How many a lover of it who has got from it his need in full, thereupon he has been deceived and has transgressed the due limits and forgotten the place of return! He has engaged his mind in it until his foot slipped. The result is much regrets, sighs, and grief, and severe pain of death agonies. On the other hand, how many lover for it who has not got his need as he liked from it, thereupon he came out of it with no provisions! So, you should beware it O Commander of Believers, and the more you beware it, the more you grow pleased with it. That is because the more one rests assured of pleasure in this world which he likes, the more it leads him to disaster which he dislikes. Its wishes are false, its hopes are invalid, its cleanness is impure, and its living is depressing. The son of Adam therein is in danger: if he has mind therewith he reflects things and signs, he will become at the risk of luxury, and be cautious of disaster. If the Creator has not told about this world, or even warned the people of it, it would have awakened the sleeping and stimulated the heedless. Then, what do you think given that Allah Almighty has warned people of it, and deterred them of its evil? It is insignificant in the Sight of Allah Almighty and He has never looked at it since He created it. It was offered to your Prophet "peace be upon him" with its treasures, depositories and keys in entirety, but he rejected it (according to the narration of Ibn Abu Ad-Dunya, Ahmad and At-Tabarani), for he was afraid he might disagree with the command of Allah, or like what the Creator dislikes, or raise high what He Almighty has lowered. Allah Almighty has kept it away from the righteous in order to put them to trial, and expanded to His enemies in order to be deceived by it. The one who is deceived by it, and seems to put it under his disposal thinks he is honoured by it, forgetting what Allah Almighty made with Muhammad "peace be upon him" when he caused him to straighten the stone on his belly (out of severe hunger) (according to the narration so Ibn Abu Ad-Dunya; and Al-Bukhari on the authority of Anas). The Messenger of Allah "Allah's blessing and peace be upon him" related from his Lord Almighty that He said to Moses "peace be upon him": "If you see richness coming, say about it: 'This is a sin whose punishment has been hastened on for me', and if you see poverty coming say about it: 'Welcome to the slogan of the righteous'." If you so like, follow the guidance of the Holy Spirit, Jesus, son of Mary "peace be upon him", who used to say: "Hunger is my condiment and fear is my slogan, and wool is my clothes, the rising of the sun is my warmth, my lamp is the moonlight, my feet is my riding mount, what the earth produces is my food and fruits. The night comes upon me while having nothing, and morning comes upon me while having nothing, but even none on the surface of the earth is richer and wealthier than me."

It is reported on the authority of Wahb Ibn Munabbih that he said: When

Allah Almighty sent Moses and Aaron "peace be upon them" to Pharaoh, He said to them: "Do not be deceived by his clothes I have given from this world, for indeed, his forelock is in My Hand, and he neither speaks, nor winks nor breathes but by My Permission. You also should not be deceived by what he enjoyed of it, for it is only the splendor of the life of world, and the adornment of these made wealthy among its inhabitants. If you so like, I could adorn you from this world with adornment which shows his inability. But I like to turn you from that, and keep such things away from you; and so do I with My devotees. I avert them from its luxuries in the same way as a kind shepherd averts his sheep from the destructive pastures; and I drive them away from its pleasures and delights in the same way as a merciful shepherd drives his camels from the deceptive kneeling places. However, this is not because of their insignificance in My Sight, but rather in order to complete their portion of My Honour upon them in full perfection. My devotees get adorned for me with their humiliation, fear, submissiveness; and thus piety grows in their hearts and seems visible upon their bodies. It is their dress which they put on, their outer garment which they adorn themselves with, their conscience which they feel with, their salvation which they attain, their expectation which they hope for, their glory which they are proud of, and their sign which they are recognized by. If you meet them, then, lower your wing to them, and make submissive your heart and tongue to them. You should know that whoever frightens anyone of My devotees has indeed waged war against Me, and it is I Who will take retaliation on behalf of him on the Day of Judgement."

One day, Ali "Allah be pleased with him" delivered an impressive speech in which he said: "Coming to the point: it should be known to you that you are to die and then be resurrected after death and suspended on your deeds, therewith you will be rewarded. So, let not the life of this world deceive you, for it is surrounded with afflictions and recognized for annihilation, and described by treachery; and everything in it should inevitably perish. It is given to its men in turns, and it never survives with anyone on the exclusion of others, and its adherents are not safe from its evil. By the time its inhabitants are pleased and luxurious, they are given to trials and deception. Its states are vulnerable to variation and vicissitude. Living in it is blameworthy, and luxury in it never abides. Its inhabitants are like targets which it throws with its arrows, and hardens with its disasters and calamities, and everyone in it is doomed to death in the end, and receives his fortune in it according to what is due to him. It should be known to you, O servants of Allah, that you, in relation to the states in which you are in this world, but follow the ways of those who were before you, who had been given longer lives, stronger power, more numerous homes and monuments than yours. But in the end, their voices became still and silent, their bodies were decomposed, their homes hollow tumbled down on their roofs, and their monuments obliterated. Their well-built castles, and smooth beds, thrones and cushions were replaced with rocks and stones probed in graves. The destination to which they are to go is very near, and they live in this world but as aliens. They are to travel from it, and there is no way for them to return once again: how far!

How far! "(In Falsehood will they be) until, when death comes to one of them, he says: "O my Lord! send me back (to life), in order that I may work righteousness in the things I neglected" - "By no means! It is but a word he says." - Before them is a Partition till the Day they are raised up." (Al-Mu'minun 99-100)

﴿ حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلۡمَوۡتُ قَالَ رَبِّ ٱرۡجِعُونِ ﴿٩٩﴾ لَعَلِّيٓ أَعۡمَلُ صَٰلِحٗا فِيمَا تَرَكۡتُۚ كَلَّآۚ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَاۖ وَمِن وَرَآئِهِم بَرۡزَخٌ إِلَىٰ يَوۡمِ يُبۡعَثُونَ ﴿١٠٠﴾ ﴾

In this way, you will have the same destiny. How would you do when you see the matters, the graves are scattered, what is in the breasts is taken out, and you are made to stand for reckoning in front of Allah the Glorious King? At that time, the hearts will fly for fear of the previous sins, and the curtains and veils will be removed form you in order for what is concealed to be disclosed: at that time, every soul will be rewarded with what it has earned. Allah Almighty says in this issue: "so that He rewards those who do evil, according to their deeds, and He rewards those who do good, with what is best." (An-Najm 31)

﴿ لِيَجۡزِيَ ٱلَّذِينَ أَسَٰٓـُٔواْ بِمَا عَمِلُواْ وَيَجۡزِيَ ٱلَّذِينَ أَحۡسَنُواْ بِٱلۡحُسۡنَى ﴿٣١﴾ ﴾

He further says: "And the Book (of Deeds) will be placed (before you); and you will see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! woe to us! what a Book is this! it leaves out nothing small or great, but takes account thereof!" they will find all that they did, placed before them: and not one will your Lord treat with injustice." (Al-Kahf 49)

﴿ وَوُضِعَ ٱلۡكِتَٰبُ فَتَرَى ٱلۡمُجۡرِمِينَ مُشۡفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيۡلَتَنَا مَالِ هَٰذَا ٱلۡكِتَٰبِ لَا يُغَادِرُ صَغِيرَةٗ وَلَا كَبِيرَةً إِلَّآ أَحۡصَىٰهَاۚ وَوَجَدُواْ مَا عَمِلُواْ حَاضِرٗاۗ وَلَا يَظۡلِمُ رَبُّكَ أَحَدٗا ﴿٤٩﴾ ﴾

May Allah Almighty help us and you act upon the Book of Allah, follow His devotees until He brings us to the abode of eternal residence, out of His bounty: He is All-Praiseworthy, All-Glorious."

According to a sage: "Days are like arrows, and people are targets, and time throws you everyday with its arrows and affects you with its nights and days until it consumes all parts of your body. Then, how should you ensure safety and peace in it given that its days and nights might inflict harm upon you soon? If the defect inflicted upon you by days are uncovered to you, you will dislike everyday to come upon you, and have aversion for those which elapsed on you. But the ordinance of Allah is above the ordinance of consideration, and the taste of its pleasures and delights is detected by consoling you from its evils, although it is, in reality, more bitter than colocynth. However, in view of its apparent defects and acts, it is beyond description; and any preacher could not encompass all of its wonders: O Allah, guide us to the right."

When one of the wise men was asked to describe the world and estimate it, he said: "The world is only the time during which your twinkle returns to you, for you have lost what elapsed on you, and you have no knowledge of what has not come yet. The time is but what is to come, with its nights, days, events, incidents

which occur upon man with change and reduction. Time also is entrusted to divide gatherings and turn the states; and the hope is long but the lifetime is short; and to Allah the end of all matters returns."

Once, Umar Ibn Abd-Al-Aziz "may Allah have mercy upon him" delivered a sermon in which he said: "O people! You have been created for a thing which, if you have trust in it, you then are foolish, and if you give lie to it, you then are to be ruined. You have been created for eternity, but in reality, you are, O servants of Allah, moved from one abode to another. You are in an abode in which your food might be bitter for you, your drink might choke you, and there is no bliss with which you are pleased but that you are displeased with leaving another. So, work for that to which you are going to abide forever." Then, he could not help weeping and dismounted from the pulpit.

Ali "Allah be pleased with him" said in one of his sermons: "I advise you to fear Allah Almighty and leave the world which is to leave you inevitably, even though you dislike to leave it, and consume your bodies which you endeavor to refresh and renew. The example of you and it is like a people who followed a way and thought they have come to its end, or got knowledge and thought they have attained it entirely; and how long should one spend in this world until he reaches the final end, and how many days should remain for one in this world while death awaits him until he leaves it! So, do not be scared by its adversity and distress, for they should inevitably cease, and do not be pleased with its delight and enjoyment for they should inevitably vanish. I wonder at the petitioner of this world although death awaits him, and at the heedless, although (his Creator) is not heedless of him."

Muhammad Ibn Al-Hussain said: "When the people of bounty, knowledge and literature know that Allah Almighty has regarded slightly this world, and not accepted it for His devotees, and that it is insignificant and trivial in His Sight, and that the Messenger of Allah "Allah's blessing and peace be upon him" abstained in it and warned his companions of its temptation, they ate from it moderately, and gave what is beyond their needs, and took from it only what sufficed them, and left what diverted them, . they wore of clothes only what screened the privates, and ate of food only what satisfied hunger. They regarded the world to be perishing and the hereafter to be abiding forever, thereupon they took from the world the provisions of the rider. In this way, they were careless about inhabiting the world for the sake of inhabiting the hereafter. Furthermore, they looked at the hereafter with their hearts, and learnt that they would see it with their eyes, thereupon they travelled to it with their hearts when they learnt that they would inevitably travel to it with their bodies. They troubled themselves for a short time in order to enjoy for a long time. All of that is by virtue of the help of their Bountiful Lord: they liked what He liked for them, and disliked what He disliked for them."

CHAPTER TWO: EXPOSITION OF ATTRIBUTES OF WORLD THROUGH MANY OF ITS EXAMPLES

It should be known that the world is to swiftly perish and shortly terminate, . it gives false hopes of survival,and even though it breaks its promise. If you look

at it you will see it still and stable, even though it is moving and turning from one state to another. But since the beholder of it might not sense its movement, he feels rest at it. But he only senses when it terminates. Its example is like the shade which seems still although it is in reality moving. But its motion is not visible by the apparent sight in so much as it is by the internal insight. When a mention of this world is made to Al-Hassan Al-Basri "may Allah have mercy upon him", he said: "It is like dreams of sleep and perishable shade, and it is not fitting for the smart to be deceived by the like of it."

More often, Al-Hassan Ibn Ali "Allah be pleased with him" quoted the following poetic verse as example for this world: "O adherents to the pleasures of a world which is perishable, it is out of foolishness to be deceived by a vanishing shade." It is reported that a desert dweller came as a guest upon a people who served him with food and after he had eaten he stood and slept in the shade of their tent. Later on, they tore down the tent and sun affected him severely. He woke up while saying: "Behold! This world is like a temporary shade, and one day, your shade should inevitably perish." It is said: "Behold! The one whose main concern is the world sticks in reality to a deceptive rope."

Another example for this world is like the dream fancies in terms of giving false impressions , which vanish at the time it terminates. The Messenger of Allah "Allah's blessing and peace be upon him" said: "This world is like a dream for which its adherents are either rewarded or punished." According to Yunus Ibn Ubaid: "The example of myself in this world is but like one who sleeps and sees in his dream what he likes and what he dislikes. Such being the case, he wakes up. So are the people sleeping, and they wake up only when they die, for they find in their possession nothing of what they rely on or rejoice at." One of the wise men was asked about the thing that resembles this world most, thereupon he said: "The dreams of the sleeping person."

A further example for this world in terms of its enmity to its adherents and causing destruction to its dwellers: it should be known to you that the real nature of world is to gradually draw with gentility at first, and lead to destruction in the end. It is like a woman who gets adorned for suitors until when it marries them, it soon slays them. It is reported that the reel image of this world was disclosed to Jesus "peace be upon him" and he saw it in the form of a toothless old lady, having various colours of adornment and ornament, and he asked her: "How many have you married?" she said: "I could not count them." He further asked: "Have all of them died because of you or has anyone of them divorced you?" she said: "No, I have slain all of them." On that Jesus "peace be upon him" said: "How evil your living husbands are! How do they not take from your perishing husbands lessons to learn? How do you ruin them one after another without being careful of you?"

A further example for this world pertaining to the fact that its outward contradicts its inward: It should be known that this world is outwardly adorned, and inwardly ugly. It is like an old woman who deceives beholders with its appearance. But once they uncover its inward, and the veil is removed from its face, its ugliness is revealed to them, thereupon they regret for following it, and

feel shy of their weak minds, which are deceived by its appearance. Al-Ala' Ibn Ziyad said: "I saw in a dream an old lady dressed in skin, and having from all colours of adornment, and the people were attached to her in awe, and looking at her. I came close to her and looked and wondered at their looking at her and devotion to it in such admiration. I then asked her: "Woe to you! Who are you?" she said: "Do you not know me?" I answered in the negative, thereupon she said: "I'm the world." I said: "Then, I seek refuge with Allah from your evil!" she said: "If you like to be given refuge from my evil, then, you should have aversion for the Dirham."

According to Abu Bakr Ibn Ayyash: "I saw the world in a dream like an old ugly defaced woman clapping with her hands, and behind her there were a lot of people following her with clapping and dancing. When she came alongside me, she turned to me and said to me: "Should I get you, I would do with you the like of what I have done with those people." Then, Abu Bakr went on weeping and said: "I saw it before I arrived in Baghdad." According to Al-Fudail Ibn Iyad, Ibn Abbas "Allah be pleased with him" said: "On the Day of Judgement, the world will be brought in the form of an old ugly defaced woman of blue canine teeth and when it will look at the people they will asked: "Do you know this?" they will say: "We seek refuge with Allah from her!" it will be said: "This is the world over which you competed, and by which you severed relation with kith and kin, you envied each other, and had hatred towards each other and be deceived." Then, it will be thrown in Hell. It will call: "O Lord! Where are my followers and adherents?" Allah Almighty will say: "Join to it its followers and adherents."

Al-Fudail further said: I was reported that the soul of a man was made to ascent (to the sky), and behold! On the main road there was a woman having from all colours of adornment, clothes and ornaments, and she injured all who passed by her. When she turned away, she seemed the most beautiful and the prettiest thing to be seen by the people, and when she turned her face towards them, it seemed the ugliest thing to be seen by the people, an old toothless blind blue-complexioned woman. I said: "I seek refuge with Allah from you!" she said: "No, by Allah, Allah never gives you refuge from me until you have aversion for the Dirham." I asked her: "Who are you?" she said: "I'm the world."

A further example for this world and how man crosses it (to the hereafter): it should be known to you that you have three states: the first state in which you were nothing, i.e. before your existence; and the second state is that in which you will not see the world, i.e. the period after your death up to the Day of Judgement; and the third state lies in the middle between both extremes, i.e. the duration of the world in proportion to your lifetime in it. If you compare that state with both extremes, you learn that it is no more than a short station in a long journey. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "What should I have to do with this world? My example and the example of this world are like a rider who proceeded on during a summery day and when he found a tree, he took a nap under its shade for a short while after which he got up, went away and left it." (This narration is reported by At-

Tirmidhi, Ibn Majah and Al-Hakim on the authority of Ibn Mas'ud; and Ahmad on the authority of Ibn Abbas).

Whoever sees the world with that eye never relies on it, nor care about whether he spends his days in it in adversity or in ease, in affliction or in pleasure, nor place a brick over another. The Messenger of Allah "Allah's blessing and peace be upon him" died and did not place a brick over another nor a pipe over another. (This narration is reported by Ibn Hibban and At-Tabarani on the authority of A'ishah). The Messenger of Allah "Allah's blessing and peace be upon him" further saw one of his companions building a house of gypsum, thereupon he said: "I see that the matter (of death which leads to hereafter) will come sooner than that." (This narration is reported by Abu Dawud on the authority of Abdullah Ibn Amr).

To that meaning, Jesus "peace be upon him" referred in his statement: "The world is but a bridge which you cross and not inhabit." This is a clear example, for the life of this world is a crossing point to the hereafter. The cradle is the first slope of the bridge, whereas the grave is the other slope, and between both there is a limited distance. Some of people cover half the bridge, others one-third, others two-thirds, and others have only a step to its end and they are still heedless. Whatever it might be, one has to cross the bridge. But if he builds on it, and adorns it with various colours of adornment, although he is only to cross it, he will be disappointed and frustrated.

A further example for this world in terms of the easy coming to and difficult departure from it. It should be known to you that this world seems easy and lenient in its beginning to the extent that the one who plunges in it thinks it to be entirely sweet and lenient. But how far! It is easy to plunge in this world, but it is difficult to come out of it with safety and peace. Ali Ibn Abu Talib "Allah be pleased with him" sent the following message to Salman Al-Farisi "Allah be pleased with him": "The example of this world is like a female-snake: its skin is smooth but its poison is fatal. So, turn away from what pleases you in it, for what will accompany you of it is very little, and leave your interest and concern with it by your certainty of your departure form it, and the more you are cautious of it, the more you become pleased in it, for the more its adherents rely on any source of pleasure and delight therein, the more it is removed from him by a disaster which he dislikes. And peace be upon you."

A further example for this world in relation to the difficulty of getting rid of its consequences after plunging in it. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of the adherent to this world is like him who is walking on water: could he, who is walking on water, avoid wetting his feet?" (This narration is reported by Ibn Abu Ad-Dunya and Al-Baihaqi on the authority of Al-Hassan from Anas). This example lets you learn how ignorant are those who think they will abide forever in the pleasures and delights of this world with their bodies whereas their hearts are purified from it, and their relations are cut off from it. This notion is one of the intrigues of Satan, for should they be taken out of what they are in they would be the most stricken. As well as walking on water requires that the feet should be wetted with water, living

in this world results in relation with it, and darkness in the heart because of it. Moreover, the relation of the heart with the world deprives worship of its sweetness.

Jesus "peace be upon him" said: "I tell you the truth: as well as the patient looks at food and feels no pleasure in it because of his severe pain, similarly, the adherent to this world does not feel the pleasure of worship because of the love for this world he has. I tell you the truth: as well as unless the riding mount is ridden and trained, its character changes, similarly, unless hearts are made smooth by remembrance of death and suffering of worship, they are hardened and become harsh. I tell you the truth: as well as unless the water-skin has holes and openings, it is about to become a container for honey, similarly, unless hearts are torn by desires and lusts, contaminated by covet, and hardened by pleasures, they are about to be containers for wisdom." The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is only the affliction and trial that remain of this world, and the example of the deed of anyone of you is like a container: if its upper portion is good, its lower portion will be good, and vice versa, if the upper portion of it is malicious, its lower portion will be malicious." (This narration is reported by Ibn Majah on the authority of Mu'awiyah).

A further example for the little that has remained of this world in comparison to the much that has passed. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of this world is like a garment that has been split from its beginning to its end, and what has remained is only a thread in its end which is about to be cut off." (This narration is reported by Ibn Hibban, Abu Na'im and Al-Baihaqi on the authority of Anas).

Another example for the association between the relations of this world as leading to each other until death. Jesus "peace be upon him" said: "The example of the seeker after that world is like one who drinks from the water of the ocean: the more he drinks, the more he becomes thirsty, until he is killed."

A further example for the fact that the end of this world contradicts its beginning, and although its beginning is green an fresh, its consequences are malicious. It should be known to you that the lusts and desires of this world are pleasant in the heart, just as the appetite of food is delicious in the stomach, and at the moment of one's death such pleasant desires and lusts turn to be hateful and loathsome in the same way as the delicious food turns to be nasty and stinking once it fulfills its objective and is to be excreted. As well as the more the food is delicious, sweet and fat, the more its product is nasty, stinking, similarly, the more a desire is pleasant and delightful in the heart, the more it becomes hateful, loathsome and harmful at the moment of death.

This example is visible in this world, the more one likes and is keen on a particular thing, such as his family, property and house, the more he is afflicted and stricken once this is taken from him. However, there is no significance for death but that therewith one looses what he has in this world. It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said to Ad-Dahhak Ibn Sufyan: "Do you not get your food as salty and tasty and then drink water and milk over it?" he said: "Yes O Messenger of Allah." He further asked:

"Then, what does it turn to be?" he said: "To (excretion) as you learn O Messenger of Allah." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah Almighty has set forth an example the state to which the food of mankind turns to be for this world." (This narration is reported by Ahmad and At-Tabarani).

Ubai Ibn Ka'b "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The world is set forth as an example for mankind: consider such of salty and tasty food as he eats and how it turns to be when he excretes." (This narration is reported by both At-Tabarani and Ibn Hibban). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Allah Almighty set forth as an example the world for the food of mankind and his food for the world." According to Al-Hassan: "I saw them making food tasty with all kinds of pleasant things and then they eject it (in the form of excretion) as you see." In his comment on the following statement of Allah Almighty: "Then let mankind look at his food" (Abasa 24), Ibn Abbas "Allah be pleased with them" said: "It refers to excretion."

A man said to Ibn Umar "Allah be pleased with them": "I like to ask you a question but I feel shy." He said to him: "Ask and do not feel shy." He said: "When anyone of us answers the call of nature and then gets up to look at what he excretes!" He said: "Well. An angel says to him: "Look at that which you withhold (from others)! See how it turned to be!" It was the habit of Bishr Ibn Ka'b to say to his companions: "Go with me so that I would show you the world." He then would go with them to the dumps (of any people) and say: "Look at their fruits, chicken, honey, and cooking butter (how they have turned to be)!"

A further example for this world in relation to the hereafter. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The world in relation to the hereafter is but like anyone of you as he places his finger in the spring: let anyone of you consider then with what it shall return to him." (This narration is reported by Muslim on the authority of Al-Mustawrid Ibn Shaddad).

A further example for this world and its inhabitants in their occupation by the delights and pleasures of this world, and heedlessness of the hereafter, and great loss because of that. It should be known to you that the example of this world in relation to its inhabitants is like a people riding a ship which has conveyed them to an island and the navigator commanded them to come out in order to answer the call of nature, and warned them of having long stay there, and frightened them of the departure of the ship and asked them to hasten to come back. But they scattered about across the different parts of the island. One of them answered the call of nature quickly and hastened to go back to the ship where he found the place empty and thus took the largest and fittest seats; and one of them stopped in the island in order to look at its wonderful lights, thriving flours and flourishing roses, its intense trees of abundant branches and the sweet voices of its birds, and their consonant tones, and consider its precious stones, jewels and metals of different colours, which attract the eyes of the beholders with their

wonderful aquamarine and forms, and suddenly, he became attentive to the danger of missing the ship, thereupon he returned and found but a narrow constricted place wherein he resided; and one of them turned over those shells and precious stones as being astonished by their wonder and brilliance, and did not reject to leave them: but rather took with him some of them, but found in the ship only a narrow constricted place fitting for him only, thereupon what he carried with him became a heavy burden and a means of regret and sorrow for him, and although he regretted for taking those, he could not throw them, nor found a place to put them in. the result is that he carried them on his shoulder while being sorry and regretful for taking them, but it was of no profit to him to regret for that. One of them entered the clusters of trees and forgot the vehicle, and went as far as he could not hear the call of the navigator, for he was engaged in eating the fruits, smelling the pleasant smell of the flours, and watching the beauty of trees and gardens, and at the same time, he was afraid of wild animals and was not free from thorns that might tear his garment or injure his body, and hinder him from departure once he intended to depart; and even when the call of departure made by the navigator reached him, he left for the ship where he found no place, and remained in the shore until he died out of hunger. Some of them did not receive the call of departure, thereupon they remained in the island after the ship had left. Some of those who remained were eaten by the wild animals, and others lost the right way and wandered prone on their faces until they were ruined, others died in the mud, others were bitten by female snakes and scattered about like putrefied dead bodies.

As to him who reached the ship with his burden of flours and stones, he was occupied by them, and diverted by storing them and fear of missing them, and at the same time, they made the place narrow upon him. A short while later, these flours withered and the brilliant colours of the stones vanished, and there remained only their nasty smell, therewith they harmed him, besides their narrowing the place upon him, and he had no way but to throw them in the sea in order to get rid of them. Furthermore, what he ate from the island affected him and by the time he reached his homeland, he had been befallen by diseases and ailments. As for he who was disturbed only by the narrow place in the ship, he was harmed a bit by the constriction of the place, but no sooner had he reached the homeland than he took rest and recovered. In relation to him who came back first to the ship and took the largest seat therein, he returned home safely and with no damage.

This is the example of the world in relation to its inhabitants, and their occupation by their transitory fortunes, and forgetfulness of how they come and depart, and their heedlessness of the consequence of what they do. How ugly is he who alleges to be insightful and intelligent, and at the same time, is deceived by the stones of this land, i.e. gold and silver and precious stones, and the vestiges of its plant, which is the adornment of this world, for nothing of those goes with him after his death: on the contrary, they become a heavy burden and an evil weight upon him to carry. This is, therefore, the state of all the people except for those protected by Allah Almighty.

A further example for people's being deceived by this world and their weak faith. Al-Hassan "may Allah have mercy upon him" said: I was reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, my example, your example and the example of this world is like a people who went through a gloomy desert, until when they reached a point at which they did not know whether or not they had covered the greater portion, and whether or not there remained the shorter distance, they consumed their provisions and used up their riding mounts, and remained in the desert with neither provisions nor riding mounts, and were sure of their destruction. Such being the case, a man came out to them, wearing a good suite and his head was dribbling water, thereupon they said: "This man has just left the greenery, and he has just come to you." When he reached them, he said to them: "O people!" they said: "O man!" he asked them: "What are you going to do?" they said: "We are going to do what you command us to do." He said: "Tell me: if I lead you to a pure water and green gardens: what are you going to do?" they said: "We will not disobey you even in the least." He asked them to give him their pledges and covenants by Allah, and they did accordingly. He brought them to a pure water and green gardens, therein they remained as long as Allah willed. Then he said to them: "O those people!" they said: "O man!" he said: "Let's depart." They asked: "Where?" He said: "To a water that is better than yours and gardens that are better than yours." Most of them said: "By Allah, we have not found that until we lost hope of finding anything like it; an d we are not in need of a living better than this." A sect of them, and they are a few among them, said: "Have you not given this man your pledges and covenants by Allah not to disobey him even in the least? As he was true to you in the first part of his speech, by Allah, he will be true to you in the last part of his speech." He then departed among the few who followed him and the greater part of them remained behind. Then, an enemy attacked those who remained behind and killed many and captured many of them." (This narration is reported by Ibn Abu Ad-Dunya; and Ahmad and Al-Bazzar as abridged on the authority of Ibn Abbas).

A further example for people's blessed in the delights of this world and their grief for leaving it. It should be known to you that the example of the people and the delights and pleasures they have been given from this world is like a man who has prepared a house and invited a people to it. One entered his house to whom he offered a golden dish having cense and different colours of perfume to smell and leave it for the one to come next, and not to have possession of it. But this one, being ignorant of the host's plan, thought he had granted it to him, thereupon his heart got attached to it, and when it was taken back from him, he was disgusted and bored to tears. Another one, being informed of his plan, got benefit from it, thanked him, and gave it back to him with pleasure and expansion of breast. This is the state of him who knows the way of Allah on earth, for he learns that this world is a hosting abode available to the wayfarers and not to the residents, to take therefrom their provisions and get benefit from what it contains just in the same way as travelers get benefit from the things on the way, without giving their entire attention to them, lest their affliction would become grievous when they leave them.

Those are the example for this world, its evils and vices: we ask Allah Almighty, the Knower of all mysteries, Full of Knowledge, to help us with His Bounty and Forbearance.

CHAPTER THREE
EXPOSITION OF REAL NATURE AND ESSENCE OF WORLD

It should be known to you that it is of no significance to condemn the world before you know what this world is which you are to condemn, what should be avoided, and what should be kept thereof. We then should clarify the condemned world which one is commanded to avoid due to its being an enemy that cuts off the way to Allah Almighty.

Let's say that your world and hereafter are two states of your heart. The nearest is called the world, which includes all things before death; and what is deferred of it is called the hereafter, and it includes all things to come after death. The world then includes your portion of transitory desires, lusts, pleasures and delights before death. But it is not that all your desires, delights and pleasures are condemned: they are divided into three divisions:

The first division pertains to what goes with you in the hereafter, whose fruit remains with you after death. This division includes two main things, i.e. knowledge and deed. By knowledge I mean the knowledge of Allah, His attributes, acts, angels, Books, Messengers, His dominion in the heavens and on earth; the knowledge of His ordinance and the Sharia given by His Prophet "peace be upon him". By deed I mean the sincere worship for the Countenance of Allah Almighty. The learnt might get socialized with knowledge until it becomes the most pleasant and enjoyable thing to him, for the sake of which he abandons sleep and food, for it is more pleasant to him than all such things. Although it might seem to be a transitory fortune belonging to this world, but if we mention the condemned world, we should not regard such knowledge to belong to it in so much as it belongs to the hereafter. Similarly, a worshipper might get affable to his worship and take pleasure from it in such a way that if it is forbidden to him, it will be his most grievous punishment. One of the worshippers said: "I never fear death but that it will hinder me form standing at night (for supererogatory prayers)." Another said: "O Allah! Bestow upon me a power of prayer, bowing and prostration in the grave." The prayer to this person seems to be one of the transitory fortunes, but it does not belong to the condemned world.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Three things of your world are made lovable to me: women, perfume, and prayer is the delight of my eye." (This narration is reported by An-Nasa'i and Al-Hakim on the authority of Anas). By saying so, he made prayer one of the pleasures of this world. Those include also all sensibles and perceptibles, that belong to the world of visibles, i.e. this world in which we live. To get pleasure from moving the parts of body through bowing and prostration in prayer occurs in the world (and not in the hereafter). This is why prayer is included in the things that belong to the world. But since we are discussing now the condemned world, let's say that it does not belong to such world.

The second division lies in the other extreme that is opposite to it, i.e. the transitory fortunes of this world which have no fruit in the hereafter, such as taking pleasure from all sinful things, and from the permissible things that are beyond the need, that belong to luxury and lavishness, like enjoyment of great quantities of hoarded gold and silver, horses, cattle, farms, slaves, slave-girls, palaces, expensive homes and garments, and delicious kinds of food. The fortune of mankind from such things belongs to the condemned world. But as to what those things are that are beyond the need, it is debatable. It is reported that once Umar "Allah be pleased with him" appointed Abu Ad-Darda' "Allah be pleased with him" as the governor of Hims wherein he had a privy which cost him two Dirhams. On that Umar "Allah be pleased with him" sent to him the following letter: "From Umar Ibn Al-Khattab, the Commander of Believers, to Uwaimir: the construction of Persia and Rome should have been sufficed you to build anything in this world when Allah Almighty intended to ruin it. Once this letter of mine reaches you, you and your family should soon leave for Damascus." He went and stayed there until he died. However, Umar "Allah be pleased with him" considered such a trivial thing to be beyond the necessary needs of this world.

The third division lies in the middle between both extremes: it includes such of transitories as help one do the deeds of the hereafter, like the amount of food that is sufficient to sustain life, the rough coarse single garment, etc. in short, it includes all that is necessary to sustain man's life and good health that ensure to him knowledge and work. It does not belong to this world, for indeed, it helps one do those things that belong to the first division. If one gets anything of those with the intention to be helped maintain knowledge and work, he will not be regarded to take anything belonging to this world, nor will he become one of its adherents. But if he is motivated only by one of the transitories, and not to seek aid to adhere to piety and devoutness of worship, he then will join the second division, and become one of the world's adherents.

At death, only three attributes remain with the servant: the purity of the heart, i.e. from all filth and dirt, socialization with the remembrance of Allah Almighty, and love for Allah Almighty. Of a surety, purity of heart results only from avoiding the desires and lusts of this world; socialization results only from regular and permanent remembrance of Allah Almighty more often; and love for Allah results only from having knowledge of Him, and knowledge of Allah Almighty is achieved only by continuous meditation. It is those three attributes that are the assistants after death. The purity of the heart from all desires and lusts is one of the saviors, for it represents a protective shield to safeguard one from the punishment of Allah Almighty. According to a particular narration: "The deeds of the servant defends him: if punishment comes to him from the direction of his feet, standing at night (for supererogatory prayers) averts it from him, and if it comes from the direction of his hands, his charity averts it from him." (This narration is reported by At-Tabarani on the authority of Abd-Ar-Rahman Ibn Samurah).

Both socialization and love are assistants', and they bring forth the pleasure of meeting and contemplation. This happiness comes soon after death until it is

time for seeing Allah Almighty in Paradise, thereby the grave becomes a garden from the gardens of Paradise. And why should the grave not be a garden of the gardens of Paradise given that the heart had no beloved but One, i.e. Allah Almighty? Although there were many obstruction to hinder him from regular socialization by regular remembrance of Allah, and thinking about His beauty, his soul got rid of those obstructions and he was left alone with his Beloved, thereupon he came to Him pleased and delighted, safe from obstructions and impediments. On the contrary, how should the lover of this world not be punished at death given that he had no beloved but the world? Moreover, the way to Allah was constricted if not closed upon him, and he was impeded from returning to Him once again.

For this reason, it is said: "What do you think of him who has only one beloved when he is absent from him?" to be sure, death is not merely nonexistence in so much as it is a departure from the things loved in this world and arrival to the presence of Allah Almighty. The followers of the way to the hereafter then is he who has those three attributes, i.e. celebration (of Allah Almighty), meditation (of His Signs), and work (i.e. worship in accordance with Sharia) which wean him from the desires and lusts of this world, instill in him the aversion for its pleasures and delights, and cause him to sever all relations and ties with it. All of that is achieved only when the body is healthy, and the health is not obtained without food, clothes and residence.

If one takes from those three to the extent that sustains him for the sake o the hereafter, he will not be of the world adherents: on the contrary, the worl will turn with him to be a farm for the hereafter. But if he takes from those jus for the sake of his own self, and with the intention to be blessed in it, he will be of the world adherents who desire for its transitory fortunes. But the desire for the transitory fortunes of this world is divided to that which exposes one to the punishment of the hereafter, and this is the unlawful, and what impedes him from attainment of high ranks and exposes him to long reckoning, and this is the permissible. The insightful learns that the long standing in the plain ground on the Day of Resurrection for reckoning is a kind of punishment, for he who is called to account will inevitably be punished (according to the narration of both sheikhs on the authority of A'ishah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Its (the world's) lawful leads to reckoning, whereas its unlawful to punishment." (This narration is reported by Ibn Abu Ad-Dunya and Al-Baihaqi on the authority of Ali Ibn Abu Talib). The Messenger of Allah "Allah's blessing and peace be upon him" said in another version that 'Its lawful also might lead to punishment'.

But its punishment is lesser than that caused by the unlawful. And even, in the absence of the concrete punishment, the loss of high ranks in the Garden and grief for that because of despicable perishable fortunes should be also a kind of punishment. Consider your state in this world while your fellows have preceded you in worldly fortunes and pleasures: how should you fret yourself in sigh for that given that they are but perishable pleasures? What will your state be then when you loose permanent abiding pleasures that are beyond description and calculation?

Whoever is blessed in anything of this world, like hearing the pleasant voice of a bird, watching the wonderful beauty of a flour, or even drinking a sip of cold water, as much as many times of it will be reduced from his portion in the hereafter. This is the significance of the statement of the Messenger of Allah "Allah's blessing and peace be upon him" to Umar "Allah be pleased with him": "This is from the bliss about which you will be questioned." By that statement, he referred to drinking cold water, and while one is answering that question, he exposes himself to humiliation, fear, suffering and difficulty, and this indicates to the reduction of one's portion and fortune in the hereafter. When Umar "Allah be pleased with him" was given to severe thirst and he asked for water, a cold water mixed with honey was brought to him, thereupon he turned the utensil in his hand and said: "Remove from me the reckoning fro it (perchance I would drink from it)." Then he rejected to drink it.

The world entirely, with its little and much, its lawful and unlawful, is cursed, except the extent to which one is helped ward off evil and safeguard himself against the punishment of Allah Almighty, for indeed, that extent does not belong to the world (that is condemned). The more one is knowledgeable and perfect, the more he is cautious of the blessing of this world. This is why Jesus "peace be upon him", after placing his head on a stone and fell asleep, threw it away when Iblis appeared to him and said: "You have desired for this world." Solomon "peace be upon him" used to serve the people in his kingdom with the delicious kinds of food, and he limited himself to the parley bread. By so doing, he exposed himself to self-mortification in spite of his great dominion. That is because it is more difficult to keep patient on refraining from the delicious kinds of food in spite of their availability on the one hand, and one's power to get them on the other hand.

For this reason, it is reported that Allah Almighty kept the world far from our Prophet "peace be upon him" who used to remain in severe hunger for many consecutive days. (This narration is reported by Muhammad Ibn Khafif on the authority of Umar Ibn Al-Khattab). He further used to tie a stone over his belly out of hunger. This is also why Allah Almighty made the Prophets and Saints the most vulnerable to trials and affliction, and then those who follow them in power, in order to regard them with the eye of mercy, and keep for them their portion in the hereafter in full and entirety, just as a merciful father prevents his child from the pleasure of fruits, and get him endure the pain of bloodletting and cupping, out of sympathy and love for him, and not because of niggardliness and stinginess on him.

In this way, you have come to know that what is done for the Sake of Allah does not belong to this world, and what is done not for the Sake of Allah belongs to this world. You may ask: "What is that which is to be considered for the Sake of Allah Almighty?" in reply to it, let me say that things are divided into three divisions: one pertains to those not thought to be for the Sake of Allah Almighty, and they include sins and crimes, forbidden things and enjoyment of what is permissible in this world. This is the condemned world in form and content. The second includes those things whose form seems to be

for the Sake of Allah, although the content might be for the sake of anything else, like remembrance, thought and refraining from desires and lusts: if the motive that lies behind those three is only the fear of Allah Almighty, and the faith in the Last Day, they are done for the Sake of Allah Almighty, and do not belong to this world. If the purpose of thought is to seek for knowledge to honour oneself with it, and acquire acceptability among the people, or if the purpose of refraining from desires and lusts is to save property or to protect the health of the body, or to be famous for asceticism, they then belong to this world in content, although their form reveal that they are done for the Sake of Allah Almighty. The third division pertains to those things whose form is thought to be for the sake of one's own self, although their content might be for the Sake of Allah Almighty, like eating and marriage, and all such things which sustain mankind on earth: if the purpose is the portion of mankind, it then belongs to the world, and if it is to seek its aid for piety, then, it is for the Sake of Allah Almighty in content, although its form seems to be for the sake of this world.

In this context, the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who seeks after this world lawfully, but out of seeking abundance, and showing pride and arrogance, he will meet Allah Almighty on the Day of Judgement Who will be angry with him, and whoever seeks after it in order to make himself refrain from begging others, and maintain himself, he will come on the Day of Judgement with his face as shining as the moon on a night of full moon." (This narration is reported by both Abu Na'im and Al-Baihaqi on the authority of Abu Hurairah). Consider then the difference between both in accordance with the difference of intention. That is because in the former case, the world turns to be your transitory portion of which you have no need for the hereafter. This is referred to by 'lower desires', to which Allah Almighty refers in His statement: "And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower Desires, Their Abode will be the Garden." (An-Nazi'at 40-41)

﴿ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ﴿٤٠﴾ فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ﴿٤١﴾ ﴾

The lower desires are five combined in the following statement of Allah: "Know you (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children." (Al-Hadid 20)

﴿ ٱعْلَمُوٓا أَنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَـٰدِ ﴿٢٠﴾ ﴾

The resources of those five are seven things, combined in the following statement of Allah Almighty: "Fair in the eyes of men is the love of things they covet: women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (to return to)." (Al Imran 14)

﴿ زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ وَٱلْقَنَـٰطِيرِ ٱلْمُقَنطَرَةِ مِنَ ٱلذَّهَبِ وَٱلْفِضَّةِ وَٱلْخَيْلِ

ٱلْمُسَوَّمَةِ وَٱلْأَنْعَٰمِ وَٱلْحَرْثِ ذَٰلِكَ مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلْمَـَٔابِ ﴿١٤﴾

Now, you have come to know that what is done for the Sake of Allah Almighty does not belong to this world; and the necessary sustenance, residence and clothes are for the Sake of Allah if only the Countenance of Allah is intended therewith, and to get much of it is luxury, which is not for the Sake of Allah Almighty, and between luxury and necessity, there is a degree referred to as 'need', which has two extremes and a middle: one of those extremes is close to the limit of necessity, and it has no harm, and the other is close to the limit of luxury, which one should beware. There are middle levels between both which are suspicious; and of a surety, whoever hovers round the protected zone is about to fall in it.

Determination requires to beware all of that, adhere to piety and come close to the limit of necessity as much as possible, in imitation of the Prophets and devotees of Allah Almighty, who restricted themselves to the limit of necessity. The family of Uwais Al-Qarni thought him to be a mad because of his constriction upon himself, thereupon they built for him an independent house near theirs, and it happened that one, two or even three years passed without seeing his face. He used to come out with the first call to prayer (i.e. Fajr prayer), and return home after Isha' prayer. He used to have food by picking up kernels, and whenever he got a dry unripe date, he would keep it in order to break his fast on it, and if he did not get anything, he would sell kernels for dry unripe dates. His clothes comprised of pieces of torn cloth picked up from dumps, which he would wash in the Euphrates and sew and war them. It happened that children came upon him and threw him with stones describing him as mad, and he said to them: "If it is necessary for you to throw me, then, throw me with small pebbles, for I fear you might cause my feet to bleed and when it is time for prayer, I would find no water to wash them." This was his conduct.

It is reported that when Umar Ibn Al-Khattab "Allah be pleased with him" became the caliph, he addressed the people saying: "O people! Let those among you who are from Iraq stand up!" they stood up and he said: "Sit down except for those who are from Kufah." They sat down and he said: "Sit down except those who are from Murad." They sat down and he said: "Sit down except those who are from Qarn." They sat except one man. Umar "Allah be pleased with him" asked him: "Are you from Qarn?" He answered in the affirmative and he further asked him: "Do you know Uwais Ibn Amir Al-Qarni?" he described him, and then said: "What is that about whom you ask O Commander of Believers! By Allah, none among us is more foolish, more crazy, more ugly and more lowly than him." On that Umar "Allah be pleased with him" wept and said: "I have not said what I said except that I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying about him: "As many as is the number of Rabie'ah and Mudar will enter the Garden because of his intercession."

Haram Ibn Hayyan said: When I heard that statement from Umar "Allah be pleased with him" I went to Kufah, with nothing in my mind but to find Uwais Al-Qarni, and I kept asking about him until I found him sitting on the bank of

Euphrates at the middle of the day, performing ablution, and washing his garment. I recognized him with the help of the description given to me, and behold! He was a fleshy man of deep brown complexion and shaved head, beard of copious hair, ugly face, and fearful appearance. I greeted him and he returned the greeting to me. I said to him: "may Allah salute you!" he looked at me and I stretched my hand to shake hands with him, but he did not shake hands with me, thereupon I said: "May Allah bestow mercy upon you, and forgive for you O Uwais! How are you, may Allah bestow mercy upon you?" then, my tears throttled me because of my great love for him, and sympathy for the state in which I saw him. I went on weeping and so did he. He said to me: "May Allah salute you O Haram Ibn Hayyan! How are you O my brother? And who guided you to me?" I said: "Allah." On that he said: "There is none worthy of worship but Allah; and glory be to Allah. Verily, the promise of our Lord is to be accomplished!" I wondered at his recognizing me although I have never met him before. I asked him: "How have you known my name and the name of my father although we have never met before?" he said: "(Allah) the All-Knowing, Full of Wisdom has told me." Furthermore, my soul recognized yours when they communicated. Indeed, souls are like bodies in their contact, and the faithful believers recognize each other and love each other with the spirit of Allah although they do not meet each other. They recognize and talk to each other no matter how far in residence they might be from each other.

I said to him: "Relate to me, may Allah forgive mercy upon you, a narration I might hear from you about the Messenger of Allah "Allah's blessing and peace be upon him"." He said: "Unfortunately, I have not joined the Messenger of Allah "Allah's blessing and peace be upon him" nor have I had the privilege of his company. But I saw men who have accompanied him, and I received from his narrations the same as you have received. But I do not like to open upon me the gate of being a narrator, a judge or a Mufti, for I have occupation which engages me from all the people O Haram Ibn Hayyan." I said to him: "O my brother! Recite to me a Holy Verse from the Qur'an so that I would hear it from you, supplicate to a good effect upon me, and give me an advice to act upon, for indeed, I love you in (the religion of) Allah so much." He stood up, took hold of my hand on the bank of Euphrates and said: "I seek refuge with Allah, All-Hearing, All-Knowing from Satan, the stoned." Then, he went and said: "My Lord says, and His saying is the truth, and the truest speech is that of Allah: "We created not the heavens, the earth, and all between them, merely in (idle) sport; We created them not except for just ends: but most of them do not understand. Verily the Day of Sorting Out is the time appointed for all of them, The Day when no protector can avail his client in aught, and no help can they receive, Except such as receive Allah's Mercy: for He is Exalted in Might, Most Merciful." (Ad-Dukhan 38-42)

﴿ وَمَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ ﴿٣٨﴾ مَا خَلَقْنَٰهُمَآ إِلَّا بِٱلْحَقِّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾ إِنَّ يَوْمَ ٱلْفَصْلِ مِيقَٰتُهُمْ أَجْمَعِينَ ﴿٤٠﴾ يَوْمَ لَا يُغْنِى مَوْلًى عَن مَّوْلًى شَيْـًٔا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾ إِلَّا مَن رَّحِمَ ٱللَّهُ ۚ إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٤٢﴾ ﴾

Then, he took a breath so strongly that I thought he had fallen unconscious. Then he said: "O Ibn Hayyan! Your father died, and you are about to die and go either to Paradise or to the fire (of Hell). Similarly, your father Adam, your mother Eve, Noah, Ibrahim, the Intimate Friend of (Allah) Most Gracious, Moses, who was saved by (Allah) Most Gracious, David, the vicegerent of (Allah) Most Gracious, Muhammad, the Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr, the first successor of the Prophet, and Umar Ibn Al-Khattab, my brother and intimate friend – all of them died." Then he said: "Alas for Umar! Alas for Umar!" I said: "May Allah bestow mercy upon you! Umar "Allah be pleased with him" has not died yet." He said: "But, my Lord has announced to me the news of his and my death." Then he said: "I and you are in death" as if it were. Then, he invoked blessing and peace upon the Messenger of Allah "Allah's blessing and peace be upon him" and supplicated with supplications in a low tone and then said: "Here is my advice to you O Haram Ibn Hayyan: stick to the Book of Allah Almighty and the right method of the righteous believers. However, the news of my and your death has been announced to me. So, you have to remember death regularly and let not it be absent from your heart even as short as an eye-twinkle as long as you survive. When you return to your people, warn them, and advise all of the people to do good. Beware of leaving the established community even as short as a span, lest you would leave your religion without knowing and thus enter the fire (of Hell) on the Day of Judgement. Invoke good upon me and upon yourself."

Then he said: "O Allah! This man claims he loves me in (the religion of) You, and has come to visit me for Your Sake. So, please, make me recognize his face in the Garden, and cause him to enter upon me in Your Abode, the abode of peace, and keep him in this world as long as he survives, and wherever he lives, and make easy for him what You have given him of this world, and make him thankful and grateful to Your gifts and favors upon him, and reward him with the best reward on my behalf." Then, he said: "I entrust you with Allah O Haram Ibn Hayyan, and peace be upon you, and let not me see you asking for after that day, may Allah bestow mercy upon you, for indeed, I dislike fame and like solitude and privacy. That is because the more man have much interests, the more he becomes anxious and concerned. So, do not ask for me and know that you are in my mind even if we do not see each other. But remember me and supplicate Allah for me, for I will remember you and supplicate Allah for you, Allah willing. Go then from that direction, for I shall go from the other direction." I was eager to walk in his company for an hour, but he rejected. Then, he bade farewell to me and wept and caused me to weep. I remained looking at him until he entered one of the streets. Afterwards I asked about him, and none told me anything about him: may Allah bestow mercy upon him, and forgive him."

This was the conduct of these of the hereafter who refrained from this world with its vanities. From the exposition of the real nature of this world on the one hand, and from the conduct of the Prophets and devotees of Allah Almighty, you have come to know that the world includes everything under the shade of the sky

and on the surface of the earth except that which is done for the Sake of Allah Almighty, and the opposite of that is the hereafter, which includes all that with which Allah Almighty is intended from what is done or taken from the world in proportion to what is necessary for the Sake of obeying and compliance with the command of Allah: this does not belong to the world. Let me explain that through the following example:

If a pilgrim takes an oath that on his way to perform Hajj, he will not engage in anything other than pilgrimage, to which he will devote himself entirely, and then he engaged in reserving provisions, foddering his riding camel and sewing the water-skin, and all that is necessary for Hajj, he will not have broken his oath, for he will not have engaged in anything far from Hajj. Similarly, the body is the vehicle of the soul which covers with it the distance of lifetime. If the body pledges to spend the remaining portion of man's power to follow the way through knowledge and work, he will not belong to the world in so much as to the hereafter. It is true that if the intention is to take pleasure from those things, he will deviate from the way to the hereafter, and there is fear that his heart might be hardened. At-Tanafisi "may Allah have mercy upon him" said: "I remained for seven days at the gate of Shaibah in the Sacred Mosque in the state of severe hunger; and on the eighth night, I heard the voice of a visitant while I was in a state between wakefulness and sleep: "Behold! Whoever takes from this world more than he needs, Allah blinds the insight of his heart." This is the real nature of this world. You should know that, perchance you would be guided aright, Allah willing.

CHAPTER FOUR

EXPOSITION OF REAL NATURE OF THIS WORLD IN ITSELF; AND ITS OCCUPATION THAT DIVERTED PEOPLE FROM THEMSELVES, THEIR CREATOR, THEIR COMING AND DEPARTURE

It should be known to you that the world is the existing concrete things that it contains, and man has a portion in it, and he is occupied by reforming it. Those are three elements of which the world consists. It is not restricted to anyone of them on the exclusion of the other two. As to the first element, it includes the earth and all that is in and on its surface. Allah Almighty says in this respect: "That which is on earth We have made but as a glittering show for the earth, in order that We may test them, as to which of them are best in conduct." (Al-Kahf 7)

﴿ إِنَّا جَعَلْنَا مَا عَلَى ٱلْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۝ ﴾

The earth then is a couch, repose, and residence for mankind, and what is on its surface is their food, drink, clothes, and marriage. What is on earth is divided to three divisions: minerals, plant and animals. The plant is required by mankind for sustenance and medicine, minerals for equipment, utensils and vessels like copper and lead, money like gold and silver, etc.

As for animal it is divided into man and beasts. Beasts are required for their meat to be eaten, and their backs to be ridden, and to be used as adornment. As for mankind, man might require others to have them in his possession with the

intention to use and subjugate them like slaves, or take pleasure from them like slave-girls. He also might require the hearts of people to fascinate them, through instilling in them exaltation and honour, referred to as majesty. Those are the concrete things that constitute this world. They are combined in the following statement of Allah Almighty: "Fair in the eyes of men is the love of things they covet: women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (to return to)." (Al Imran 14)

﴿ زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ وَٱلْقَنَٰطِيرِ ٱلْمُقَنطَرَةِ مِنَ ٱلذَّهَبِ وَٱلْفِضَّةِ وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ وَٱلْأَنْعَٰمِ وَٱلْحَرْثِ ۗ ذَٰلِكَ مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلْمَـَٔابِ ﴿١٤﴾ ﴾

Mankind is attached to it through two kinds of relations: it has a relation with the heart which is represented in his love for it, his portion form it, and his devotion to it until the heart falls a slave of it. This relation includes all characteristics of the heart which attach it to the world like arrogance, envy, hatred, rancor, showing off, dissimilation, fame, evil assumption, flattery, adulation, love of praise, love of proliferation, and boasting. This is the internal world. The apparent world is the concrete things we have already mentioned. It has another relation with the body, i.e. his occupation to reform those concrete things to befit his interests and the interests of others, or in other words, all the industries and crafts in which the people are engaged.

However, the people have forgotten themselves, their coming, departure and turning in this world because of those two relations. Should man know himself, his Lord, and the wisdom that lies behind the world, he would learn, with certainty, that those concrete things have been created only to fodder his riding mount with which he walks on his way to Allah Almighty. Of course, I mean by the riding mount the body. The body does not survive without food, drink, clothes and residence, just as the camel does not survive to continue the way to Hajj without fodder, water and hide. The example of the man in this world who forgets himself and his real purposes is like the pilgrim who halts at a particular station on his way, and engages in foddering his she-camel, providing it with water, cleaning it, covering it with different clothing, carrying to it various kinds of grass, cooling water with ice for it, until the caravan escapes him while he is heedless of Hajj and of missing the caravan and of his remaining alone in the desert as an easy game for wild animals.

As for the insightful pilgrim it does not matter him from the camel but the extent that sustains it to cover the journey, while his heart and soul remain attached to the Ka'bah and Hajj. In this way, he turns to the she-camel in proportion to what is necessary. The same is true of the insightful traveler to the hereafter: he does not engage in maintaining his body unless it is necessary, and does not enter the privy unless it is necessary. There is no difference between getting food into the body, and emitting it out of it in terms of being necessities of body. If one is interested in what enters his belly, he should be concerned with what comes out of it. However, people have been diverted,

more often than not, by their bellies from Allah Almighty, for food is a necessary sustenance, and the matter of clothes and residence is less necessary. Should they know the cause of their need for those things, and restrict themselves to it, surely, they would not be entirely involved in the occupations of this world in the same way as they are. But they have been engaged in the world in view of their ignorance of it, the wisdom that lies behind it, and their portions of it. But they have been ignorant and heedless, and the occupation of the world have contiguously accumulated upon them, and endlessly led to each other. The result is that they were lost in the details of those occupation, forgetting their real purposes let's here mention the details of the occupation of this world, and the people's need for them, and how the people erred about their real purposes, so that it would be clear to you how they diverted them from Allah Almighty and caused them to forget the consequences resulting from that.

Let's say that the worldly occupations are the crafts, industries and works in which mankind is engaged. Those occupation are much because man is in need for three things: sustenance, clothes and residence. Sustenance is to maintain his body and help him survive, clothes to protect him from cold and heat, and residence to avert evil and harm of others from him and his family and property. Indeed, Allah Almighty has never created food, clothes and residence to be obtained easily in a way that makes man dispense with work in them, as He Almighty has done so regarding beasts, for plants nourish animals without being cooked, and both cold and heat do not affect their bodies thereupon they are not in need of building, and rather satisfied with living in desert. Moreover, their clothes are their hair and hide thereby they dispense with garments and dresses, unlike human.

There ensued from that a need for five industries, which represent the foundations of all worldly occupations: farming, pasturing, hunting, weaving and building. Building is needed for residence. Weaving with its sub-works is necessary for making clothes. Farming is necessary for sustenance. Pasturing cattle and horses is needed for food, as well as transportation. Hunting is to obtain what Allah Almighty has created of games, minerals, grass, fire wood, etc. the farmer gets plants, the shepherd preserves animals and works for their proliferation. The hunter gets what is produced by itself without being made or worked, and extracts from the minerals of the land what is created by Allah Almighty in it without being subject to human labour. Those industries need different equipment and tools, like weaving, farming, building and hunting. Those equipment and tools are taken either from plants like wood, from minerals like iron and lead, etc, or from the hide of animals. That gave rise to the need of three extra industries: carpentry, smithery, and drilling. Those works are related to equipment and tools. Carpentry includes all workers who work on wood, whereas smithery includes those who work with iron and all other metals like copper, lead, etc, and drilling includes all who work with the hide of animals. Those are the main industries.

On the other hand, man is created in order not to live alone, but to live in a

community with other men; and this is due to two reasons: the first is his need of sexual reproduction for the survival of mankind on earth, and this occurs only by the gathering of both male and female. The other is to co-operate to prepare the means of sustenance, residence and clothes, and educate children. Gathering (of male and female) results in children, and one alone could not be engaged in preparing means of sustenance, residence and clothes, and educating children at the same time. Furthermore, one could not continue to live with his family in the house all the time: but a large number of people are required to gather together in order that each one should do his work. How should one alone undertake farming, given that farming needs equipment, and equipment, in turn, need such workers as a smith, a carpenter, and the food needs a grinder and a baker. Similarly, how should one alone get clothes, given that he is in need of guarding cotton, equipment of weaving and sewing, etc? for this reason, man could not live alone, but he should live in a community.

If men gather in an uncovered desert, they would be harmed by cold, heat and rain, in addition to thieves. From this, there has been a need for tightened buildings and houses in order for each family to live independently. But even, those houses might become targets for thieves, which has given rise to a need for mutual co-operation and helping each other, and building up a fence to enclose all houses of a particular community, and in this way, cities and town have been established. If people gather together and enter into dealings, disputes start to appear among them. Those disputes originate, for the most part, from guardianship of people over each other, like the guardianship of a husband over his wife, and of the parents over their children, unlike the man's guardianship over animals which brings about no dispute between them. Dealings also between people in regard to their needs bring about disputes among them over those needs, and should they be left with themselves, they certainly would engage in killing each other. Shepherds and farmers come to the same land, pastures, meadows, and resources of water, which might not be sufficient to satisfy all of their needs, which would inevitably result in disputes among them over those things.

Therefore, one of them might fail to do his work because of a particular disease, old age, or any of those major forces, and should he be left, surely, he would be given to destruction. If his matter is entrusted to all the people, they would be lukewarm to do it in view of the fact that each of them would rely on another to do it; and should his matter be entrusted to a particular man without a just cause, he might not comply. From those incidents of gathering, further industries and works have been born, like gauge, with which land is measured in order to facilitate its division among them; soldiery in order to defend the city or town with missiles, and protect inhabitants from thieves; judging in order to decide the cases and settle disputes among people; and engagement in jurisprudence, i.e. the knowledge of law that regulates the conduct of people, in order to limit their disputes: it is to know the limits and conditions prescribed by Allah Almighty in dealings.

Those political things are necessary, and they need certain men of particular

characteristics of knowledge, guidance, and discernment; and should they engage n them, they would not be able to devote themselves to any work else. At the same time, they need sustenance, and the inhabitants of the city or town are in need of them. Should the inhabitants of a town engage in fighting with their enemies, almost all works and industries would cease; and should the people of war and weapons engage in work to seek sustenance, surely, the town would loose protection, and its inhabitants would become vulnerable to evil and harm. Thus, there has been a dire need for income to be given to them for their sustenance from the property which has no particular owner in case there is any, or from the war booty in case there is enmity with disbelievers.

If they are characterized by contentment, they would be satisfied with the little from the property specified to interests of Muslims, and if they seek for enlargement, then, there will be a need to be provided from the property of the people of their town, in order to undertake their tasks of guarding and judging, and the like of them; and this is the significance of taxes. Tax in turn gives rise to further jobs, for it needs men to administer it to distribute it with justice among those who are eligible to it, men who collect it with compassion, men who store it until it is time for it to be distributed. Unless those men of different industries and jobs are not subject to a kind of organization to manage them properly, then, chaos would prevail in the town; and this is the significance of rulers and ministers.

The role of the minister is to assign to each job a particular man who is fitting for it, to choose soldiers and supervise training them, to determine the directions of war, to assign leaders and chiefs of soldiers, to undertake the distribution of weapons and missiles among them, to observe justice in taking taxes, etc. from this, a need is born for scribes and recorders to enlist the employees of the state, storekeepers to store weapons and missiles, accountants to undertake the process of reckoning and calculation – and all of those are in need of property to sustain their living, since their jobs could not enable them to work by their hands to get their earnings.

At that point, we could divide people in relation to their industries into three sects: the first includes farmers, shepherds and craftsmen; and the second includes soldiers and guards who work with their weapons to defend the country; and the third includes those who lie in between both sects in terms of taking from the first and giving to the other, i.e. workers and collectors, and the like of them. Consider then how it starts from the necessary need for sustenance, residence and clothes, and how it ends. This is the world: no gate is opened from it but that it leads to the opening of other gates, in an endless limitless series. In this respect, it seems as if it were a bottomless pitfall, and if one falls into any direction of it, he will inevitably fall in another and never return.

Those are the crafts and industries. But they are not achieved without equipment and property, i.e. wealth and money. Property is the land and what is on its surface, which is of benefit. The most wanted of those is foodstuff, then the places to which man takes shelter, i.e. dwellings, then the places in which he

seeks to get his earnings, i.e. shops and stores, markets and farms, then the clothes, then the house furniture and equipment, and then the tools. The tools might be animals, like the dog which is the tool of hunting, the cow which is the tool of tilting, and the horse which is the tool of riding during war.

This gives rise to the need of transaction which is a process of reciprocal giving and taking. A farmer might live in a village in which the tools of farming are missing, and the same is true of a smith and carpenter, who might live in a village in which farming is missing. Thus, there is a reciprocal need between them which is expressed by way of exchange of commodities. But the carpenter might demand his food from the farmer for his tool, at a time the farmer does not need it, and thus he would not sell it to him; and similarly, the farmer might demand from the carpenter his tool for food, at a time the latter has food and needs no more, with the result that he would not sell it to him. This problem has roused a need of shops to contain the tools of each industry and craft in expectation for such of people as need them to come and buy them, and stores for the farmer to store his crops in expectation for such of people as need them to come and buy them; and this is the significance of markets. The farmer brings grains, and in case there is none to buy them, the storekeeper buys them for a cheap price and store them in expectation for those who need them to come and buy them. By so doing, he covets for profit. The same is true of all commodities and goods.

The commercial relations between people force them to go beyond the borders of one village or town, whereas people make their journeys between villages to buy foodstuff, and cities to buy equipment and tools, and transport what they buy and live with from one place to another in order for their life to suit them. To be sure, each village or city could not have all things it needs in terms of food and equipment; and this is the significance of trade undertaken by traders who transport commodities and goods from one place to another with the intention to make profit. They tire themselves during night an day on journeys in order to comfort others and collect money and wealth for themselves. However, that money might go to others than them, like, for example, a highwayman, or a wrongful governor, etc. but Allah Almighty has made in their heedlessness and ignorance an organization of the state and a benefit for the people. We can say that almost all worldly matters have been based on ignorance, heedlessness and lowly endeavors of some people. Had all the people become mindful and risen beyond the lowly endeavours, they would have abstained in this world; and were they to do so, their living would have become idle; and they were living to become idle, they would have been given to destruction.

Those transported things are beyond the capacity of man to carry, and thus there is a need for mounts to carry them. The owner of property might have no mount to carry his property, and thus he is forced to hire a mount from him who have mounts. In this way, hiring becomes a kind of getting earnings. The process of transaction itself gives rise to a need for coins, i.e. money to be used in exchange. If one likes to sell food for a garment, how should he come to know that both are of equal value? Moreover, the transaction includes different kinds of

things, of different values. For this reason, there is a need for a just ruler to establish justice between dealers and those involved in transaction. But in order for just evaluation to be implemented well, there is a need for long-enduring money; and since such metals as gold and silver have the longest life, they have been taken as coins and money; and this has given rise to the industry of coinage and its appurtenances.

In this way, occupations and works lead to each other endlessly and limitlessly. The people's occupations are their living. None of those crafts or industries could be done without learning and fatigue at least in the beginning. Some of people are heedless of this fact during their youth or at least are hindered from learning a particular industry, with the result that when anyone of them grows up he becomes unable to get his earnings. He needs then to eat of what is earned by others. This gives rise to two vile jobs: theft and begging. Since people beware of thieves and beggars and keep their property far from them, they, therefore, do not trouble their minds to make tricks to use in hiding their property. From among thieves, there are such as seek to collect assistants and helpers until they become a considerable force cutting off the roads on the people, like the desert Arabs and Kurds. But the weak among them is forced to make tricks to fulfill his purposes.

In relation to beggars, if they seek to get what is earned by others, and at the same time, they are required to work and leave idleness, and be like others whc work and get their earnings form their labour, and they are given nothing, they recourse to trickery and sneakiness in order to extract money from others, and let their idleness seem justifiable in their sights. They might validate their failure to work, either by reality, through making blind themselves or any of their children by trickery in order to be excused for their blindness and thus given money by others, or through pretending madness, disease, and any other defect that might seem to hinder them from work. Others invent many words and acts to show before the people to please them, and force them, being under the effect of astonishment, to give them no matter how little it might be, and when the effect of astonishment is over, they regret, but it is of no profit to them to regret. Of all the things to be invented, the rhymed poetry in general, and that which carries fanaticism in particular is the most influential, like the poetry that describes the good merits of the companions and the virtues of the family of the Messenger of Allah "Allah's blessing and peace be upon him". A mention may be made also of the words and acts that stimulates in the people the causes and means of love and adoration, the acts of astrologers, the preachers on pulpits whose purpose is not to teach people their religion with sincerity in so much as just to attract the hearts of laymen and usurp their property.

Those are the worldly occupations of people in which they engage, under the necessity of their need of sustenance, clothes and residence. But during their journey, they have forgotten themselves and their real purposes, turning and returning (to Allah), with the result that they were lost and misguided. After their minds had been contaminated with the competition over this world, they were overpowered by false fancies, with the result that they were divided into different sects and opinions.

Some of them are overpowered by ignorance and heedlessness, and their minds are not opened to perceive the consequence of their matters, thereupon they say: "The purpose is to live many days in this world, during which we work to earn sustenance, and eat to be able to earn, and earn in order to eat." Thus, they eat to earn and earn to eat. This is the doctrine of farmers and craftsmen, and such of people as have no luxury in this world, nor grounds in religion: they work by day in order to eat what they earn at night, and eat at night in order to work by day, and so on. Such a man remains in endless journey which does not cease unless by death.

Others claim that they have perceived the real nature of the matter. They are of the opinion that the real purpose is not to endeavor by work to lead a comfortable and luxurious life, but the real happiness in their sight is to fulfill their desires in this world, and of course, they intend the desires for food and sex. Those have forgotten themselves, and rather given their entire attention to women to have sexual relation with, and different kinds of food to eat: they eat in the same way as cattle eat, thinking that by so doing, they have attained happiness. Thus, they were diverted from Allah and the Last Day.

A third sect think that happiness lies in the abundant property which enables them to become independent of anything else in this world. Thus, they spend night and day in collecting wealth and property, and although they trouble themselves and suffer heavy burdens in hard work in order to collect as much as they can, they do not eat from what they earn but as little as is necessary, out of their niggardliness and miserliness and for fear of reducing from what they collect. This is their pleasure and conduct, until death overtakes them, thereupon what they collect turns to be either under the ground or be taken by others who spend it on their desires and lusts. In this way, the collector draws upon himself its trouble and evil consequences, whereas its pleasure and delight become the portion of the heir. Although the collectors see this fact with their own eyes through others, they do not take from them as examples or lessons to learn.

A fourth sect think that happiness lies in good reputation, and praise of good characteristics and manners. Those trouble themselves to earn their living, and constrict upon themselves in food and drink, and rather spend all of their property on expensive clothes and riding mounts and graceful adornment and furniture, in order that when people's sights fall on the things of anyone of them, they would describe him as rich and wealthy, thinking it to be the real happiness. In this way, they endeavour during night and day just to attract the people's sights and admiration.

A fifth sect think that happiness lies in majesty and honour in the sight of people who, in turn, are inferior to them through veneration and reverence. Thus, they divert their attention to seek authority and ruling, in order to practice their power over a sect of people. They think that the more their ruling extends and the people comply with their commands, the more they become happy and pleased. They are diverted by the love of people's humbleness towards them from their love of humbleness before Allah Almighty, their worship and meditation of the hereafter.

There are as many as seventy-two sects like those, all of whom have misguided others and deviated from the right path. They have been forced to do so by their need for food, clothes and residence. But during their journey in life, they have forgotten the real purposes of those three things and the extent to which they are sufficient. However, the first causes have led them to such evil consequences, thereby they have fallen into the bottomless pitfall, and could not get up from it. Whoever knows the point of those causes and occupation, and their real purposes, he should not get a craft, occupation or work unless he is well-aware of its real purposes, and his own portion and fortune from it. He should learn that the real purpose of it is just to maintain his body with food and clothes from destruction. If he takes from that only what is necessary for him, all occupation would be averted from him, and his heart would be disengaged and rather devoted to the remembrance of the hereafter, and his attention would be diverted to get ready for it. But if he goes beyond what is necessary for him, the occupations would increase, and invite each other, leading him to an endless series. In this way, he would come to have many concerns, and whoever have many concerns in the different fields of this world, Allah Almighty never cares about whichever of them He would ruin him in.

This is the state of those involved in the occupations of this world. Some of people made sense to that, and turned away from the world, thereupon Satan envied them, and did not leave them, and rather misguided them and let them divide in their rejection of this world. Some of them think that this world is a home of trial and affliction whereas the hereafter is the abode of happiness for such of people as attains it, no matter whether or not he was of the worshippers in this world. Thus, they think that the right is to kill themselves in order to get rid of the affliction of this world. This is the conduct of some Indians, who throw themselves into the fire, and burn themselves, thinking it to be their salvation from the afflictions of this world.

Another sect think that killing alone is not sufficient: but they should kill in themselves the human attributes and curb them entirely, since happiness lies in curbing desire and anger. In order to achieve that, they came to mortify themselves so much strictly, until some of them died because of severe self-discipline, others were given to madness, others to chronic diseases, with the way of worship closed upon him. But some of them failed to curb human attributes entirely, and thought that the obligations of religious law are questionable, as the religious law in their sights is but dissembling, which has no origin, and this led them to atheism.

Others are of the opinion that all this suffering and trouble is for the Sake of Allah Almighty, Who is not in need of the worship of all the worshippers, and in naught would the disobedience of a disobedient reduce anything from Him, nor would the worship of a worshipper add anything to Him. The result is that they returned to lusts and desires, and gave themselves to lewdness, and folded the carpet of law and rulings, claiming it to be out of their pure and clear monotheism, under pretext that Allah Almighty is not in need of the worship of worshippers.

Others are of the opinion that the real purpose of worship is the self-mortification until one reaches with it the knowledge of Allah Almighty; and once it is obtained, one will have attained the goal, after which there will be no need of means. The result is that they abandoned endeavor and worship, and claimed that by their knowledge of Allah Almighty, they have risen above being constrained by religious obligations, for such obligations are due only upon the laymen.

Those are but examples of false doctrines and invalid sects which are seventy-two, and it is only one of those which will be saved, Allah willing, i.e. the followers of the way of the Messenger of Allah "Allah's blessing and peace be upon him" and his companions "Allah be pleased with them" and those who followed them with good conduct. It is not to leave world entirely, nor curb desires and lusts entirely. As for the world, he should take from it only as much as is sufficient for his provisions; and as for the desires, he should curb of them what is beyond the religious law and mind, and not follow all desires, nor leave all desires: but rather follow justice. He should not seek after everything nor leave everything in this world: but rather, he should learn the real purpose of everything created in this world, and deal with it in accordance with that purpose. Let him take from sustenance what sustains his body to worship, from residence what protects him from thieves, cold and heat, and from clothes what protects him also from heat and cold. That is because when one's heart is disengaged from bodily occupations, it is devoted entirely to the worship and remembrance of Allah Almighty, and meditation (of His signs) all of his lifetime. At the same time, let him continue to watch over desires and lusts in order not to exceed the due limits of piety and god-fearingness.

One will not learn the details of that unless he imitates the saved sect, i.e. the men of sunnah and established community, according to the statement of the Messenger of Allah "Allah's blessing and peace be upon him". He was asked about these of sunnah and established community, thereupon he said: "(Those who follow) that on which I and my companions are." (This narration is reported by At-Tirmidhi on the authority of Abdullah Ibn Amr). They followed the method of moderation and clear and right path we have already explained . they never took the world for the sake of world but rather for the sake of religion, nor adhered to monasticism and abandoned world entirely, nor were they indulgent nor excessive: on the contrary, they were in the middle between both extremes. This is the dearest thing to Allah Almighty, as mentioned earlier in many places; and Allah knows best.

This is the end of the Book of Condemnation of World; and praise be to Allah at first and last; and the blessing and peace of Allah be upon the Prophet, his family and companions.

Book seven: Condemnation of niggardliness and greed for wealth

It is the seventh book of the quarter of destructives

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah, Who deserves praise for the sustenance He enlarged (for some of His servants), and removes disaster after despair, Who has created the creation, enlarged sustenance, endowed the worlds with various kinds of property, and tried them with the turning from one state to another, from ease to adversity, from poverty to richness, from covet to despair, from richness to bankruptcy, from solvency to insolvency, from miserliness to satisfaction, from niggardliness to generosity, from pleasure with what is at hand to grief for what is lost, from altruism to selfishness, from extravagancy to parsimony, and from contentment with the little to regarding with slightness the much. He has made so in order to test them as to which of them are best in conduct, and which of them gives preference to the world over the hereafter.

The blessing and peace of Allah be upon Muhammad, with whose religion he abrogated all the religions before him, and upon his family and companions who followed the way of their Lord with good conduct.

Coming to the point: the temptations and afflictions of this world is so much and they include all fields of life. But property is the most greatest temptation, the most destructive affliction, in the sense that none could dispense with it, and once it exists, none could hardly be safe from it. Once it is lost, one is given to destitution which is about to lead to ingratitude, and once it is present, it leads to transgression and great loss. In short, as well as property has merits, it also has demerits. Its merits are among the saviors, whereas its demerits are among the destructives. It is abstruse to distinguish its good from its evil, and none is able to do it except those of insightful minds among the learnt. So, it is important to specify an independent book to the exposition of that, for what we have mentioned in the condemnation of this world did not deal with property in particular in so much as it included the world in general, for the world includes all transitory portions and fortunes; and property is a part of it, in addition to desires, lusts, love for authority, inclination to exacting retribution, anger, envy, and arrogance.

But now, we are going to consider in this book the property in particular in terms of its merits and demerits, and if man looses it, he is given to destitution, and if it is available to him, he is given to richness. It is with both states of destitution and richness that man is put to trial. The one who lacks money always wavers between two states: parsimony and satisfaction, one of which is blameworthy and the other is praiseworthy. The miser also wavers between two states: the covet of what is at the hands of people, and endeavor to work hard in different professions and industries, with loss of hope in getting what is with the people; and the former is worse than the latter. The wealthy has two states:

withholding due to niggardliness and spending, and one of them is praiseworthy and the other is blameworthy. The two states of the spendthrift are extravagancy and thrift, and the latter of them is praiseworthy.

It is important to uncover those unclear issues, which might be explained in fourteen chapters, Allah willing:

Exposition of condemnation of property
Praise of property
Exposition of its merits and demerits in detail
Condemnation of miserliness and covet
Treatment of miserliness and covet
Excellence of bounteousness
Stories about bounteous
Condemnation of niggardliness
Stories about niggards
Altruism and its excellence
Definition of generosity and niggardliness
Treatment of niggardliness
Various duties concerning property
Condemnation of richness and commendation of poverty

CHAPTER ONE: EXPOSITION OF CONDEMNATION OF WEALTH AND REJECTION OF LOVING IT

Allah Almighty says: "O you who believe! Let not your riches or your children divert you from the remembrance of Allah. If any act thus, the loss is their own." (Al-Munafiqun 9)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُلۡهِكُمۡ أَمۡوَٰلُكُمۡ وَلَآ أَوۡلَٰدُكُمۡ عَن ذِكۡرِ ٱللَّهِۚ وَمَن يَفۡعَلۡ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ٩ ﴾

He further says: "And know you that your possessions and your progeny are but a trial; and that it is Allah with whom lies your highest reward." (Al-Anfal 28)

﴿ وَٱعۡلَمُوٓاْ أَنَّمَآ أَمۡوَٰلُكُمۡ وَأَوۡلَٰدُكُمۡ فِتۡنَةٞ وَأَنَّ ٱللَّهَ عِندَهُۥٓ أَجۡرٌ عَظِيمٞ ٢٨ ﴾

So, whoever prefers his property and children to what is with Allah Almighty has indeed been given to a great loss. Allah Almighty further says: "Those who desire the life of the Present and its glitter, to them We shall pay (the price of) their deeds therein, without diminution." (Hud 15)

﴿ مَن كَانَ يُرِيدُ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا وَزِينَتَهَا نُوَفِّ إِلَيۡهِمۡ أَعۡمَٰلَهُمۡ فِيهَا وَهُمۡ فِيهَا لَا يُبۡخَسُونَ ١٥ ﴾

He also says: "Nay, but man does transgress all bounds, In that he looks upon himself as self-sufficient." (Al-Alaq 6-7)

﴿ كَلَّآ إِنَّ ٱلۡإِنسَٰنَ لَيَطۡغَىٰٓ ٦ أَن رَّءَاهُ ٱسۡتَغۡنَىٰٓ ٧ ﴾

There is neither might nor power but with Allah, Most High, Most Great. He says too: "The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things), Until you visit the graves." (At-Takathur 1-2)

﴿ أَلْهَىٰكُمُ ٱلتَّكَاثُرُ ۝ حَتَّىٰ زُرْتُمُ ٱلْمَقَابِرَ ۝ ﴾

From among the Prophetic narrations, a mention may be made of the following:

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Love for property and majesty causes hypocrisy to grow in the heart, in the same way as water causes herbage to grow." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "No rabid wolves have been sent to a fold of sheep, more destructive than those two of love for property, honour and majesty in the religion of a Muslim person." (This narration is reported by At-Tirmidhi and An-Nasa'i on the authority of Ka'b Ibn Malik). The Messenger of Allah "Allah's blessing and peace be upon him" said too: "Let these of much property be ruined, except those who spend it on the servants of Allah as such and such; and how few they are!" (This narration is reported by At-Tabarani on the authority of Abd-Ar-Rahman Ibn Abza; Ahmad on the authority of Abu Sa'id; and both sheikhs on the authority of Abu Dharr). It was said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Which of your people is the worst?" he said: "The rich among them." (This narration is reported, with slight change of wording, by At-Tabarani and Al-Baihaqi on the authority of Abdullah Ibn Ja'far; and Al-Bazzar on the authority of Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "After you, a people will come and eat the most pleasant things of this world in their variety, ride the most graceful horses in their variety, marry the most beautiful women in their variety, put on the smartest clothes in their variety. They will have bellies which are not satiated with the little, and souls which are never satisfied with the much. They will devote themselves to this world, go and return to it. They will take it as a god apart from their God (Allah), and a lord apart from their Lord. They will be subject to it, and follow their own desires and whims. So, it is a command from Muhammad Ibn Abdullah, to such of your spring as joins that time, not to greet them, nor visit the sick among them, nor follow their funeral processions, nor respect the old among them, for whoever does so will help undermine (the structure of) Islam." (This is reported by At-Tabarani on the authority of Abu Umamah).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Leave the world to its adherents, for whoever takes from the world more than his need will indeed take his destruction unfeelingly." (This narration is reported by Al-Bazzar on the authority of Anas). The Messenger of Allah "Allah's blessing and peace be upon him" also said: "The son of Adam says: 'My property! My property! Do you have from your property but what you eat and consume, you put on and tear, or give in charity and send forward?" (This narration is reported by Muslim on the authority of Abdullah Ibn Ash-Shakhir and Abu Hurairah). A man asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Why do I not love death?" he asked him: "Do you have property?" he answered in the affirmative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, send it

forward, for whoever sends forward his property likes to join it, and whoever leaves behind his property likes to remain behind with it." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Mankind has real three friends: one follows him until his souls is arrested, the other to his grave, and the third to his resurrection. His property follows him until his soul is arrested. His family follows him to his grave. His deed follows him to his resurrection." (This narration is reported by Ahmad and At-Tabarani on the authority of An-Nu'man Ibn Bashir).

The disciples said to Jesus, son of Mary "peace be upon them": "Why do you have the ability to walk on water and we have not?" he asked them: "What is the rank of money in your sight?" they praised it, thereupon he said: "But it is of no significance to me." Salman Al-Farisi wrote the following to Abu Ad-Darda' "Allah be pleased with them": "O my brother! Beware of gathering from this world what you do not give thanks for it, for I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "On the Day of Judgement, the world adherent who obeyed Allah in it will be brought with his property in front of him, and the more he will turn down on the path, the more his property will say to him: 'Proceed on safely, for you have fulfilled the right of Allah due upon me'; and the world adherent who did not obey Allah in it will be brought with his property in between his shoulders, and the more he will turn down on the path, the more his property will say to him: 'Woe to you! Why did you not fulfill the right of Allah due upon me?' He will remain as such until he will invoke perdition and destruction upon himself." (This narration is reported by Al-Baihaqi).

What we have narrated in the Book of Asceticism and condemnation of richness and praise of poverty refers in the end to the condemnation of wealth. So, there is no need to repeat that once again here. The same is true of what has been related in condemnation of this world, since wealth constitutes its main component. But, let's now relate what is narrated regarding wealth in particular.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man dies, the angels say: "What has he sent forward?" but the people say: "What has he left?" (This narration is reported by Al-Baihaqi on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Do not take landed property, lest you would have desire for this world." (This narration is reported by At-Tirmidhi and Al-Hakim on the authority of Ibn Mas'ud).

From among the sayings, a mention may be made of the following:

It is reported that a man abused Abu Ad-Darda' "Allah be pleased with him" and did evil to him, thereupon he said: "O Allah! as for him who has abused me, make healthy his body, make abundant his property, and make long his lifetime." Consider how he regarded much property to be the utmost trial and affliction, particularly when added to health and long life, and this is because it should inevitably lead to transgression. Ali "Allah be pleased with him" put a Dirham on his hand and said: "Indeed, if you are not given out by me, you would be of no benefit for me."

It is reported that Umar "Allah be pleased with him" sent to Zainab Bint Jahsh her income, and when she asked about it, she was told that it was her income which was sent to her by Umar. She said: "May Allah forgive for him!" Then she took a curtain she had and tore it and made it a case in which she put her income and distributed it among her family, kith and kin and the orphans who were under her guardianship. Then, she raised her hand saying: "O Allah! let not me receive the income of Umar after this year of mine!" she died and was the first among the wives of the Messenger of Allah "Allah's blessing and peace be upon him" to join him.

According to Al-Hassan: "By Allah, none has ever honoured money but that Allah disgraced him." It is said that when Dirham and Dinar were coined, Iblis raised them and placed them on his forehead and kissed them saying: "Whoever likes you is really my servant." Samit Ibn Ajlan said: "No doubt, Dirhams and Dinars would be the reins of hypocrites, thereby they would be led to the fire of Hell." According to Yahya Ibn Mu'adh: "The dirham is like a scorpion and if you are not perfect in treating it with good Ruqyah, then, do not take it, for if it bites you, its poison will kill you." He was asked: "What is its Ruqyah?" he said: "To take it form lawful sources, and spend it properly."

Al-Ala' Ibn Ziyad said: "I saw in a dream an old lady dressed in skin, and having from all colours of adornment, and the people were attached to her in awe, and looking at her. I came close to her and looked and wondered at their looking at her and devotion to it in such admiration. I then asked her: "Woe to you! Who are you?" she said: "Do you not know me?" I answered in the negative, thereupon she said: "I'm the world." I said: "Then, I seek refuge with Allah from your evil!" she said: "If you like to be given refuge from my evil, then, you should have aversion for Dirham and Dinar." That is because money constitutes the main component of this world, for with them everything might be obtained. Whoever keeps patient on abandoning them has indeed kept patient on abandoning the entire world.

It is reported that Maslamah Ibn Abd-Al-Malik entered upon Umar Ibn Abd-Al-Aziz "may Allah have mercy upon him" at his last moments and said to him: "O Commander of Believers! You have done a thing which none of the rulers has ever done before you. You have left your children with no single Dirham (to inherit from you)." He had thirteen children. On that he asked to be made to sit down and then he said: "As for your statement that I have not left any Dirham for them (to inherit), it should be known that I have not forbidden to them any right they are eligible to take, nor have I given them any right that is for others than them. My children are one of two: either obedient to Allah, and Allah suffices him, for Allah is the friend and protector of the righteous, or disobedient to Allah, and I do not care about his destiny."

It is reported that Muhammad Ibn Ka'b Al-Qarzi had much property and it was said to him: "Save it for your children." He said: "No, but I save it for my own soul with my Lord, and leave my Lord for my children." It was said to Abu Abd Rabbih: "O my brother! Do not go with evil and leave your children with good." On that he gave out one hundred thousand Dirhams from his property."

Yahya Ibn Mu'adh said: "Man encounters two calamities at his death regarding his property, and neither the foremost nor the last have ever heard about them before." He was asked about them, thereupon he said: "Although his property entirely is taken from him, he will be questioned about it entirely."

CHAPTER TWO

EXPOSITION OF PRAISE AND CONDEMNATION OF WEALTH SIMULTANEOUSLY

It should be known that Allah Almighty has given the property the name of good in many places of His Holy Book. Consider His Statement: " It is prescribed, when death approaches any of you, if he leave any goods, that he make a bequest to parents and next of kin, according to reasonable usage." (Al-Baqarah 180)

﴿ كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ إِن تَرَكَ خَيْرًا ٱلْوَصِيَّةُ لِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ بِٱلْمَعْرُوفِ حَقًّا عَلَى ٱلْمُتَّقِينَ ﴿١٨٠﴾ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "How good is the property for the good man." (This narration is reported by Ahmad and At-Tabarani on the authority of Amr Ibn Al-As). To be sure, what is related concerning charity and performance of Hajj refers to the good of property, since without it nothing of those could be achieved.

Allah Almighty further says: "so your Lord desired that they should attain their age of full strength and get out their treasure a mercy (and favour) from your Lord." (Al-Kahf 82)

﴿ وَيَسْتَخْرِجَا كَنزَهُمَا رَحْمَةً مِّن رَّبِّكَ ﴿٨٢﴾ ﴾

He says reminding His servants of His favors upon them: "Give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers (of flowing water)." (Nuh 12)

﴿ وَيُمْدِدْكُم بِأَمْوَٰلٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّٰتٍ وَيَجْعَل لَّكُمْ أَنْهَٰرًا ﴿١٢﴾ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Poverty is about to lead to ingratitude." (This narration is reported by Al-Baihaqi on the authority of Anas). This statement is to praise property.

One could not understand the point of combination between praise and dispraise of property unless he knows the wisdom of property, the real purpose of it, and its merits and demerits. By so doing, it would be revealed that it is good in some point and evil in some point, and it is praised when it is good, and dispraised when it is evil. It is not merely good nor merely evil. This is why it is sometimes praised and sometimes dispraised. But the insightful discerning person knows for certain that what is praiseworthy of it differs from what is blameworthy thereof. It is satisfactory to say here that the purpose of the intelligent wise people is the happiness of the hereafter which represents the abiding bliss. This is the purpose of the generous and bountiful. When the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the most generous and the most intelligent among the people, he said: "Those

who remember death and get ready for it most among them." (This narration is reported by Ibn Majah on the authority of Ibn Umar).

This happiness is attained only by three means in this world: merits of soul, like knowledge and good manners; merits of body like health and soundness; and merits that are outside the body like property and all the other means. The highest of them all are those of the soul, then those of the body and then those outside the body. In this way, those outside the body are the most despicable among them all, and of a surety, wealth is included in those. Money is also the most despicable among the despicable merits for it serves all and nothing serves it, and it is wanted for other than it and not for its own self. As for soul, it is the precious valuable gem that should be made happy, and it serves knowledge and good manners, in order to obtain them as integral part of it. Body serves soul by means of organs and senses, and food and clothes serve body; and we have already explained that the purpose of food is just to sustain body, and of marriage to preserve progeny, and of body to perfect and justify soul and adorn it with knowledge and good character. The knowledge of that sequence gives a due estimate of wealth, in terms of being necessary for food and clothes, which, in turn, is necessary to sustain the body, which, in turn, is necessary to perfect the soul, which is good in itself. If one is acquainted with the benefit, final goal and purpose of a particular thing, and uses it only for that final goal, without turning to anything else, he will do good and get benefit, and his deed will achieve the right purpose.

The wealth then is a tool and a means for a right purpose. But at the same time, it is possible to be used as a tool and a means for corrupt purposes, i.e. the purposes that keep off the happiness of the hereafter, and close the way of knowledge and deed. This is why it is praiseworthy at some point and blameworthy at some point: it is praiseworthy when its purpose is praiseworthy, and blameworthy when its purpose is blameworthy. Whoever takes from this world more than what is sufficient for him, has indeed taken his destruction unfeelingly (according to the narration of Al-Bazzar on the authority of Anas). Since men are inclined, by nature, to follow desires and lusts which cut the way to Allah Almighty, and since wealth is to facilitate that, there is a great danger in taking from it more than the necessary needs and requirements.

This is why the Prophets “peace be upon them” sought refuge with Allah from its evil. Our Prophet “peace be upon him” said in this issue: "O Allah! Limit the sustenance of the family of Muhammad to the point of satisfying only the minimum requirements of living." (This narration is reported by both sheikhs on the authority of Abu Hurairah). Thus, he did not demand from this world but that whose good is expected. The Messenger of Allah “Allah’s blessing and peace be upon him” further said: "O Allah! let me live as a poor, Cause me to die as a poor, and gather me in the company of the poor persons." (This narration is reported by At-Tirmidhi on the authority of Anas; Ibn Majah and Al-Hakim on the authority of Abu Sa'id). Abraham “peace be upon him” sought refuge with Allah Almighty from such wealth when he said: "O my Lord! make this city one

of peace and security: and preserve me and my sons from worshipping idols." (Ibrahim 35)

﴿ وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ ٱجْعَلْ هَٰذَا ٱلْبَلَدَ ءَامِنًا وَٱجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ ﴾

Of a surety, he intended here both gold and silver, for the rank of the Prophet deems him far above ascribing divinity to such stones, given that he was sufficed that even before his Prophethood when he was still very young. But the meaning of worship here is to have love for, be deceived by, and rely on them.

The Prophet "Allah's blessing and peace be upon him" said: " Let the slave of Dinar, Dirham, and the garment perish as he will be pleased if these things are given to him, and if not, he will be displeased. Let such a person perish and relapse, and if he is stabbed with a thorn, let him find no one to take it out for him." (It is narrated by Ibn Majah, Al-Hakim and Al-Bukhari on the authority of Abu Hurairah). Here, he shows that whoever loves those (Dirham and Dinar) becomes a worshipper of them, and whoever worships a stone is a worshipper of an idol, and whoever worships anything else other than Allah Almighty is like a worshipper of idols, for such worship diverts him from Allah Almighty, and hinders him from fulfilling His rights. This is polytheism. But there are two kinds of polytheism: hidden polytheism which does not enjoin the eternal life in the fire of Hell, and the believers could almost hardly be free form it, for it is more hidden than the creeping of ants; and apparent polytheism, which enjoins the eternal life in the fire of Hell: we seek refuge with Allah form both.

CHAPTER THREE

EXPOSITION OF MERITS AND DEMERITS OF WEALTH

It should be known that property is like a female-snake which has poison and medicine. Its merits lie in the medicine it has, and its demerits lie in the poison it contains. If one knows its merits and demerits he becomes able to beware of its evil and get benefit from its good.

As for its merits, they are divided into worldly and religious. There is no need to mention those worldly merits for they are well-known and common to all of the people, and had it not been for this, they would not have competed over demanding it.

As for the religious merits, they are included under three:

The first is to spend on oneself, either in an act of worship or to seek its aid on an act of worship. One might spend money in such acts of worship as Hajj and Jihad, which could not be accomplished without property; and they are among the principal acts of worship, of which the poor and needy are deprived. He might spend money to sustain himself like getting food, clothes, residence, marriage, and all the other requirements of living. If those needs are not available, the heart will be occupied by them and not disengaged for the religion; and the means by which worship is accessed is also regarded worship. Thus, to take what is sufficient from this world in order to seek its aid in fulfillment of the requirements of religion is a religious merit. But this does not include luxury and

getting what is beyond the need, for those belong to the worldly transitory portions.

The second is to spend money on people. It is of four divisions: alms, benevolence, protection of honour and charge of employment. The reward alms is not hidden, and it is sufficient to say that it extinguishes the fire of the wrath oh the Lord Almighty. We have already made a mention of its reward in detail. In relation to benevolence, it is meant to spend money on the rich and dignitaries in the form of hospitality, gifts and aids. This is different from alms which is unique to the needy and poor. But anyway, it is among the religious merits, since by which one acquires brothers and friends, obtains the attribute of generosity and bounty, and joins the company of the generous. None is described as generous unless he does favor to others. There is a great reward for that, according to many narrations about the excellence of giving food and gifts and entertaining not the poor and needy.

As for protection of honour, we mean by it the spending of money to avert the verbal criticism of the foolish and lampoon of poets, and repel their evil and harm. This is one of the religious portions no matter how close it might be to the transitory fortunes. The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is spend by a man to protect his honour therewith is recorded as a charity for him." (This narration is reported by Abu Ya'li on the authority of Jabir). Why not since it prevents the backbiter from backbiting, and suppresses enmity because of his evil words, which might result in transgression and exceeding the due limits in exacting retribution.

Regarding the charge for employment, to be sure, the acts and works that facilitate life for man are many, and if he is to do all of them by himself, he will waste his time, and it will become difficult upon him to follow the way to the hereafter through remembrance and meditation, which is the highest station. Whoever has no money needs to do by himself all works to serve himself, , which puts him to severe trouble, for by so doing, he will loose the other acts of worship such as knowledge, deed, celebration and meditation, which none else could do on his behalf. In this way, he will waste his time in great loss.

The third is not to spend on a particular man, but rather to achieve a public interest, like building mosques, bridges, hospitals, hostelries, and the other endowments assigned to serve the public interests of people. This is among the permanent good things whose reward survives even after death, and which bring about the blessing of the supplications of the righteous.

These are the religious merits of money, let alone the transitory portions, like salvation from humiliation of begging, getting rid of destitution and attaining honour and power, getting more brothers, friends and helpers, and gaining respect and reverence in the hearts of others.

In relation to the demerits of property, they are divided into religious and worldly. The religious are three:

The first is to lead to disobedience and committing sins. To be sure, desires and lusts are various, and in many cases, financial disability might hinder one from committing much sins, and in this way, it is out of protection for him to have no money. Whenever man has no hope of doing a sin, he is not motivated

to do it. But once he feels he is able to do it, he is motivated to do it. Money gives one the ability to do sins, and once it is available, one is motivated to commit sins. If he commits sins, he would be ruined, and if he keeps patient, he will be put to severe difficulty, for patience with ability is more difficult on the soul, and the affliction of luxury and comfort is more grievous than that of adversity and hardship.

The second is to lead to luxury and indulgence in what is permissible, and this is the first degree (of evil). Should the wealthy be able to limit himself to the parley bread, the coarse and rough clothes, and leave the delicious kinds of food as the Prophet Solomon "peace be upon him" used to do, in spite of his great dominion? But with luxury , indulgence in the pleasures of this world becomes customary to him with which he could not dispense. Once he is not able to give it up, and at the same time, he is exposed to a financial crisis, he would probably be forced to achieve his luxury through unlawful sources, adulation, flattery, hypocrisy, showing off, and even telling lies. Whoever has much property, his need of people grows so much, and whoever becomes in need of people should inevitably be forced to flatter them and disobey Allah Almighty in order to please them. It is from that need that both enmity and friendship arise, which give rise to envy, hatred, rancor, arrogance, talebearing, backbiting, telling lies, and the other sins which belong to both heart and tongue.

The third from which almost none is free is that the maintenance of his property diverts him from the remembrance of Allah as it should be, and it is a great loss to be diverted from Allah Almighty. For this reason, Jesus "peace be upon him" said: "Money has three evils: it is taken from unlawful sources." It was said: "But if it is taken from lawful sources?" he said: "Then, it is spent improperly." It was said: "But if it is spent properly?" he said: "Then, it surely diverts from the remembrance of Allah Almighty." This is the chronic disease, for the foundation, essence and marrow of worship is to remember Allah Almighty, and reflect on His Majesty and Glory, and this requires a disengaged heart, and the owner of property is not so, for he always spends morning and evening in occupation of the maintenance of his wealth, each according to his profession and trade. But he, who has only the sustenance of his day is safe from all of that.

Those are the worldly evils of property, let alone the suffering of the owners of wealth, regarding trouble, hard work of collecting money, fear of loosing it, anxiety, worry, anguish, difficulty of averting enviers, trouble of maintaining and preserving it, and the like of these. The medicine of property then is to take only the necessary sustenance from it, and spend the surplus on different sides of good; and what is beyond that is poisons. We ask Allah Almighty to help us do so, and grant us safety form its evil: He has power over all things.

CHAPTER FOUR

EXPOSITION OF CONDEMNATION OF MISERLINESS AND COVET; AND PRAISE OF CONTENTMENT

It should be known that poverty is praiseworthy provided that the poor

should be satisfied, not covetous of what is in the hand of people, nor eager to earn money whatever it might be. He is not so unless he becomes contented with the necessary food, clothes and residence, and limit the range of his hope to his day or month at maximum. But if he has longing for much wealth, or makes long the range of his expectations, the honour of contentment will escape him, and he will be put to humiliation of covet and greed, which inevitably lead him to the bad manners and committing shameful deeds. However, mankind is predisposed, by nature, to greed and covet, and lack of contentment and satisfaction.

From among the Prophetic narrations regarding this issue, a mention may be made of the following:

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Were mankind to have two valleys of gold, he would seek to have a third, for nothing fills the inside of mankind but dust, and Allah turns in repentance to whomever He wills." (This narration is reported by both sheikhs on the authority of Ibn Abbas and Anas). It is narrated on the authority of Abu Waqid Al-Laithi "Allah be pleased with him" that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" received a new revelation, we would come to learn it from him. One day I came to him and he said: Allah Almighty says: "We have sent money in order that people would establish prayer and give alms; and were mankind to have a valley of gold, he would like to have another valley, and were he to have two, he would like to have a third, and nothing but dust fills the inside of mankind; and Allah Almighty turns in repentance to whoever repents." (This is reported by Ahmad and Al-Baihaqi).

Abu Musa Al-Ash'ari "Allah be pleased with him" said: A Surah like Bara'ah was revealed and then it was taken away, with the following remaining of it: "Verily, Allah Almighty supports that religion through people who have no portion (in the hereafter); and Were mankind to have two valleys of money, he would seek to have a third, for nothing fills the inside of mankind but dust, and Allah turns in repentance to whoever repents." (This narration is reported by Muslim with a slight variation of wording; and At-Tabarani literally).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Two eaten things never satiate: that of knowledge and that of wealth." (This narration is reported by At-Tabarani on the authority of Ibn Mas'ud). The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Mankind grows old and two things remain still young with him, the long hope and love for wealth" or in similar words. (this narration is reported by both sheikhs on the authority of Anas).

Since this is a misleading instinct and destructive nature in mankind, Allah and His Messenger "peace be upon him" praised contentment. In this issue, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Blessed be he who is guided to Islam and has only the minimum requirements of living with which he is satisfied." (This narration is reported by At-Tirmidhi and An-Nasa'i on the authority of Fadalah Ibn Ubaid; and Muslim on the authority of Abdullah Ibn Umar). The Messenger of Allah "Allah's blessing and peace be

upon him" said too: "No one, be he poor or rich, but that on the Day of Judgement, he would like to have been given sustenance in this world (as little as) to cover only his basic needs)." (This narration is reported by Ibn Majah on the authority of Anas). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Richness does not result from much property, but rather richness results from self-satisfaction." (This narration is reported by both sheikhs on the authority of Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" further forbade greed and earnest pursuit of money. He said: "O people! Constrict your pursuit (of wealth), for no servant will take but what is written for him, and no servant will leave this world before he is given what is written for him." (This narration is reported by Al-Hakim on the authority of Jabir). It is reported that Moses "peace be upon him" asked Allah Almighty: "O Lord! Which of Your servants is the richest?" He said: "The most contented among them with what I have given him." He said: "Then, which of them is the justest?" He said: "Who takes back the right from himself most among them."

Ibn Mas'ud "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The Holy Spirit inspired me that no soul will die until it receives its sustenance that is written for it. So, fear Allah and constrict your pursuit (of money)." (This narration is reported by Ibn Abu Ad-Dunya and Al-Hakim). Abu Hurairah "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Abu Hurairah! If you are given to severe hunger, I advise you to have a loaf and a cup of water, and everything otherwise in this world is exposed to destruction." Abu Hurairah "Allah be pleased with him" further said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Be pious perchance you would be the most worshipping among the people; and be contented perchance you would be the most thanksgiving among the people; and love for the people the same as you love for yourself, perchance you would be a faithful believer." (This narration is reported by Ibn Majah).

The Messenger of Allah "Allah's blessing and peace be upon him" forbade covet according to the narration of Abu Ayyub Al-Ansari "Allah be pleased with him" in which he said: A Bedouin came to the Prophet "peace be upon him" and said: "O Messenger of Allah! Give me a brief advice." On that he said: "When you offer prayer, pray like a man who bids farewell (as he is going to leave this world immediately), and do not say anything (evil) for which you are forced to apologize, and loose hope of what is in the hands of people." (This narration is reported by Ibn Majah; and Al-Hakim on the authority of Sa'd Ibn Abu Waqqas).

It is narrated on the authority of Awf Ibn Malik Al-Ashja'i "Allah be pleased with him" that he said: We were seven, eight or nine with the Messenger of Allah "Allah's blessing and peace be upon him", and he said to us: "Should you not give the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him?" we stretched our hands and one (of us) said: "O Messenger of Allah! We have given you the pledge of allegiance (earlier): then,

for which (more) should we give you the pledge of allegiance (once again)?" on that he said: "To worship Allah (Alone) and not ascribe anything to Him (in worship), to establish the five (obligatory) prayers (in congregation), to listen and obey (your rulers), (and he said a word in secrecy after which he said) and to ask nothing from the people." He (the narrator) said: I saw that if the whip fell down from anyone of those, he would not ask anyone to bring it to him. (This narration is reported by Muslim, Ibn Majah and Abu Dawud).

From among the sayings and traditions, a mention may be made of the following:

Umar Ibn Al-Khattab "Allah be pleased with him" said: "No doubt, covet leads to poverty, and despair (of getting what is in the hands of people) leads to richness; and whoever looses hope of having what is in the hands of people dispenses with them." One of the wise men was asked about the concept of richness, thereupon he said: "It is to limit your hopes, and be satisfied with what suffices you." In this meaning, it was said (in a form of poetic verses): "Living is but hours to pass quickly. So, be satisfied with your living, perchance you would be contented, and leave your desires perchance you would living as a free. For it may be that gold and pearl lead to destruction of its pursuer."

It was the habit of Muhammad Ibn Wasi' "may Allah have mercy upon him" to wet the dry bread with water and eat thereof and say: "Whoever is satisfied with that needs not anyone." According to Sufyan "may Allah have mercy upon him": "The best of your world is that by which you are not put to trial, and the best of your trials is that which is not in your hands." According to Ibn Mas'ud "Allah be pleased with him": "No day comes but that an angel calls: "O mankind! The little that satisfies you is better than the much that causes you to be a transgressor." According to Samit Ibn Ajlan: "O mankind! Your abdomen is no more than a span in a span: why should it leads you to the fire?" a wise man was asked bout his wealth thereupon he said: "It is to seem outwardly beautiful and be inwardly moderate, and loose hope of what is in the hands of the people."

It is reported that Allah Almighty said: "O mankind! if the integral world becomes in your possession, you will have from it only your sustenance, and if I give you your sustenance from it and make the reckoning for it on anyone else, then, I would be charitable to you." According to Ibn Mas'ud "Allah be pleased with him": "If anyone of you is to ask for anything, let him ask for it easily and kindly, for indeed, he will not take but the sustenance that is doomed to him to take." One of the Umayyads wrote to Abu Hazim, asking him decisively to raise his needs to him, thereupon he replied: "I have raised my needs to my Lord, and have accepted what He gives me of it, and been satisfied with what He withholds from me from it."

It was said to a wise man: "Which is the most pleasant thing to the rational, and which is the most helpful thing to remove grief?" in reply, he said: "The most pleasant thing to him is the good righteous deed which he sends forward, and the most helpful thing to remove grief is the contentment with the preordained fate." According to another wise man: "I have found out that the one who has the

deepest anxiety among the people is the envier, the most pleased among them is the contented, the most long-suffering among them on harm is the miser when he covets, the one who has the best living is he who rejects the world most among them, and the one who shows the greatest regrets among them is the learnt who indulges in this world."

Umar “Allah be pleased with him” said: "Should I not tell you about what I render lawful from the property of Allah Almighty? Two garments, one to protect me from the cold of winter, and the other from the heat of summer, a riding mount to perform Hajj and Umrah, and afterwards, my sustenance is like the sustenance of anyone of the Quraish people, in a way that makes me neither the highest nor the lowest among them. By Allah, I do not know even whether or not this is lawful." He seemed to have doubt whether this amount was beyond what is sufficient for contentment.

One blamed his brother for miserliness, saying: "O my brother! You are a petitioner and petitioned: you are petitioned by Him Whom nothing could escape, and you petition that which you are sufficed, as if what is absent from you has been revealed to you, and what is you have has been removed from you. You seem, O my brother, that you have not seen a deprived miser nor a sustained abstinent." In a similar meaning, it was said (in a form of poetic verses): "I see that your richness makes you more keen on this world, as if you would never die, but, is there an end with which you could say: 'This is sufficient for me for I have been contented'?"

It is related by Ash-Sha'bi "may Allah have mercy upon him" that a man caught a comb, thereupon it asked him: "What do you like to do with me?" he said: "I like to slaughter and then eat you." It said: "By Allah, my flesh never satiates you. But let me teach you three things, which are better for you than to eat me, one of which while I am in your hand, the second when I become on the tree, and the third when I become on the mountain. He asked it to give him the first advice, and it said: "Do not grieve for what escapes you." He then released it. When it became on the tree, he asked it to give him the second and it said: "Do not believe that what is not will not be." When it flew and became on the mountain, it said: "O wretched man! Were you to slay me, you would have extracted from my inside two pearls, the value of each of which is twenty weights." He then grieved and bit his lip. Then he asked it to give him the third advice, thereupon it said: "You have forgotten two things, how should I give you the third? Have I not told you not to grieve for what has escaped you, nor to believe that what was not would be? My flesh, blood and feather are not equal to twenty weights, how would I have in my inside two pearls, the value of each of which is twenty weights?" then, it flew and disappeared. This is an example for the excessive covet characteristic of mankind, which blinds him from seeing the truth, until he thinks what is not will be.

According to Ibn As-Sammak: "No doubt, hope is a rope in your heart and a fetter in your foot. So, take out the hope from your heart, so that your foot would be released from the fetter." Abu Muhammad Al-Yazidi said: I visited Ar-Rashid and found him looking at a paper containing something written in gold,

and when he saw me, he smiled. I said: "Does it contain a benefit, may Allah mend you O Commander of Believers?" he answered in the affirmative saying: "I have found these two poetic verses in a store belonging to the Umayyads, and regarded them as good, to which I added a third verse." He then recited to me the following: "If the gate of a need is closed in your face, then, leave it for another perchance its gate would be opened to you. It is sufficient for you to fill your abdomen (to satisfy your hunger), and avoid the evil matters. Moreover, do not give out your honour, and avoid sins, perchance you would be kept far from punishment because of that."

Abdullah Ibn Salam "Allah be pleased with him" asked Ka'b: "What does cause the sciences to vanish from the minds of the learnt, after they had understood and retained them well?" he said: "Covet, self-greediness and demand of needs." A man asked Al-Fudail to explain to him the statement of Ka'b "Allah be pleased with him" thereupon he said: "It means that a man covets of a thing which he demands thereupon he looses his religion. As for self-greediness, it makes one the keenest eager to skip nothing at all. In relation to the demand of needs, it is that you have a need from so and so, and another need from so and so, and once he fulfills your need, he might disgrace you with it, leads you wherever and whatever he likes, with the result that you would become subject to him. If he passes by you, you greet him, and if he falls ill, you visit him to inquire about his health, just out of your love for this world and not for the Sake of Allah Almighty. Were you to have no need from him, it would have been better for you." Then he said: "This is better for you than one hundred narrations to take through weak chains of transmission."

According to a wise man: "It is surprising that if mankind is given the glad news of his permanent life in this world, he would not be inclined, by nature, to collect wealth more than he does, given his short enjoyment and expectation of death at any moment." According to Abd-Al-Wahid Ibn Zaid: "I came upon a monk whom I asked: "From where do you eat?" he said: "From the grain-store of (Allah), Most Kind, Full of Knowledge: He Who created the millstone brings to it its grist." Then, he beckoned with his hand to his molar teeth. Glory be to (Allah), the Omnipotent, Full of Knowledge.

CHAPTER FIVE

TREATMENT OF MISERLINESS AND COVET; AND MEDICINE BY WHICH CONTENTMENT IS ACQUIRED

It should be known that this medicine is composed of three elements: patience, knowledge and work, and their composition produces five things:

The first pertains to work, i.e. to be thrifty and moderate in living and spending. Whoever likes to attain the honour of contentment, should close upon himself all gates of spendings as much as he could, and reduce himself, as possible as he could, to the necessary needs and requirements. That is because he whose spendings are extensive could not be satisfied with contentment. If one lives alone, he should be satisfied with a single coarse and rough garment, a single kind of food whatsoever, make little his condiment as much as lies within his capacity and get himself accustomed to it. If he has dependents, he should reduce

each of them to the same extent which is easy with the minimum effort, and with which one becomes able to reduce his demands and be reasonable in his living. It is the origin of contentment, i.e. to be moderate in spending, and give up extravagancy and profligacy.

The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Indeed, Allah likes moderateness in all affairs." (This narration is reported by both sheikhs on the authority of A'ishah). The Messenger of Allah “Allah’s blessing and peace be upon him” further said: "Not destitute is he who adheres to economy (in his living)." (This narration is reported by Ahmad and At-Tabarani on the authority of Ibn Mas'ud and Ibn Abbas). The Messenger of Allah “Allah’s blessing and peace be upon him” said too: "Three are saviors: fear of Allah Almighty in secrecy and public, moderateness in both states of richness and poverty, and justice in both states of anger and pleasure." (This narration is reported by Al-Bazzar, At-Tabarani, Abu Na'im and Al-Baihaqi on the authority of Anas).

It is reported that a man saw Abu Ad-Darda' “Allah be pleased with him” picking up grains from the ground saying: "Your moderateness in living is out of your religious knowledge and understanding." Ibn Abbas “Allah be pleased with them” said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "Economy, right way and guidance are a part of over twenty parts of Prophethood." (this narration is reported by Abu Dawud; and At-Tirmidhi on the authority of Abdullah Ibn Sarjis). According to a particular narration: "Economy constitutes half the living." (This is narrated by Abu Mansur Ad-Dailami on the authority of Anas).

The Messenger of Allah “Allah’s blessing and peace be upon him” further said: "He who adheres to economy (in living), Allah Almighty enriches him; and he, who spends extravagantly, Allah Almighty impoverishes him; and he who remembers Allah, Allah Almighty loves him." (This narration is reported by Al-Bazzar on the authority of Talhah Ibn Ubaidullah). The Messenger of Allah “Allah’s blessing and peace be upon him” said: "If you intend to do a thing, you have to be thrifty until Allah Almighty makes for you a relief and a way out." (This narration is reported by Ibn Al-Mubarak). To be sure, thrift in spending is one of the most important things to be observed.

The second is that if what is suffices him immediately is available to him, he should not trouble himself for the sake of the future. He is helped do so if he shortens the range of his hope and is verified that he should inevitably receive the sustenance that is doomed to him, no matter miser or generous he might be. That is because the severe miserliness is not the right way to receive sustenance. On the contrary, he should be confident of the promise of Allah Almighty Who says: " There is no moving creature on earth but its sustenance depends on Allah: He knows the time and place of its definite abode and its temporary deposit: all is in a clear Record." (Hud 6)

﴿ ۞ وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِى كِتَـٰبٍ مُّبِينٍ ﴿٦﴾ ﴾

However, Satan always promises him poverty and enjoins lewdness upon him, saying: "Unless you are miser and keen on collecting and saving, it may be that

you fall ill and become powerless, and expose yourself to endure humiliation of begging."

Thus, he continues to trouble him, along his lifetime by pressing him to pursue wealth and money, for fear of poverty, and at the same time, the more he gets troubled, the more he laughs at him. It is said in description of such a case: "And whoever spends long times in collecting his wealth for fear of poverty, then, it is indeed the poverty which he does." Once, both sons of Khalid entered upon the Messenger of Allah "Allah's blessing and peace be upon him" who said to them: "Despair not of the sustenance as long as life runs in your bodies, for man is born by his mother as red and naked and then he is sustained by Allah Almighty." (This narration is reported by Ibn Majah on the authority of Habbah and Sawa', sons of Khalid). Once, the Messenger of Allah "Allah's blessing and peace be upon him" came upon Ibn Mas'ud "Allah be pleased with him" who was in the state of grief. On that he said to him: "Reduce your concerns, for what has been decreed would inevitably be, and you should certainly receive your sustenance (that is doomed to you)." (This narration is reported by Abu Na'im on the authority of Khalid Ibn Rafi'). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! O people! Reduce your pursuit (for this world), for no servant will have but what has been doomed to him, and none would leave this world before he receives from it what has been doomed to him in willing submission."

Therefore, man could not give up miserliness unless he has good confidence of Allah's right regulation of the matters, in terms of the determination of the sustenance of his servants, which they should inevitably get even if they reduce their pursuit. I should be known that Allah gives sustenance more often to His servant from sources which he expects not as shown from His statement: " And for those who fear Allah, He (ever) prepares a way out, And He provides for him from (sources) he never could imagine." (At-Talaq 2-3)

﴿ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ﴿٣﴾ ﴾

If a gate of sustenance is closed upon him, he should not put himself to trouble for it. the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is resolute but to sustain His believing servant from sources which he never imagines." (This narration is reported by Ibn Hibban on the authority of Ali).

Al-Mufaddal Ad-Dabbi said: I asked a Bedouin: "From where do you earn your living?" he said: "From the vows made in Hajj." I further asked: "Then, if they depart (what do you do)?" on that he wept and said: "Were our living to be suspended only on sources we know, surely, we would not live at all." Abu Hazim "Allah be pleased with him" said: "I found out that this world is of two things: one is for me, and thus I would not receive before its due time even if I demand it by the power of the heavens and the earth; and the other is not for me, and as I did not get it in the past, I would never expect to get it in the future. What belongs to others than me is withheld from me, just as what belongs to me is withheld form the others. How then should I spend my lifetime in any of both?" this medicine is relevant to knowledge, and it is necessary to avert Satan's intimidation of poverty.

The third is that one should know the honour of free of want that is gained by contentment in contrast with the humiliation of miserliness, greed and covet. Being verified of this fact, he would be more inclined to contentment, for miserliness always brings about trouble, and covet leads to humiliation, in contrast with only the pain of patience on lusts, desires and extra things that is to be experienced in contentment. This pain is not known but to Allah Almighty, for which one receives the reward in the hereafter, unlike miserliness and covet, which make one vulnerable to the sight of people, in addition to the evil consequence and sin he incurs upon himself. Moreover, the covetous always looses the self-honour and the power to follow the truth. The more one is covetous and miser, the more he becomes in need of people, whom he could not invite to the truth: On the contrary, he is forced to flatter and adulate them, which causes his religion to destruction. Whoever gives no preference to the self-honour over the appetence of the abdomen surely suffers from deficiency and weakness of mind and faith .

In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The believer's honour results from his dispensing with the people." (This narration is reported by At-Tabarani, Al-Hakim, Abu Ash-Shaikh and Abu Na'im on the authority of Sahl Ibn Sa'd). both freedom and honour lie in contentment. For this reason, it is said: "Dispense with whomever you like, perchance you would be like him; and be in need of whomever you like, perchance you would be his captive; and be kind to whomever you like, perchance you would be his chief."

The fourth is to consider so often the luxury of Jews and Christians, in addition to the lowly and foolish among the people, and those who have neither religion nor mind, and compare their states with the states of the Prophets and saints, the devotees of Allah Almighty, the rightly-guided caliphs, and all of the companions and their followers and successors who followed them with good conduct. He should also listen to their speech and narrations, regard their affairs and states, and then give his mind the freedom to choose whether to imitate the lowly and foolish among the people, or emulate the best and the highest of people in the Sight of Allah Almighty. Having done so, it becomes easier to him to keep patient on destitution and poverty, and be satisfied with the little. If he enjoys much food, it should be known that the donkey eats more than him; and if he enjoys much sex, it should be known that the pig is stronger than him in sex; and if he gets adorned with clothes and ornaments, it should be known that there is among the Jews and Christians such as has much adornment and ornaments than him. But, on the contrary, if he is satisfied with the little, none would share him in his rank except the Prophets and saints.

The fifth is to understand the great risk that lies in collecting wealth, as we have already mentioned in the evil of money, in terms of the fear of robbery, theft, loss, in contrast with the security and disengagement from worry to be experienced by him who has no wealth. Furthermore, he should remember the severe damage he would receive as we have mentioned in the evil of wealth, as he would be kept away from the Garden for as long as five hundred years. That is

because if he is not satisfied with the necessity that suffice him, he would join the company of the wealthy and rich, and be taken out of the group of the poor. In order to do so, he should always look at such as inferior to him, and not to such as superior to him in this world, for by the time Satan always turns his sight to such of people as superior to him in wealth, saying: "Why do you weaken to pursue wealth, given that owners of wealth enjoy delicious kinds of food, smart clothes and graceful residence?" on the contrary, he turns his sight to such of people as inferior to him in religion saying: "Why do you constrict living upon yourself and fear Allah so much, given that so and so, who is more knowledgeable than you, does not fear Allah as such? Furthermore, all the people are amidst their enjoyment and luxury, so, why do you like to distinguish yourself from them?"

Abu Dharr "Allah be pleased with him" said: My bosom friend, the Messenger of Allah "Allah's blessing and peace be upon him" recommended me to look at such of people as inferior to me, and not at such of them as superior to me (in this world)." (This narration is reported by Ahmad and Ibn Hibban). Abu Hurairah "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you looked at such of people as given superiority by Allah to him in wealth and character, he should immediately turn to look at such of them as inferior to him, to whom he is given superiority." (This narration is reported by both sheikhs).

It is by virtue of those things that one is able to acquire the characteristic of contentment. Its basic fundament is patience and short hope. Additionally, he should know that his patience in this world, whatever it might be, is very limited, i.e. no more than a few days after which he will enjoy a long time. In this way, he is like a sick who perseveres the bitter medicine in expectation for the permanent cure.

CHAPTER SIX
EXPOSITION OF EXCELLENCE OF BOUNTEOUSNESS

It should be known that if wealth is not available, one should devote himself to satisfaction and keep himself from miserliness and greed; and if it is available, he should devote himself to altruism, bounteousness, doing favour, and rather keep himself far from niggardliness and covetousness. To be sure, bounteousness is one of the good manners characteristic of the Prophets "peace be upon them" as well as one of the foundations of salvation, to which the Messenger of Allah "Allah's blessing and peace be upon him" referred in his statement: "Bounteousness is one of the trees of the Garden, whose branches are hanging to the earth, and whoever takes hold of any of those branches, it would inevitably lead him to the Garden." (This narration is reported by Ibn Hibban on the authority of A'ishah; Ibn Adi and Ad-Daraqatni on the authority of Abu Hurairah; and Abu Na'im on the authority of Jabir).

Jabir "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: Gabriel "peace be upon him" said: Allah Almighty said: "This (Islam) is the religion which I have admitted for

Myself, and nothing maintains it but bounteousness and good moral character. So, honour it with them as much as you could, (or, according to another version, as much as you go along with them)." (This narration is reported by Ad-Daraqatni). A'ishah "Allah be pleased with her" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has never created any of His devotees but to be predisposed, by nature, to good character and bounteousness." (This narration is reported by Ad-Daraqatni and Ibn Adi).

Jabir "Allah be pleased with him" said: It was said: "O Messenger of Allah! Which deed is the best?" on that he said: "Patience and openhandedness." (This narration is reported by Abu Ya'li and Ibn Hibban; and Ahmad on the authority of A'ishah). Abdullah Ibn Amr "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty likes two characteristics and dislikes other two: as for those which Allah Almighty likes, they are good character and bounteousness; and as for those which Allah Almighty dislikes, they are bad character and niggardliness; and if Allah intends good for a man, He uses him in fulfillment of the needs of people." (This narration is reported by Abu Mansur Ad-Dailami).

It is narrated on the authority of Al-Miqdam Ibn Shuraih from his father from his grandfather that he said: I said: "O Messenger of Allah! Guide me to a deed that causes me to enter Paradise." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "What causes forgiveness to be assured to you is to serve people with food, to greet with peace whomever you meet, and to speak good words." (This narration is reported by At-Tabarani). According to another version: "What makes Paradise assured is to serve others with food and spread peace among the people." According to a third narration on the same authority: "Adhere to good words and serve others with food."

Abu Hurairah "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Bounteousness is a tree in the Garden, and if anyone of the people is bounteous, he takes hold of anyone of its branches, which never leaves him until it admits him to the Garden." (This narration is reported by Ad-Daraqatni). Abu Sa'id Al-Khudri "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "Seek bounty from the merciful among My servants, perchance you would live in their shade for I have lodged in them My mercy; and do not seek it from those of hardened hearts, for I have lodged in them My displeasure." (This narration is reported by Ibn Hibban, Al-Khara'iti and At-Tabarani).

It is narrated on the authority of Ibn Abbas "Allah be pleased with them" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Ignore the sin of the bounteous, for Allah Almighty takes hold of his hand whenever he stumbles." (This narration is reported by At-Tabarani and Al-Khara'iti). Ibn Mas'ud "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, sustenance runs faster

towards the provider of food than a knife to the hump of a camel; and Allah Almighty commends the provider of food before His angels "peace be upon them"." (This narration is reported by Ibn Majah on the authority of Anas and Ibn Abbas but with a slight variation of wording).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, Allah is munificent, and He likes munificence and good manners; and He dislikes the trivial and insignificant of matters." (This narration is reported by Al-Khara'iti on the authority of Talhah Ibn Ubaidullah Ibn Kariz; and At-Tabarani, Al-Baihaqi and Al-Hakim on the authority of Sahl Ibn Sa'd with a slight variation of wording). Anas "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" was not asked to give anything for the sake of Islam but that he gave it. a man came and asked him, and he commanded that a big herd of sheep grazing between two mountains, from those of charity be given to him. On that he returned to his people and said: "O my people! Embrace Islam, for Muhammad gives like the giving of a man who has no fear of poverty." (This is reported by Muslim).

Ibn Umar "Allah be pleased with them" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has servants whom He chooses for His favors for the benefit of people. So, if one withholds those benefits from the people, Allah Almighty then will transfer His favor from him to another." (This narration is reported by At-Tabarani and Abu Na'im). It is reported on the authority of Al-Hilali that he said: Some captives belonging to Banu Al-Anbar were brought to the Messenger of Allah "Allah's blessing and peace be upon him" who commanded that they be killed except for a man from them. Ali Ibn Abu Talib "Allah be pleased with him" said: "O Messenger of Allah! All of them worship the same god, religion, and commit the same sin: why have you spared the life of this man from among them?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel "peace be upon him" descended to me and commanded me to kill them and leave that man for Allah Almighty appreciates his bounteousness."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Everything has a fruit, and the fruit of doing favor is the quick release (from punishment)." It is further reported on the authority of Nafi' from Ibn Umar "Allah be pleased with them" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Food given by a munificent is a medicine, and food given by a niggard is an ailment." (This narration is reported by Ibn Adi and Ad-Daraqatni). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He in whose sight the favor of Allah is great, then, the service of people becomes great in his sight." (This narration is reported by Ibn Adi and Ibn Hibban on the authority of Mu'adh). So, whoever does not endure that service, exposes the favor of Allah to disappear from him.

Jesus "peace be upon him" said: "Take much of that which the fire never eats." It was said: "What is that?" he said: "It is to do favor). A'ishah "Allah be pleased with her" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the Garden is the abode of the bounteous." (This

narration is reported by Ibn Adi, Al-Khara'iti and Ad-Daraqatni). Abu Hurairah "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The bounteous is close to Allah, close to the people, close to the Garden, and far from the fire; whereas the niggard is far from Allah, far from the people, far from the Garden, and close to the fire. No doubt, an ignorant bounteous is dearer to Allah than a knowledgeable niggard; and niggardliness is the most chronic disease." (This narration is reported by At-Tirmidhi and Ad-Daraqatni).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Do favor to such as are and such as are not eligible to it equally. If you succeed to get those who are eligible to it, this is well, otherwise, you yourself would be one of those eligible to it." (This narration is reported by Ad-Daraqatni on the authority of Ja'far Ibn Muhammad from his father from his grandfather). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "No doubt, the pious among my nation do not enter the Garden by virtue of their prayer or fasts in so much as by virtue of their bounteous souls, sound hearts and sincere advice to Muslims." (This narration is reported by Ad-Daraqatni and Abu Bakr Ibn Lala on the authority of Anas; and Al-Khara'iti on the authority of Abu Sa'id).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has chosen for doing favor some of His creatures, to whom He has made it lovable, and made them love it. he has directed the favor seekers to them, and made it too easy upon them to give in the same way as He has made easy the rainfall to the barren territory to give life to it and give life to its inhabitants therewith." (This narration is reported by Ad-Daraqatni; and Al-Hakim on the authority of Ali). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every favor one does is a charity, and whatever one spends upon himself and his family is written as a charity for him, and whatever one safeguards his honour therewith is reckoned as a charity for him, and no spending one spends but that it is incumbent upon Allah to compensate it." (This narration is reported by Ad-Daraqatni, Ibn Adi, Al-Khara'iti and Al-Baihaqi on the authority of Jabir).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Every favor one does is a charity; and the guide to good is like its doer, for Allah Almighty likes to relieve the desirous for relief." (This narration is reported by Ad-Daraqatni on the authority of Amr Ibn Shu'aib from his father from his grandfather). The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Every favor you do to a rich or a poor is a charity." (This narration is reported by Ad-Daraqatni on the authority of Abu Sa'id and Jabir; Al-Khara'iti and At-Tabarani on the authority of Ibn Mas'ud). It is narrated that Allah Almighty revealed to Moses "peace be upon him" not to kill As-Samiri for he was bounteous.

It is narrated on the authority of Jabir "Allah be pleased with him" hat he said: the Messenger of Allah "Allah's blessing and peace be upon him" dispatched an expedition under the leadership of Qais Ibn Sa'd Ibn Ubadah and

when they were given to severe trouble, he slaughtered for them nine riding mounts to eat. When they made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him" he said: "No doubt, generosity is characteristic of the members of this family." (This narration is reported by Ad-Daraqatni).

There are many traditions and sayings in this respect, of which a mention may be made of the following:

According to Ali "Allah be pleased with him": "If the world turns its face towards you (i.e. you become wealthy and rich), then, spend of it as much as you could, for it never vanishes; and if it turns away from you (and you become poor), then, spend also for it never survives." Mu'awiyah asked Al-Hassan Ibn Ali "Allah be pleased with him" about valor, relief and generosity, thereupon he said: "As for valor, it is that a man safeguards his religion, warns of himself, deals with his guest generously, and become good in case he is forced to engage in dispute, attack and aversion. Relief is to avert one's neighbour and keep patient on adversity. Generosity is to hasten to do favor before one is asked to do it, serve others with food, be kind to the beggar, and give him what is available to him."

A man raised a complaint to Al-Hassan Ibn Ali "Allah be pleased with him" who said to him: "Your need would be fulfilled, Allah willing." It was said to him: "O son of the (daughter of the) Messenger of Allah! Why do you not look at the complaint first and then give your reply in accordance with it?" On that he said "By so doing, Allah Almighty will ask me about the time I make him stand in humiliation in front of me until I finish from reading the complaint." According to Ibn As-Simak: "I wonder at those who buy slaves with thier property, and doe not buy the free men with their favor." A Bedouin was asked: "Who is your chief?" he said: "He, who endures our insult, gives our beggar, and excuse our ignorant."

Ali Ibn Al-Hussain "Allah be pleased with them" said: "Whoever is described to given his property to those who ask is not a bounteous. That is because the real bounteous is he who begins with giving the rights of Allah Almighty in relation to those who worship and obey Him, expecting no thanks from the people, in case he does so in expectation for the reward of Allah Almighty." Al-Hassan Al-Basri "may Allah have mercy upon him" was asked about bounteousness, thereupon he said: "It is to give your wealth, generously for the Sake of Allah Almighty." He was further asked about decisiveness, thereupon he said: "It is to withhold your wealth for His Sake." When he was asked about extravagancy, he said: "It is to spend your wealth out of love for authority and majesty."

According to Ja'far As-Sadiq "may Allah have mercy upon him": "No wealth is more helpful than mind; and no calamity is more grievous than ignorance; and no support is beneficial as consultation. Behold! Allah Almighty says 'I am Bounteous, Generous, and no wicked should be My neighbour'. No doubt, wickedness is out of disbelief, and disbelievers will be in the fire; whereas generosity and munificence are out of belief, and the faithful believers will be in the Garden." According to Hudhaifah "Allah be pleased with him": "How many

a person who is wicked in religion and reckless in living would enter the Garden by virtue of his bounteousness and openhandedness."

It is reported that Al-Ahnaf Ibn Qais saw a man having a Dirham in his hand. He asked him: "Whose is this Dirham?" he said: "It is mine." On that he said to him: "It is yours until it comes out of your hand (i.e. until it is spent in charity)." The following poetic verse was said in a similar meaning: "You are subject to money as long as you withhold it and once you spend it, then, it becomes yours." Wasil Ibn Ata' was called Al-Ghazzal (spinner) because he used to sit with the spinners and whenever he saw a weak woman, he would give her (as much as he could). According to Al-Asma'i: Al-Hassan Ibn Ali wrote to his brother Al-Hussain "Allah be pleased with them" blaming him for giving poets, thereupon he sent to him the following reply: "No doubt, the best property is that with which one safeguards his honour."

It was said to Sufyan Ibn Uyainah: "What is bounteousness?" he said: "It is to be kind to one's brothers and spend money generously in charity." He resumed: "My father inherited fifty thousand Dirhams which he sent in secrecy to his brothers, and said: "I used to ask Allah Almighty in my prayers to admit my brothers to the Garden: should I then withhold money from them?"" according to Al-Hassan "may Allah have mercy upon him": "To give what is available as much as one could is the utmost generosity." It was said to a wise man: "Who among the people is the dearest to you?" he said: "He, who does favor more often to me." It was said: "But if this is not available?" he said: "Then, he to whom I do favor more often." According to Abd-Al-Aziz Ibn Marwan: "If a man surrenders to me until I do my favor to him, then, his favor to me is like mine to him."

Al-Mahdi asked Shabib Ibn Shabbah: "How have you found the people in my house?" he said: "O Commander of Believers! Anyone of them enters your house hopeful (of your gifts), and comes out well-pleased and satisfied." A man quoted the following two poetic verses in front of Abdullah Ibn Ja'far: "No doubt, the favor does not become a favor until its effect returns to such of people as eligible to it. so, if you intend to do a favor, direct it to Allah, or your kith and kin, otherwise, leave it." on hearing that, Abdullah said: "Those two poetic verses cause one to become covetous. But rather you should exceed the favor and if it gets the honoured among the people, then, it is good for they are eligible to it, and if it gets the wicked, you yourself would be one of its men."

CHAPTER SEVEN: STORIES ABOUT BOUNTEOUS

It is narrated on the authority of Muhammad Ibn Al-Munkadir from Umm Durrah, the servant-maid of A'ishah "Allah be pleased with her" that once, Mu'awiyah sent a wealth of one hundred and eighty thousand Dirhams in two cases to A'ishah "Allah be pleased with her", who asked for a dish to be brought in which she started to distribute the money among the people and when it was evening, she asked the slave-girl to bring her breakfast. She brought bread and oil as condiment. Umm Durrah said to her: "Have you not been able to keep aside a Dirham from what you have distributed today

therewith to buy meat for our breakfast?" she said: "Had you reminded me, I would have done."

It is reported on the authority of Iban Ibn Uthman that a person liked to do harm to Ubaidullah Ibn Abbas. He went to the dignitaries of Quraish and said to them: "Ubaidullah Ibn Abbas invites you to have your lunch in his house." They came until the house became crowded with them. He said: "What is the matter?" they told him the story. He commanded that fruits be bought and served to them, and ordered his servants to cook food and bake bread. The fruits were presented to them and by the time they had finished from them, the tables of food were placed before them. They ate and then left. Ubaidullah said to his agents: "Do we have what allows us to do the like of that everyday?" they answered in the affirmative, thereupon he said: "Then, let those come to have their lunch in our house everyday."

It is narrated on the authority of Mus'ab Ibn Az-Zubair that he said: Mu'awiyah performed Hajj and when he finished he passed by Medina. Al-Hussain Ibn Ali said to his brother Al-Hassan "Allah be pleased with them": "Do not meet or greet him." When Mu'awiyah left, Al-Hassan said: "We owe a debt and we have to come to him to discuss the matter with him." Thus Al-Hassan rode until he caught up with him. He greeted him and told him about it. at the same time, a camel of big hump passed by him, and it was carrying eighty thousand Dirhams, and it was a heavy load that it was troubled and remained behind the other camels. Mu'awiyah asked about it, and he was told, thereupon he said: "Give it with what it has to Abu Muhammad."

It is narrated on the authority of Waqid Ibn Muhammad Al-Waqidi from his father that he raised a complaint to Al-Ma'mun, about his much debt and his inability to endure it. on that Al-Ma'mun wrote the following on the back of the complaint: "No doubt, two characteristics have been combined in you: bounteousness and shyness. It is bounteousness that has consumed your wealth, and it is shyness that hinders you from telling us about the hardship in which you are. Based on that, I have commanded that one hundred thousand Dirhams be given to you. If I have got your desire, then, expand your hand in giving more and more; and if I fail to get your desire, then, it is your crime upon yourself. You related to me when you were in charge of judiciary of Ar-Rashid on the authority of Anas "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said to Az-Zubair Ibn Al-Awwam "Allah be pleased with him": "O Zubair! It should be known to you that the keys of sustenance of servants are opposite to the Throne (of Authority), and Allah Almighty gives every servant as much as is in proportion to what he spends: whoever spends more receives more, and whoever spends little receives little." And you know better." (This narration is reported by Ad-Daraqatni). In his comment, Al-Waqidi said: "By Allah, that Al-Ma'mun reminded me of the narration is dearer to me than the gift which was one hundred thousand Dirhams."

A man asked Al-Hassan Ibn Ali at for a need, thereupon he said to him: "O so and so! I appreciate the right of your asking me, and my knowledge of what is

incumbent upon me to do to you is too great upon me (to return you with failure), and my hand fails to fulfill to you what you are fitting for, and whatever is given, no matter how much it might seem, is little in the Sight of Allah Almighty. So, if you accept what is available, and relieve me of the difficulty of the obligation to fulfill your right as it should be." He said: "O son of the (daughter of the) Messenger of Allah! I accept and thank you for your gift, and further excuse for unavailability." Al-Hassan called his agent and went on accounting him for his spendings until he investigated it. then he said to him: "Bring me what remains of the three hundred Dirhams." He brought fifty thousand Dirhams thereupon Al-Hassan asked him: "What have you done with the five hundred Dinars?" he said: "It is with me." He asked him to bring it and he brought it to him. Al-Hassan then gave both Dirhams and Dinars to the man and told him to bring carriers to carry them for him. When he brought the carriers, Al-Hassan gave him his garment to pay their charge. His agents said to him: "By Allah, after that, we would have no Dirham." He said: "But I expect to have a great reward with Allah Almighty."

The reciters of Basrah gathered in the house of Ibn Abbas “Allah be pleased with them” and said: "We have a neighbour who was in the habit of standing at night (for supererogatory prayers) and fasting by day, and everyone of us hopes to be like him. He gave his daughter to his nephew and he is poor and does not have the wherewithal of marriage to prepare her." Ibn Abbas “Allah be pleased with them” stood and took hold of their hands and got them into his house and opened a box there and brought out six cases of money. He asked them to convey them to him. Then, Ibn Abbas “Allah be pleased with them” said: "But even, we have not been just to him. We gave him what would divert him from his standing and fasting. Let's go to help him prepare his daughter. However, the world is too insignificant to divert a believer from the worship of his Lord, and we should not be too arrogant to serve the devotees of Allah." They then did accordingly.

It is reported that when the people in Egypt were stricken by famine, at the time Abd-Al-Hamid Ibn Sa'd was the governor, he said: "By Allah, I would show Satan that I am his enemy." He then spent on the needy among them until prices fell. Then, he was dismissed and left owing as much as one million Dirhams to traders. He mortgaged with them the ornaments of his wives which were as much as five hundred million Dirhams. When it was difficult upon him to repay the debt, he sent to them to sell them, and spend the remaining upon such of people as did not receive his gift.

Abu Tahir Ibn Kathir was a Shiite. A man said to him: "I beseech you by the right of Ali upon you to grant me your date-palms in such and such place." On that he said to him: "I have done, and by his right upon me, I would give you what is next to them." This was many times the like of what the man demanded. A poet praised Abu Marthad who said to him: "By Allah, I have what I would give you. But anyway, go to the judge and claim I owe you ten thousand Dirhams, and I would admit it until when the judge puts me to prison because of that, my family would not leave me in prison." He did accordingly, and it was not

after the evening that ten thousand Dirhams were given to him, and Abu Marthad was taken out of the prison.

Ma'n Ibn Za'idah was the governor of Basrah. A poet was present at the gate of his palace with the intention to enter upon him, but he stayed for a long time, and it was not available to him. He said to one of Ma'n's servants: "If the governor enters the garden, then, point him out to me." When he entered the garden, the servant informed him and he wrote a poetic verse on a piece of wood and threw it in the spring of water that is open to the garden. Ma'n was at the head of the spring. When he saw the piece of wood, he took and read it: "O bounteousness of Ma'n! Talk to Ma'n in privacy about my need, for I have no intercessor to him but you." He asked about the writer of this and he was invited to him. He asked him: "What have you said?" he recited to him his poetry (in his praise), thereupon he ordered that ten cases of money would be given to him. He took them and the governor put the piece of wood underneath his carpet. When it was the next day, the governor took out the piece of wood and read the poetic verse once again, thereupon he invited the man and gave him one hundred thousand Dirhams. When the man took the sum he felt afraid the governor might take back what he had given him. He left the town. When it was the third day, the governor read the poetic verse, and called for the man, but he was not available. On that Ma'n said: "It is incumbent upon me to give him until there remains no Dinar in my treasury."

According to Abu Al-Hassan Al-Mada'ini: Once, Al-Hassan, Al-Hussain, sons of Ali, along with Abdullah Ibn Ja'far "Allah be pleased with them" set out as pilgrims and their belongings delayed to catch up with them. They then were given to hunger and thirst. They came upon an old lady in her tent whom they asked: "Do you have anything to drink?" she answered in the affirmative. They made their riding mounts kneel near her tent, and she had nothing but a little sheep in one corner of the tent. She said: "Milk it and drink its milk." They did accordingly. Then they asked her: "Do you have anything to eat?" she said: "I have nothing other than this little sheep. Let anyone of you slaughter it in order that I would cook food for you to eat." One of them stood and slaughtered it and removed skin and she cooked food for them to eat. They ate and stayed there until it became cooler. When it was time for them to leave, they said to her: "We are men from Quraish and our journey is in that direction. If we return safely, we would do a good favor to you."

Then, they left. Her husband came and she told him about the story of these men, thereupon he became angry and said to her: "Woe to you! Do you slaughter my sheep for a people whom you do not recognize, and claim that they are men from Quraish?" some time later, they were forced to enter Medina, and were engaged in transporting dung to it and sell it and get their earnings from that. The old lady passed by one of Medina's streets, and behold! Al-Hassan Ibn Ali "Allah be pleased with them" was sitting on the gate of his house. He recognized her, but she did not recognize him. He sent his slave to invite her and he asked her: "O slave-girl of Allah! Do you recognize me?" she answered in the negative. He said: "I am your guest on such and such a day."

She said: "Let my father and mother sacrifice their lives for you! Are you he?" he said: "Yes." Al-Hassan "Allah be pleased with him" commanded that one thousand sheep of those of charity be bought for her, and one thousand Dinars be given to her.

He sent her in the company of his slave to Al-Hussain "Allah be pleased with him" who asked her: "What is the gift of my brother to you?" she said: "One thousand sheep and one thousand Dinars." Al-Hussain "Allah be pleased with him" commanded that the like of it be given to her. Then, he sent her in the company of his slave to Abdullah Ibn Ja'far "Allah be pleased with him" who asked her: "How much is the gift of both Al-Hassan and Al-Hussain to you?" She said: "Two thousand sheep and two thousand Dinars." On that Abdullah Ibn Ja'far gave her two thousand sheep and two thousand Dinars. He said to her: "Had you started with me, surely, you would have troubled them." The old lady returned to her husband with four thousand sheep and four thousand Dinars.

It is reported that Abdullah Ibn Amir Ibn Kariz came out of the mosque in order to go home. As he was alone, a young man stood and walked besides him. He asked him: "O young man! Do you have a need?" he said: "May Allah reform you! I saw you walking alone, and I said to myself: "Let me protect you with myself, and I seek refuge with Allah from receiving any harm." Abdullah took hold of his hand and walked with him to the house. He called for one thousand Dinars which he gave to the young man and said to him: "Spend this for how good manners you have been taught by your family!"

It is related that some Arabs came to visit the grave of one of the bounteous among them. They halted near his grave and spent the night there. They had came from a far town. One of them saw in a dream that bounteous man who said to him: "Do you like to exchange your camel for my excellent mount?" however, the deceased bounteous had left an excellent mount. The man who was sleeping had a fat camel. He said: "Yes." He exchanged his camel for his excellent mount. When he signed the deal, the deceased man slew that camel in the dream. At that time, the sleeping man woke up and behold! Blood was flowing out of the breast of his camel. He stood towards it and slaughtered it, and distributed its flesh among his companions and cooked it and they satiated their desire for hunger. Then, they left and proceeded on. When it was the next day, and they were still on the way, a caravan received them, and a man said: "Who is so and so?" the man who saw the bounteous in the dream said: "I am." He asked him: "Have you bought from so and so anything?" he referred to the deceased, the inhabitant of the grave. He said: "Yes, I have exchanged my camel for his excellent mount in a dream." He said: "Then, here it is his excellent mount. He is my father and I saw him in a dream and he said to me: "If you are really my son, give my excellent mount to so and so."

A man from Quraish returned from journey and on the way he found a Bedouin who was disabled and diseased. He said to the man: "O so and so! Help me endure the difficulty of time!" he said to his slave: "Give him what has remained with you of the expenses." The slave poured in the lap of the Bedouin

four thousand Dirhams. The Bedouin started to get up but he failed because of weakness. On that he wept. The man asked him: "What is wrong with you? Do you regard little what we have given you?" he said: "No, but I have remembered what the earth eats of your generosity, thereupon I wept."

Abdullah Ibn Amir bought from Khalid Ibn Uqbah Ibn Abu Mu'ait his house which was in the market for ninety thousand Dirhams. When it was night, he heard Khalid's family weeping. He asked his family: ""Why are those weeping?" they said: "They are weeping for the loss of their house." On that he said: "O slave! Go to them and inform them that both the money and house together are theirs."

It is related that Harun Ar-Rashid sent five hundred Dinars to Malik Ibn Anas "may Allah have mercy upon him". When the news of that reached Al-Laith Ibn Sa'd, he sent to him one thousand Dinars. Harun became angry with him and said: "Do I give him five hundred and you give him one thousand, although you are one of my wards?" he said: "O Commander of Believers! I get a daily income of one thousand Dinars from my crops, and I have felt shy of giving the like of him less than the income of one day." It is reported that the obligatory charity was not due upon him, although his income was one thousand Dinars a day (and this is because he used to spend them all in charity). It is related that a woman asked him to give her some honey, thereupon he gave her a big water-skin full of honey. It was said to him: "But she would have been satisfied with less than that." On that he said: "She has asked in accordance with her need, and we give her in proportion to the favor of Allah upon us." It was the habit of Al-Laith "may Allah have mercy upon him" not to deliver his daily talk before he would give three hundred and sixty needy and indigent in charity.

Al-A'mash said: One of my sheep fell ill, and Khaithamah Ibn Abd-Ar-Rahman used to come to visit it every morning and evening in order to inquire about its health, and asked me: "Has it got its fodder in full? How have the boys kept patient on loosing its milk since it fell ill?" I had a piece of matted hair to sit on and whenever he came out he would tell me to take what he left underneath it. he kept doing so until his gift reached as much as three hundred Dinars during the period the sheep was ill, to the extent that I hoped the sheep did not recover.

Abd-Al-Malik Ibn Marwan said to Asma' Ibn Kharijah: "I have been reported that you have many good characteristics. So, tell me about them." He said: "But others could tell about them better than I could do." He said: "I assure that you should tell me about them." On that he said: "O Commander of Believers! I have never stretched my legs in front of anyone of my sitters, nor have I served others with food but that I was grateful to them more than they were to me, nor has anyone begged anything from me and I regarded as much what I gave him."

Sa'id Ibn Khalid entered upon Sulaiman Ibn Abd-Al-Malik and Sa'id was a generous man: whenever he was asked to give anything which was not available to him, he would write a bill on himself until he would receive his yearly income.

When Sulaiman looked at him, he quoted the following poetic verse: "I have heard in the morning a caller calling: 'Help that helpful assisting young man'!" Sulaiman asked him: "What is your need?" he said: "To fulfill my debt." He asked him: "What is it?" he said: "thirty thousand Dinars." He said: "I shall give you your debt and the like of it besides."

Once, Qais Ibn Sa'd Ibn Ubadah fell ill and he felt his brothers were too slow to come to visit him. When he asked about that it was said to him: "They feel shy of so much debt they owe you." On that he said: "May Allah disappoint a wealth that hinders the brothers from visiting their brother!" then, he ordered a caller to announce publicly that 'He who owes a debt to Sa'd Ibn Qais is free from obligation'. In the evening, the step of the stairs of his house got broken because of the great number of people who came to visit him.

It is narrated on the authority of Abu Ishaq that he said: I offered Asr prayer in the mosque of Al-Ash'ath at Kufah, in pursuit of a debtor of mine, and after prayer a garment and a pair of sandals were placed in front of me. I said: "But I am not of the people of this mosque." It was said: "Al-Ash'ath Ibn Qais Al-Kindi came back from Mecca yesterday, and ordered that a garment and a pair of sandals be given to such of men as prayed in this mosque."

It is narrated on the authority of Ash-Shafi'i while he was in Mecca in the neighbourhood of the Ka'bah that he said: There was in Egypt a man who used to gather money for the poor. Once, a man begot a child. He said: "I went to him and said: "I have begotten a child and I have nothing to spend." He stood with me and went to a family and entered upon them and asked them, but nothing was given to him. He came to the grave of a man and sat near it and said: "May Allah bestow mercy upon you! You used to do such and such (deeds of generosity). Today, I visited some people and asked them to pay the spendings of a born child, but they gave me nothing." He stood up, brought out a Dinar and divided it into two halves, and gave me one and took the other. He said to me: "This is a debt you owe until Allah opens (the gates of sustenance) for you." I took it and went away, and remedied with it what I was able to remedy.

On that night, the man (who gave half the Dinar to me) saw in a dream the deceased inhabitant of that grave, who said to him: "I have heard all that you said, and I could give no answer to you. but anyway, go to my house, and tell my sons to dig in the place of the oven and extract a parcel containing five hundred Dinars: carry it to that man." When it was the next day, he went to the house of the deceased and related the story to his family. They told him to sit and they dug the place and extracted the parcel of Dinars. They brought it and placed it in front of him. He said: "This is your property, and I have no right to take it." they said: "Should he give out of bounteousness while he is dead and we do not do while we are living?" when they insisted, he carried the parcel of Dinars to the parent of the born child, and related the story to him. He took from it only a Dinar which he divided into two halves, and gave him back the one he had given as a loan, and took the other and said: "This is sufficient for me." He gave the remaining in charity to the poor. In his comment on that,

Abu Sa'id (the narrator) said: "I don't know which of them is more bounteous."

It is reported that when Ash-Shafi'i, "may Allah have mercy upon him" fell fatally ill in Egypt, he said: "Tell so and so to wash my dead body." When he died and the news of his death reached him, he came and said: "Bring me his reminder." He looked at it and behold! Ash-Shafi'i was owing seventy thousand Dirhams, which the man recorded on himself, and repaid it on his behalf and said: "This is my washing of his dead body." Abu Sa'id said: "When I came to Egypt, I asked about the house of that man, and was guided to it. I saw some of his grandsons and visited them and found the traces of good in them. I said (to myself): "The traces of his good have reached them, and the effect of his blessing have appeared on them." I quoted the statement of Allah Almighty in this respect: " their father had been a righteous man." (Al-Kahf 82)

﴿ وَكَانَ أَبُوهُمَا صَٰلِحًا ﴾

Ash-Shafi'i "may Allah have mercy upon him" said: "I still love Hammad Ibn Abu Sulaiman for a particular thing I have been informed that he did: Once, he was riding his donkey when one of his buttons was cut off. He went to the tailor and asked him to sew it. When he liked to dismount the tailor said to him: "By Allah, you would not dismount." He sewed it while he was riding. When he finished, he brought out a parcel containing ten Dinars which he handed over to the tailor and apologized to him for regarding it very little."

It is reported on the authority of Ar-Rabie Ibn Sulaiman that he said: A man caught hold of the stirrup of Ash-Shafi'i "may Allah have mercy upon him" thereupon he said to me: "O Rabie! Give him four Dinars and apologize to him on my behalf for they are very little." According to Ar-Rabie once again: I heard Al-Humaidi saying: "Ash-Shafi'i "may Allah have mercy upon him" came from San'a to Mecca with ten thousand Dinars. He pitched his tent outside Mecca and spread the Dinars over his garment, and went on giving every passer-by a handful of that until when it was time for him to offer Zhuhr prayer, he shook off the garment which was empty."

It is reported on the authority of Abu Thawr that he said: "Ash-Shafi'i "may Allah have mercy upon him" intended to go to Mecca with a great wealth, and he could hardly save money in his hand because of his openhandedness, thereupon I said to him: "Would that you buy a landed property to be for you and your children after you!" he then came out and when he returned I asked him about the wealth, thereupon he said: "I have found no landed property fitting for me to buy in Mecca, for most of them were made endowments. But ii built in Mina dwellings for our companions when they perform Hajj to stay in them." On that he recited the following two poetic verses: "I see myself desirous for things which are beyond the reach of my wealth. My soul does not submit to me to withhold money, and my wealth does not enable me to do what I like to do."

It is narrated on the authority of Muhammad Ibn Abbad Al-Muhallabi that he said: "My father entered upon Al-Ma'mun who gave him as a gift one hundred thousand Dirhams. When he came out he gave all of them in charity. Having learnt that, Al-Ma'mun blamed him when he returned to him once again. On that

he said to him: "O Commander of Believers! To withhold what is available means that you have bad assumption of (Allah) the worshipped." Then, he gave him a further one hundred thousand Dirhams."

It is reported that a man entered upon Sa'id Ibn Al-As and begged something from him, thereupon he commanded that one hundred thousand Dirhams be given to him. The man went on weeping, and Sa'id asked him about the cause of his weeping, thereupon he said: "I weep for the earth to eat up the one who is like you." he commanded that another one hundred thousand Dirhams be given to him.

It is reported that Talhah owed fifty thousand Dirhams to Uthman "Allah be pleased with them". One day, Uthman came out to the mosque to whom Talhah said: "Your money has become ready, so, take it." on that he said: "It is for you O Abu Muhammad, to help you on your valor." Su'dah Bint Awf said: I entered upon Talhah and found him in anxiety. I asked him about the reason and he said: "I have much property which aggrieves me." I said: "What does aggrieve you? invite your people (and distribute it among them." He said: "O slave! Invite to me my people!" he then distributed it among them. I asked the servant: "How much was it?" He said: "Four hundred thousand." A man entered upon Talhah "Allah be pleased with him" and begged something from him by the right of his kinship, thereupon Talhah said to him: "None has ever asked me by the right of this kinship before you. I have apiece of land for which Uthman "Allah be pleased with him" offered to give me three hundred thousand Dirhams. Take it if you so like, otherwise, let me sell it to Uthman and give you the price." He favored the price, thereupon he sold it to Uthman and gave its price to the man.

It is said that Ali "Allah be pleased with him" wept one day and when he was asked about the reason he said: "I have received no guest for seven years, and I fear Allah might have humiliated me." It is reported that a man went to his friend and knocked the door of his house, and when he opened the door for him and asked him about the reason for his visit, he said: "I owe a debt of four hundred Dirhams." He weighed and gave it to him. Then, he went on weeping. His wife asked him: "Why have you given him since it was difficult upon you?" on that he said: "I weep because I have not inspected his state and waited until he became in need."

May Allah bestow mercy upon those who have such characteristics of generosity and bounteousness, and forgive for them their sins.

CHAPTER EIGHT

EXPOSITION OF CONDEMNATION OF NIGGARDLINESS

Allah Almighty says: " And those saved from the covetousness of their own souls; they are the ones that achieve prosperity." (Al-Hashr 9)

﴿ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴾

He also says: "And let not those who covetously withhold of the gifts which Allah has given them of His Grace, think that it is good for them: nay, it will be the worse for them; soon shall the things which they covetously withheld be tied to their necks like a twisted collar, on the Day of Judgment. To Allah belongs the

heritage of the heavens and the earth; and Allah is well-acquainted with all that you do." (Al Imran 180)

﴿ وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ هُوَ خَيْرًا لَّهُم ۖ بَلْ هُوَ شَرٌّ لَّهُمْ ۖ سَيُطَوَّقُونَ مَا بَخِلُوا۟ بِهِۦ يَوْمَ ٱلْقِيَـٰمَةِ ۗ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾

He says too: "(Nor) those who are niggardly, or enjoin niggardliness on others, or hide the bounties which Allah has bestowed on them; for We have prepared, for those who resist faith, a punishment that steeps them in contempt." (An-Nisa 37)

﴿ ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ وَيَكْتُمُونَ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَأَعْتَدْنَا لِلْكَـٰفِرِينَ عَذَابًا مُّهِينًا ﴾

There are many Prophetic narrations, of which a mention may be made of the following:

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of niggardliness, for it ruined those who were before you, and forced them to shed the blood of each other, and made lawful their taboos." (This narration is reported by Muslim on the authority of Jabir). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Beware of niggardliness, for it invited those who were before you to shed the blood of each other and they did accordingly, invited them to make lawful their taboos and they did accordingly, and invited them to sever relations with each other, and they did accordingly." (This narration is reported by Al-Hakim on the authority of Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "No niggard, nor a deceptive nor a betrayer, nor a person who makes reminder of generosity shall enter the Garden." (This narration is reported by Ahmad and At-Tirmidhi on the authority of Abu Bakr). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "There are three destructives: niggardliness that is obeyed, an inclination that is followed, and self-vanity." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah Almighty dislikes three: the old man who commits adultery, the niggard who makes reminder of his generosity, and the poor who is arrogant." (This is reported by At-Tabarani on the authority of Ali).

The Prophet "Allah's blessing and peace be upon him" said: "The example of a miser and an almsgiver is like the example of two persons wearing iron cloaks." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "The example of an almsgiver and a miser is like the example of two persons who have two iron cloaks on them from their breasts to their collar bones, and when the almsgiver wants to give in charity, the cloak becomes capacious till it covers his whole body to such an extent that it hides his fingertips and covers his footprints (obliterates his tracks). And when the miser wants to spend, it (the iron cloak) sticks and every ring gets stuck to its place and he tries to widen it, but it did not become wide." (This narration is reported by both sheikhs on the authority of Abu Hurairah).

The Messenger of Allah “Allah’s blessing and peace be upon him” further said: "Two characteristics never gather in a faithful believer: niggardliness and bad manners." (This narration is reported by At-Tirmidhi on the authority of Abu Sa'id). The Messenger of Allah “Allah’s blessing and peace be upon him” also said (by way of supplication): "O Allah! I seek refuge with You from niggardliness, and I seek refuge with You from cowardice, and I seek refuge with You from being sent back to the geriatric age." (This narration is reported by Al-Bukhari on the authority of Sa'd). the Messenger of Allah “Allah’s blessing and peace be upon him” said: "Beware of injustice, for injustice will be darkness on the Day of Judgement. Beware of profanity for Allah Almighty never likes the profane or the disrespectful. Beware of niggardliness for it was niggardliness that ruined those who were before you: it enticed them to lie and they lied, to do injustice and they did injustice, and to sever relations with each other and they did accordingly." (This narration is reported by Al-Hakim and Abu Dawud on the authority of Abdullah Ibn Amr; and Muslim on the authority of Jabir).

The Messenger of Allah “Allah’s blessing and peace be upon him” said: "The worst of characteristics a man has is niggardliness with fearfulness, and cowardice with weakness." (This narration is reported by Abu Dawud on the authority of Jabir). Once, a person fell as a martyr during the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him” and a woman wept on him crying: "O my martyr!" On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: "What makes you know that he is really a martyr? Perhaps he used to engage himself in what does not concern him, or withhold from his property what would not have decreased it." (This narration is reported by Abu Ya'li on the authority of Abu Hurairah; and Al-Baihaqi on the authority of Anas).

It is narrated on the authority of Jubair Ibn Mut’im “Allah be pleased with him” that he said: While we were in the company of The Messenger of Allah “Allah’s blessing and peace be upon him” with the people returning from Hunain, some Bedouins caught hold of The Prophet “Allah’s blessing and peace be upon him” and started begging of him so much so that he had to stand under a (kind of thorny tree (i.e. Samurah) and his cloak was snatched away. The Prophet “Allah’s blessing and peace be upon him” stopped and said: “Give me my cloak. If I had as many camels as these thorny trees, I would have distributed them amongst you and you will not find me a miser or a liar or a coward." (This is reported by Al-Bukhari).

Umar “Allah be pleased with him” said: Once, the Messenger of Allah “Allah’s blessing and peace be upon him” distributed something among the people and I said: "Such and such a people were more entitled to it than those." On that he said: "They put me between two choices: either to beg me disrespectfully, or accuse me of niggardliness, and of a surety, I am not a niggard." (This narration is reported by Muslim). Abu Sa'id Al-Khudri “Allah be pleased with him” said: Two men entered upon the Messenger of Allah “Allah’s blessing and peace be upon him” and asked him to give them the price of a camel

and he gave them two Dinars. When they came out they met Umar Ibn Al-Khattab "Allah be pleased with him" and they thanked the Prophet and said good words about him. Umar "Allah be pleased with him" entered upon the Messenger of Allah "Allah's blessing and peace be upon him" and greeted him and told him about what they had said. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "But I have given so and so ten to one hundred Dinars, and he said no good word. One of you might beg me importunately even though he begs fire." Umar "Allah be pleased with him" said: "Then, why do you give them what is fire?" he said: "They insist on begging me and Allah Almighty rejects niggardliness for me." (This narration is reported by Ahmad, Abu Ya'li and Al-Bazzar).

It is narrated on the authority of Ibn Abbas "Allah be pleased with them" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Generosity stems from the generosity of Allah Almighty. So, be generous, perchance Allah would be generous to you. behold! Allah Almighty has created generosity and made it in the form of a man whose head is rooted in the stem of the tree of Tuba, and straightened some of its branches by the branches of the Farthest Lote-tree, and let the others hang down to the world: whoever catches hold of any branch of it will be admitted to the Garden. Behold! Bounteousness is out of faith, and (those of) faith will be in the Garden. On the other hand, He Almighty has created niggardliness from His displeasure and made it in the form of a man whose head is rooted in the stem of the tree of Zaqqum, and let some of its branches hang down to this world: whoever catches hold of any of its branches will be admitted to the fire. Behold! Niggardliness is out of disbelief, and (the men of) disbelief will be in the fire (of Hell)."

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Bounteousness is a tree that produces its fruits in the Garden. For this reason, no one but a bounteous shall enter the Garden. On the other hand, niggardliness is a tree that produces its fruits in the fire. So, none but a niggard shall enter the fire." Abu Hurairah "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" asked the delegate of Banu Lihyan: "Who is your chief O Banu Lihyan?" they said: "Our chief is Al-Jadd Ibn Qais, except that he is a niggard." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Which disease is more chronic than niggardliness? But your chief is Amr Ibn Al-Jamuh." (This narration is reported by At-Tabarani on the authority of Ka'b Ibn Malik). According to another version, they said: "Our chief is Jadd Ibn Qais." He asked: "By which thing do you regard him your chief?" they said: "He is the wealthiest among us, except that niggardliness is seen from him." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Which disease is then more chronic than niggardliness? This is not your chief." They asked: "Then, who is our chief O Messenger of Allah?" he said: "Your chief is Bishr Ibn Al-Bara'."

Ali "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing

and peace be upon him" said: "Verily, Allah dislikes him who is covetous during his lifetime, and bounteous only when death overtakes him." Abu Hurairah "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "An ignorant bounteous is dearer to Allah than a covetous worshipper." (This narration is reported by At-Tirmidhi). Abu Hurairah "Allah be pleased with him" further said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both covetousness and faith never gather in the heart of a servant." (This narration is reported by An-Nasa'i). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Two characteristics never gather in a faithful believer: niggardliness and bad manners." (This narration is reported by At-Tirmidhi on the authority of Abu Sa'id).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not fitting for a faithful believer to be covetous, nor to be coward." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Anyone among you might say that the sin of the covetous is more justifiable than that of the wrongdoer; and which wrongness is more grievous in the Sight of Allah than covetousness? Allah Almighty has sworn by His Honour, Magnificence and Majesty that neither a covetous nor a niggard shall enter the Garden."

It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" was circumambulating the House and behold! There was a man hanging in the curtains of the Ka'bah, saying: "I beseech you (O Allah) by the sanctity of this House to forgive for me my sin." The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "What is your sin? Describe it to me." He said: "It is too great to describe to you." he said: "Woe to you! is your sin greater or are the earths?" he said: "No, my sin is greater O Messenger of Allah." He said: is your sin greater or are the mountains?" he said: "No, my sin is greater O Messenger of Allah." He said: is your sin greater or are the seas and oceans?" he said: "No, my sin is greater O Messenger of Allah." He said: is your sin greater or are the heavens?" he said: "No, my sin is greater O Messenger of Allah." He said: is your sin greater or are the Throne (of Authority)?" he said: "No, my sin is greater O Messenger of Allah." He said: is your sin greater or is Allah?" he said: "No, Allah Almighty is greater and higher O Messenger of Allah." He said: "Woe to you! describe to me your sin." He said: "O Messenger of Allah! Although I am a wealthy, whenever a beggar comes to beg me, he seems as if he faces me with a flame of fire." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Keep away from me, and do not burn me with your fire. By Him Who has sent me with guidance and honour, were you to stand in between the Corner and Station (of Abraham) and keep praying for a million years, and wept so much until your tears turn into running rivers therewith you water the plants, and then die while you are cunning (i.e. niggard), Allah Almighty would throw you prone on your face into the fire (of Hell). Woe to you! have you not learnt that niggardliness is disbelief, and that people of disbelief would be in the fire? Woe to you! have you not learnt that Allah Almighty says: " Behold, you are those invited to spend (of your substance) in the Way of Allah: but among you

are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But Allah is free of all wants, and it is you that are needy." (Muhammad 38)

﴿ هَٰٓأَنتُمْ هَٰٓؤُلَآءِ تُدْعَوْنَ لِتُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ فَمِنكُم مَّن يَبْخَلُ ۖ وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِۦ ۚ وَٱللَّهُ ٱلْغَنِىُّ وَأَنتُمُ ٱلْفُقَرَآءُ ۚ ﴾

And: "And those saved from the covetousness of their own souls; they are the ones that achieve prosperity." (Al-Hashr 9)

﴿ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴾

From among the sayings and traditions, a mention may be made of the following:

Ibn Abbas "Allah be pleased with them" said: "When Allah Almighty created the Garden of Eden, he told it to get adorned, and it did accordingly. Then, He told it to demonstrate its rivers, and it demonstrated the spring of Salsabil, the spring of camphor, and the spring of Tasnim, from which there burst into the Gardens the rivers of wine, honey and milk. Then, He told it to show its thrones, chairs, suites, ornaments, and the beautiful women with big lustrious eyes, , and it did. He looked at it and told it to speak, and it said: "Blessed be he who shall enter me." On that Allah Almighty said: "By My Honour and Power, I shall cause no niggard to inhabit you."

According to Umm Al-Banin, sister of Umar Ibn Abd-Al-Aziz: "Fi to the niggard! Had niggardliness been a shirt, I would not have put it on, and had it been a way, I would not have followed it." according to Talhah Ibn Ubaidullah "Allah be pleased with him": "We feel regarding our wealth what niggards feel, but we persevere and keep patient (and expect the reward from Allah)." According to Muhammad Ibn Al-Munkadir: It was said: "If Allah Almighty intends evil for a people, He causes the worst of them to be their chiefs, and makes their sustenance in the hands of the niggard among them." According to Ali "Allah be pleased with him": "A severe time will come upon the people in which the rich among them would have a strong grip on what is in his hand, although he has not commanded to do so. Allah Almighty said: " and do not forget liberality between yourselves. For Allah sees well all that you do." (Al-Baqarah 237)

﴿ وَلَا تَنسَوُا۟ ٱلْفَضْلَ بَيْنَكُمْ ۚ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

According to Abdullah Ibn Amr "Allah be pleased with them": "Covetousness is more grievous than niggardliness. For the covetous is he who covets of what is in the hand of another until he takes it and then withholds what he has; and the niggard is he who withholds what he has." According to Ash-Sha'bi: "I do not know which of both shall go farther in the fire of Hell: the niggard or the liar." It is said that the Indian sage and the Roman philosopher came to visit the Persian king Anushirvan. The Indian sage was required to speak and he said: "The best of people is he who is seen bounteous, reverent at the time of anger, deliberate in his speech, humble when he is elevated, and compassionate towards every one fitting for mercy."

The Roman philosopher said: "He, who is niggard and his property, is taken by his enemy, and he does not give thanks as much as it should be, will not be successful. Of a surety, the liars are blameworthy, and the talebearers die as poor, and whoever shows no mercy to others, is placed under the control of him who is merciless."

In his comment on the following statement of Allah Almighty: "We have put yokes round their necks right up to their chins, so that their heads are forced up (and they cannot see)" (Ya Sin 8)

﴿ إِنَّا جَعَلْنَا فِىٓ أَعْنَـٰقِهِمْ أَغْلَـٰلًا فَهِىَ إِلَى ٱلْأَذْقَانِ فَهُم مُّقْمَحُونَ ﴿٨﴾ ﴾

Ad-Dahhak said: "It refers to niggardliness. Allah Almighty has held back their hands from spending in the Cause of Allah, and thus they see no guidance." According to Ka'b: "Every morning, two angels are entrusted to man, and one of them says: "O Allah! Hasten on to destroy the wealth of him who withholds from spending" and the other says: "O Allah! Hasten on to compensate him who spends his property." Al-Asma'i aid: I heard a Bedouin describing a man saying: "He has become trivial in my sight since the world became great in his sight, to the extent that he regards the beggar like the angel of death when he comes to him."

According to Abu Hanifah "may Allah have mercy upon him": "I think I could not regard as just a niggard, for niggardliness forces him to seek to take what is beyond his due for fear of being wronged. So, whoever is like this could not be trustworthy." According to Ali "Allah be pleased with him": "By Allah, no generous seeks to take even what is due to him. Allah Almighty says: " he confirmed part thereof and repudiated a part." (At-Tahrim 3)

﴿ وَأَظْهَرَهُ ٱللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُۥ وَأَعْرَضَ عَنۢ بَعْضٍ ﴿٣﴾ ﴾

Bishr Ibn Al-Harith said: "It is not sinful to backbite a niggard. The Messenger of Allah "Allah's blessing and peace be upon him" said: "You are then indeed a niggard."" Once, a woman is praised in presence of the Messenger of Allah "Allah's blessing and peace be upon him" as having the habit of fasting by day and standing at night for supererogatory prayers, except that she was stingy. On that he said: "Where is her good then?" .

Bishr said: "Looking at the niggard hardens hearts, and meeting niggards causes distress to the faithful believers." According to Yahya Ibn Mu'adh: "The heart could but love the bounteous no matter disobedient they might be; and it could but dislike the niggards, no matter obedient they might be." According to Ibn Al-Mu'tazz: "The one who withholds his wealth most among the people is he who gives out his honour generously most among them." Yahya Ibn Zakariyya "Allah be pleased with them" met Iblis in his real form and asked him: "O Iblis! Tell me about the dearest of people to you and the most hateful of them to you." he said: "The dearest of people to me is the stingy believer; and the most hateful of them to me is the bounteous wicked." He asked him about the reason, thereupon he said: "Because the niggard has sufficed me with his niggardliness. As regards the bounteous wicked, there is fear that Allah Almighty might regard his bounteousness, and then admit him." Then, he

turned back saying: "Had it not been for the fact that you are Yahya, I would not have told you."

CHAPTER NINE: STORIES ABOUT NIGGARDS

It is reported that in Basrah, there was a rich stingy man. One of his neighbours invited him to a meal of eggs mixed with butter, from which he ate so much excessively, and then drank a great quantity of water until his abdomen got swollen, and he suffered severe pain and became at the threshold of death. The physician visited him and asked him to vomit what he had eaten, thereupon he said: "Do you like me to vomit eggs mixed with butter? Death is dearer to me than that."

It is reported that a Bedouin came to visit a man who was eating figs, and when he sensed him he covered the figs with his garment. Then, he asked the Bedouin: "Do you recite anything of the Qur'an perfectly?" he said: "Yes. Allah said: "By the olive and the mount of Sinai."" The man asked him: "Where is the fig?" he said: "it is underneath your garment."

A man invited his brother to his house and served him with no food until afternoon. The guest became so much hungry to the extent of turning mad. The host took the 'Ud and said to him: "Tell me, by my life: which song do you like me to sing for you?" he said: "The song of frying food."

It is reported that Muhammad Ibn Khalid Ibn Yahya Al-Barmaki was severely stingy. One of his relatives was required to describe his repast, and he told that it was almost empty void of any delicious kind of food. He asked him: "Who among the people attends it?" he said: "The honourable scribes (of deeds)." He said: "Then, who eats with him?" he said: "The flies." He said to him: "But I see that your privates are exposed, and your garment has much holes, although you are his relative." On that he said: "By Allah, I could not have a needle to sew it therewith. Were Muhammad to have a house lying from Baghdad to Nubia filled with needles, and were Gabriel and Michael, and even the Prophet Jacob to come to borrow from him a needle to sew the shirt of the Prophet Joseph which was torn from the back, he would not have done."

It is reported that Marwan Ibn Abu Hafs used not to eat flesh out of stinginess and niggardliness, barring the flesh of the heads, which he used to send his slave to buy it for him whenever an animal was slaughtered. He was asked: "We see that you eat but the flesh of heads at summer and winter: why do you favor it?" he said: ""Because I know well the price of the head exactly and the slave could not deceive me regarding it. Furthermore, it is not like the flesh that is to be cooked from which the cooker might eat without my knowledge. If he were to take an eye, an ear, or a part of the tongue, I would know it easily. It also represents different kinds of flesh to me: the eye, the ear, the tongue, and the flesh that covers the skull. Therefore, I am sufficed the cost of being cooked."

Once, he came out aiming at meeting Al-Mahdi, the caliph. His wife said to him: "What is my reward if you are given the gift?" he said: "If I am given one hundred Dirhams, I would give you a Dirham thereof." He was given sixty thousand Dirhams from which he gave her only four Daniqs." On another occasion, he bought meat for a Dirham, and then he was invited to a meal by one

of his friends. On that he returned the meat to the butcher and lost a Daniq from the payment, and said: "It is out of extravagance to eat meat."

It is reported that Al-A'mash had a neighbour who invited him pressingly to visit him for a meal of bread and salt. At last, Al-A'mash, out of his anger, agreed and entered his house. He served him with bread and salt. Then a beggar came and asked for something, and the house lord said to him: "May Allah bless you." He asked him for the second time and the man said the same. In the third time, the man said to him: "You should go, otherwise I would come out to strike you with the stick." On that Al-A'mash said to him: "You should go, for by Allah, I have never seen a man more true to his word than him. For a long time, He have been inviting me to a meal of bread and salt, and when I came, he added nothing to that."

CHAPTER TEN
EXPOSITION OF ALTRUISM AND ITS EXCELLENCE

It should be known that each of bounteousness and niggardliness is divided into many levels, and the highest level of bounteousness is altruism, which is that one gives out his money although he is in need of it. Bounteousness in itself is to give out money without being in need of it, to such of men as is or is not in need of it. To be sure, to give out with need is more severe. As well as bounteousness could reach to a level at which one gives his money to another although he is in need of it, niggardliness might also reach a level at which one withholds from himself, although he is in dire need. How many a niggard who withholds money to the extent that when he falls ill, he does not buy the treatment, and when he has any desire, he does not satisfy it so long as he is to afford for it, and were he to find it for free, surely, he would get it. This niggard withholds money from himself although he is in need of it, in contrast with the bounteous who gives out his money although he is in need of it. However, the morals are gifts given by Allah Almighty to whomever He likes.

There is no level higher than altruism in bounteousness. For this reason, Allah Almighty praised the companions "May Allah be pleased with them" when He said: " but give them preference over themselves, even though poverty was their (own lot)." (Al-Hashr 9)

﴿ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever of people has a desire which he suppresses and rather gives another person preference over him, his sins will be forgiven." (This narration is reported by Ibn Hibban and Abu Ash-Shaikh on the authority of Ibn Umar). A'ishah "Allah be pleased with her" said: "The Messenger of Allah "Allah's blessing and peace be upon him" never ate his fill for three consecutive days until he died; and had we liked, we would have been able to eat our fill, but rather we used to give others preference over ourselves." (This narration is reported by Al-Baihaqi).

It is narrated in both Sahihs on the authority of Abu Hurairah: A man came to The Prophet "PEACE BE UPON HIM", and told him that he was suffering from a severe hunger. The Prophet "PEACE BE UPON HIM" sent a messenger

to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then Allah's Apostle "PEACE BE UPON HIM" said: "Who will take this (person) or entertain him as a guest?" An Ansari man said: "I will do." So he took him to his wife and said to her: "Entertain generously the guest of Allah's Apostle "PEACE BE UPON HIM"." She said: "We have got nothing except the meals of my children." He said: "Prepare your meal, light your lamp and let your children sleep if they ask for supper." So she prepared her meal, lighted her lamp and made her children sleep, and then stood up pretending to mend her lamp, but she put it off. Then both of them pretended to be eating, but they really went to bed hungry. In the morning the Ansari went to Allah's Apostle "PEACE BE UPON HIM" who said: "Tonight Allah laughed or wondered at your action." Then Allah revealed: "But give them preference over themselves, even though poverty was their (own lot)." (Al-Hashr 9)

﴿ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ﴾

Bounteousness is one of the morals that belongs to Allah Almighty, and altruism is its highest level. This was a part of the good manners of the Messenger of Allah "Allah's blessing and peace be upon him" and this is why Allah Almighty described him as great in His statement: " And you (stand) on an exalted standard of character." (Al-Qalam 4)

﴿ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴾

Abdullah Ibn Sahl At-Tastari said: Moses "peace be upon him" said to his Lord: "O Lord! Let me see one of the degrees given to Muhammad "peace be upon him" and his nation." He said: "O Moses! You would not endure it. But anyway, I would show you only a great glorious position therewith I preferred him to you as well as to all of My creatures." He uncovered to him the dominion of the heavens and he saw a position which was so much great that he was about to be damaged, as a result of its glorious lights and nearness to Allah Almighty. He asked: "O Lord! With which thing have You raised him up to that honour?" He said: "With a character with which I have favored him apart from all the people. I mean altruism. O Moses! None comes to me, having acted upon it even for a part of his lifetime but that I would feel shy of calling him to account, and let him occupy in my Garden wherever he likes."

It is reported that Abdullah Ibn Ja'far went to his landed property and came upon an enclosed garden of date palms belonging to a people, and there was a black slave working in it. When the slave received his sustenance, a hungry dog entered the enclosed garden and came closer to the slave, who, in turn, threw a loaf of bread and it ate it. Then, he threw to it another one and it ate it. Then, he threw the third one and it ate it. He did so while Abdullah was looking at him. He asked him: "O slave! How much is your daily sustenance?" he said: "Only what you have seen." He asked him: "Then, why have you given that dog preference over you with it?" he said: "This is not a land of dogs. But this dog has come from a far distance while being hungry, and I disliked to eat my fill and it remains hungry." He asked him: "Then, what are you going to do today?" he said: "I am going to leave my stomach empty that day." Abdullah said: "Should I be blamed

for my bounteousness, given that this slave is more bounteous than me?" he bought the enclosed garden with its slave and equipment, emancipated the slave, and granted the garden to him.

Once, a man presented to Umar “Allah be pleased with him” the head (of a slaughtered animal) as a gift thereupon Umar said: "My brother so and so is in need of it more than me." He sent it to him, and the latter said the same and sent it to a third, and so on until the head continued to be moved among seven families and in the end, it returned to the first one (who gave it).

When Ali Ibn Abu Talib “Allah be pleased with him” spent the night on the bed of the Messenger of Allah “Allah’s blessing and peace be upon him" (on the day the polytheists conspired to kill him), Allah Almighty revealed to Gabriel and Michael “peace be upon them” that "I have made a bond of brotherhood between you, and given one of you a longer life than the other: so, who of you would give preference to his brother with his life over himself?" both chose and loved the life, thereupon Allah Almighty revealed to them: "Do you not have a good example in Ali Ibn Abu Talib? I have made a bond of brotherhood between him and my Prophet Muhammad “peace be upon him” thereupon he spent the night on his bed in order to sacrifice his life for him, and give him preference over himself. Descend then to the earth in order to safeguard himself from his enemies." Gabriel kept standing by his head, and Michael by his feet, and Gabriel was saying: "Well done Ibn Abu Talib! Allah Almighty commends you in the presence of the angels." On that occasion, Allah Almighty revealed: " And there is the type of man who gives his life to earn the pleasure of Allah; and Allah is full of kindness to (His) devotees." (Al-Baqarah 207)

﴿ وَمِنَ ٱلنَّاسِ مَن يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ ۗ وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ ﴿٢٠٧﴾ ﴾

It is reported that over thirty persons gathered in the house of Abu Al-Hassan Al-Antaki in a village near Rayy, and there were only a limited number of loaves, which could not satisfy them all. They then fragmented them and extinguished the lamp, and sat to have their meal, and when it was lifted, behold! The food was the same since it had not been touched by anyone, for each of them gave the others preference over himself. It is reported that once, Shu'bah was visited by a beggar but he had nothing to give him. On that he took off a piece of wood from the ceiling of the house and gave it to him, and apologized to him (for he had nothing to serve him with)."

It is reported on the authority of Hudhaifah Al-Adawi that he said: "On the day of the battle of Yarmuk, I set out in search for a paternal cousin of mine, and I had some water. I said to myself: "If he is still alive, I would water him, and wash his face therewith." I found him and asked him whether he needed water, and he beckoned to me in the affirmative. But another person said: "Ah!" my paternal cousin beckoned me to go to water that man. I went to him and behold! He was Hisham Ibn Al-As. I said to him: "Would I water you?" a third person heard us and said: "Ah!" Hisham beckoned to me to go to water that man. I went to him and behold! He had died. I returned to Hisham and he had died. I returned to my paternal cousin, and he also had died: may Allah bestow mercy

upon all of them."

According to Abbas Ibn Dihqan: "None has ever come out of this world in the very state in which he entered it like Bishr Ibn Al-Harith. During his fatal illness, a man came to him and made a complaint of his need, thereupon he took off his shirt and gave it to him, and borrowed a garment in which he died.

It is reported on the authority of a Sufi that he said: "We gathered with the intention to set out for Jihad. We came out through the gate of Jihad and a dog from the town followed us. When we walked a little, behold! We saw a dead beast. We ascended a hillock land and sat there. Looked at the dead animal, the dog returned to the town and came back with twenty dogs, which went on eating of the dead animals until they finished it, while the dog was looking at them, but did not take part with them. Only the bones remained, and it was not before the dogs returned to the town that the dog started to eat of the remaining bones. Then, it turned away.

However, we have related a set of stories about altruism and states of saints in the Book of Poverty and Asceticism. So, there is no need to repeat them here; and it is by Allah that success is obtained, and on Him we should rely.

CHAPTER ELEVEN

EXPOSITION OF DEFINITION AND REAL NATURE OF BOUNTEOUSNESS AND NIGGARDLINESS

You may say that through the proofs of Sharia, it is learnt that niggardliness is among the destructives: but what is its definition, and with which thing man becomes a niggard? No man sees himself but a bounteous, although he might be seen as a niggard by others. One might do a thing in which people are different: some render it as an act of niggardliness, and others do not regard it so. People could hardly be free from having love for wealth, for which he safeguards and withholds money; and once he withholds it, he becomes a niggard. In this way, none could be far from niggardliness. If withholding in its own right does not lead to niggardliness, and niggardliness is of no significance without withholding, then, what is the kind of niggardliness, which brings about destruction? What is the definition of bounteousness with which one is described as bounteous, for which he receives reward?

In reply to that, let's say that some people are of the opinion that the definition of niggardliness is to withhold what is due upon the person to give; and thus, if one gives out what is due upon him to give, he is not a niggard. But even, this alone is not sufficient. He, who returns meat to a butcher or bread to a baker because of being a bit less than what is due, is a niggard, according to the consensus. He, who hands over to his dependents the amount of expenses enjoined upon him by the judge and then constricts upon them in a morsel or a date they might eat beyond what is due, is also a niggard. Similarly, he, who has a loaf of bread in front of him, and then is visited by him whom he thinks to share food with him, thereupon he hides the loaf from him, is, by all means, an evident niggard.

According to others, the niggard is he who regards it difficult upon himself to give a gift. But also, this alone is not sufficient for definition. If it is intended to

refer to any kind of gift, then, how many a niggard upon whom it is not difficult to give a little gift, like a grain, but no more. If it is intended to refer to some gifts on the exclusion of others, how many a bounteous to whom it is difficult to give particular gifts on the exclusion of others. For this reason, this should not be judged as a niggard.

As regards bounteousness, some say that it is to give, but without making reminder of generosity, and to relieve others immediately. Others say that it is to give others without waiting for them to beg. It is also said that bounteousness is to be pleased with the beggar and joyful of giving a gift, as much as it could be. It is further said that bounteousness is to give for the Sake of Allah Almighty: since a servant belongs to Allah Almighty, he gives from the property of Allah Almighty, giving no importance to poverty or destitution. It is said that whoever gives some and keeps some, is bounteous, and whoever gives the greater portion and keeps the least portion for himself, is generous, and whoever favors to suffer trouble in order to give another preference over himself, is altruistic, and whoever gives nothing is stingy.

But even, all of those statements does not encompass the real nature of generosity and niggardliness. Let's say that money is created for a particular wisdom and objective, i.e. its fit to fulfill the needs of people. It might be withheld from being spent on that for which it is created, and it might be spent on that for which it is not created, and it might be disposed of with moderation, i.e. to be saved where it should be saved, and spent where it should be spent. Thus to withhold where you should spend is stinginess, and to spend where you should withhold is extravagance, and in between them there is a middle which is praiseworthy. It is in this middle that both generosity and bounteousness lie.

The Messenger of Allah "Allah's blessing and peace be upon him" was commanded to be bounteous, and nothing else, as shown form the statement of Allah Almighty: " Make not your hand tied (like a niggard's) to your neck, nor stretch it forth to its utmost reach, so that you become blameworthy and destitute." (Al-Isra' 29)

﴿ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴾

He Almighty further said: " Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes)." (Al-Furqan 67)

﴿ وَٱلَّذِينَ إِذَآ أَنفَقُوا۟ لَمْ يُسْرِفُوا۟ وَلَمْ يَقْتُرُوا۟ وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ﴾

Generosity then lies between extravagance and tightfistedness, between withholding and stretching the hand forth to the utmost reach. In other words, it is to determine his spending and withholding in accordance with what is due. But it is not sufficient for him to do so only with the organs unless his heart is well pleased with it. If one spends where he should spend, but his soul pulls him to withhold, and he resists it, he is not bounteous by nature in so much as he pretends to be bounteous. That is because one's heart should not be attached to wealth except in so much as to that for which it is created, i.e. where it is to be spent.

But you may say that this depends upon the knowledge of what is due to be spent. In reply to it, let me say that what is due is divided into two: what is due by religious law, and what is due out of valor and usage. The bounteous is he who withholds neither what is due by religious law, nor what is due out of valor and usage. If he withholds any of both, he is a niggard. But whoever withholds what is due by religious law is more stingy, like him who rejects to pay the due alms, or give the spending of his dependents, or gives it but with difficulty. Such is stingy by nature, although he pretends to be bounteous. A mention also may be made of him who points out the impure of his property to give, and is not pleased to give out of the good and lawful of his property: all of this is niggardliness.

As to what is due out of valor, it is not to constrict upon or disturb others in regard with the trivial and insignificant things: this is blameworthy. But blameworthiness here differs by the difference of states and persons. of a surety, what is rendered blameworthy from the wealthy is not rendered so from the poor, and what is rendered blameworthy from one with his family and dependents is not rendered so from him with anyone else, and what is rendered blameworthy from one with his neighbour is not rendered so from him with anyone else, and so is true of hospitality: what is rendered blameworthy concerning food is not rendered so concerning anything else, and what is rendered blameworthy in relation to buying a shroud, a sacrifice, or bread for charity, is not rendered so in relation to buying anything else.

The niggard then is he who withholds where he should not withhold, either by law or out of valor. But there is no specific amount to determine as a limit. But we can say that niggardliness is to withhold money from a particular purpose, which is more important than to save it. To maintain religion is more important than to save money. Thus, the withholder of alms and spending is a niggard. To maintain valor is more important than to save money. Thus, to constrict upon others in the trivial things improperly disgraces the valor for the sake of his love for property. Thus, he is a niggard.

There is another level, i.e. that a man fulfills what is due upon him, either by law or out of valor. But at the same time, he has much property, which he does not spend in the different aspects of charity, and on the needy among the people. In this way, the purpose of saving wealth in order to help him confront the calamities of time in this world, is counteracted by the purpose of receiving reward, which is to raise him in degree in the hereafter. To withhold money from that latter purpose is niggardliness in the sight of the intelligent among the people and not so in the sight of the laymen. That is because the laymen's sight is restricted to the transitory fortunes of this world. They regard as of great importance to withhold money in order to avert therewith the disasters and afflictions of time in this world. A layman also might seem stingy when he has an indigent neighbour whom he does not give, under pretext that he had paid the due alms. But this, as we have mentioned, differs by the difference of the amount of money each of them has, and the extent to which the needy is in need of sustenance, righteous and eligible. Whoever fulfills what is due upon

him either by law or out of valor, as it is fitting for him, becomes free from niggardliness. But by no means would he be described as bounteous and generous unless he gives out what is beyond that, in search for excellence and high rank.

If he is pleased to spend beyond what is obligatory by law and valor, in a way that makes him blameless, he will be generous and bounteous as much as he is pleased to spend. The levels therein are countless, and some people are more bounteous and generous than others. That is because doing favor beyond what is obligatory by usage and valor is out of bounteousness and generosity, provided that it is done with good pleasure, and not for the sake of any kind of interest, like seeking reward, service, or thanks, for such of people as covets of thanks and praise is a seller of favor and not a generous or bounteous person. That is because he buys praise with his wealth, and praise is delicious, and it is in itself intended, unlike generosity, which is to give out without compensation.

This is the real nature of generosity; and it is not expected in its reality but from Allah Almighty. In regard to mankind, he is described as generous or bounteous by way of allegory and not reality. That is because he gives out nothing without a particular purpose to be expected. But in case his purpose is to receive reward in the hereafter, or to obtain the excellence of generosity, and purify himself from the vice of niggardliness, he then is generous. If he is prompted by his fear of being lampooned, or becoming an object of blame of people, or by an interest or a benefit he expects from the beneficiary, he is not generous nor bounteous, for he is forced to give out by necessity of those motives, which are encouraging compensations.

In confirmation of that, it is reported that a worshipping woman stood by the side of Hibban Ibn Hilal who was sitting among his companions and said: "Is there anyone of you to ask about something?" they said: "Ask about what you like." They referred to Hibban Ibn Hilal. She asked: "What is bounteousness in your sight?" they said: "It is to give out and spend and adhere to altruism." She said: "This is bounteousness in this world: what is bounteousness in the religion?" they said: "It is to worship Allah Almighty with good pleasure, and not under compulsion." She asked: "Then, do you expect reward for that?" they said: "Yes." She said: "Why?" they said: "Because Allah Almighty has promised to give us by each good deed as much as ten times the like of it." On that she said: "Glory be to Allah! If you give only one act and take ten times the like of it, with which thing do you regard yourself bounteous?" they asked her: "Then, what is bounteousness in your sight, may Allah bestow mercy upon you?" she said: "Bounteousness is to worship Allah with good pleasure and delight with obeying Him, and not under compulsion, and expect no reward for that, and rather leave yourselves to your Lord to do with you what He likes. Do you not feel shy of Allah Almighty that He would look at your hearts and know that you seek a thing in return for a thing? This is evidently odious in this world."

Another worshipping woman said: "Do you regard bounteousness in Dirham and money?" they asked: "Then, in which thing else?" she said: "In the souls." According to Al-Muhasibi: "Bounteousness in religion is to give out yourself and

fret it for the Sake of Allah Almighty; and your heart is generous by giving out yourself and shedding your blood for the Sake of Allah Almighty, with good pleasure, and not under compulsion, expecting no transitory nor deferred reward, even though you could hardly dispense with reward: but it becomes close to your certainty that to make perfect your bounteousness and generosity, you should leave the matter of choice to Allah Almighty, to do with yourself what you could not do well to it."

CHAPTER TWELVE
EXPOSITION OF TREATMENT OF NIGGARDLINESS

It should be known that niggardliness results from the love for wealth. There are two causes of loving wealth: one is the love for desires, which could not be attained except by money, besides the long-lived hope. If one is to know that he will die a day or a few days later, perhaps he would not withhold his money, for the amount he needs during that short period is not much. But if his hope is short-lived and at the same time, he has children, his children take the place of his long-lived hope, for he regards their survival as a continuation of his own survival, and this is why he withholds money. This is why the Messenger of Allah "Allah's blessing and peace be upon him" said: "The child causes (his parent) to be stingy, coward and ignorant." (This narration is reported by Ibn Majah on the authority of Ya'li Ibn Murrah'; and Abu Ya'li and Al-Bazzar on the authority of Abu Sa'id). If to that is added the fear of poverty and lack of confidence of the coming of sustenance, inevitably, niggardliness becomes stronger.

The second cause is to have love for the money in its own right. How many a person who has of money what is sufficient for his spending during his entire lifetime, in addition to more extra, given that he is an old man with no descendants. But in spite of that, he is not pleased to give out alms, or even to treat himself when he falls ill. That is because he has come to love Dinars and Dirhams, and adore them and be delightful with their presence in his hand. Thus, he hoards them under the ground, and knows that he is to die inevitably, and somebody else is to take it after him, and this one might be his enemy. But even, he is not pleased to eat thereof or give in charity anything out of it, even as little as a grain. This is one of the heart diseases, which is too difficult to treat, particularly during the old age. It is a chronic disease whose medicine is not expected.

The example of such a niggard is like a man who loves another person, but he engages in the messenger of his beloved, with whom he forgets his real beloved, and gradually, he comes to love the messenger instead of the beloved. To be sure, Dinars and Dirhams are no more than a messenger through which one's needs are attained, and this is why they are loved; and this is because what makes the beloved accessible is beloved in itself. At a later stage, the needs themselves are forgotten, and gold turns to be beloved in itself. But this is the greatest error. It is the ignorant who sees difference between gold and stone except in so much as being a means to fulfill the needs. But what is beyond his needs and the stone are in the same position.

Those are the causes of loving wealth. Each of them should be treated by its

opposite. Love for desires is treated by contentment with and keeping patient on the little. The long-lived hope is treated by remembering death so often, and taking lessons from the death of one's fellows, and their severe trouble in gathering wealth and its loss or going after them to somebody else. One's care about his child is treated by the faith in the fact that when his Creator has created him, He also has created his sustenance with him. How many a child who inherited nothing form his father, but his state is much better than him who inherited. He also should know that although he gathers wealth in order to leave his child in good, he himself, by so doing, would go to evil. Moreover, if his child is pious and righteous, Allah Almighty will not forget him; and if he is wicked and disobedient, he might use the wealth he has left for him in his wickedness, and the evil consequence of that will return to him.

Moreover, he should treat his heart by reflecting so often the narrations and stories pertaining to the condemnation of niggardliness, and praise of bounteousness, and Allah's threat to punish for niggardliness. One of the great medicines is to meditate the states of the niggards, and people's aversion towards them, for there is no niggard but that his stinginess is seen by others as odious; and once he becomes a niggard, he knows that he will be odious and hateful in the hearts and sights of all the people, like the other niggards. His heart is treated also by thinking about the real purposes of money for which it is created. Having learnt so, he would not save from money except as much as suffices his needs, and save the remnant for himself in the hereafter, i.e. to give it in charity in expectation for the reward.

Those medicines result from his knowledge and work simultaneously. If he knows by the light of his insight that spending is much better for him than withholding in both the world and the hereafter, he will be prompted to spend, particularly if he is of sound mind. He should not cease to spend for Satan always frightens him of poverty, and keeps him off spending. It is reported that Abu Al-Hassan Al-Bushanji was one day in the privy when he called his pupil and asked him to take off his shirt to give it to so and so in charity. His pupil said to him: "Would you not wait until you come out of the privy?" he said: "I do not feel secure of changing my mind, and a thought had already occurred to my mind to give it in charity."

However, the niggardliness could not disappear unless one forces himself to do so, just as adoration could not be removed unless one travels and becomes far from the residence of the beloved. The long time he spends abroad consoles his heart and helps it forget him. Similarly, he, who likes to treat niggardliness, should leave wealth, by giving it out. Furthermore, if he is to throw it into the sea, it will be much better for him than to withhold it, out of love for it. One of the nice tricks is to deceive himself by good reputation of spending, in order to be seen of men, thereby he removes from himself the impurity of niggardliness and rather obtains the impurity of showing off. However, later on, he could turn to remove dissimilation. In this way, seeking a good reputation is like the thing by which he consoles himself, when it is weaned from wealth, just as a baby is consoled when he is weaned from his

mother's breast by playing with birds, not for the sake of playing in itself, but in order to be engaged from breast by it and later on he might be diverted from it to anything else.

It is in that way that the vicious qualities should be directed over each other, as appetence is directed over anger in order to break it, and anger is directed over appetence in order to curb it. But this treatment is beneficial for him in whom niggardliness prevails the power of authority and showing off. If the power of authority is important to him like wealth, then, it will be of no benefit, for he will give up a vice to strengthen another. The sign of that is that it is not difficult upon him to spend for the sake of showing off, in which case, dissimilation prevails in him. If it is difficult upon him to spend for the sake of showing off, then, he should spend, for in this case, it is the disease of niggardliness that prevails in his heart.

The example of how the vicious qualities avert each other is like a dead body that is eaten by warms. Later, those warms turn to eat each other until they become less in number. They continue to eat each other until they are reduced to two strong warms, which fight each other until one of them eats the other and becomes fat. It remains alone hungry until it dies. Similarly, those vicious qualities might be directed over each other, and thus curbed, in such a way as to make the weak among them sustenance for the strong, until there remains only one, which it becomes easier upon him to remove through self-mortification, i.e. to withhold sustenance from it. To withhold sustenance from a quality is not to act in accordance with it. Any quality requires one to act upor it, and once it is opposed, it will die. Niggardliness, for instance, requires one to withhold money. If one does not withhold money, and rather starts to spend it even with difficulty at first, one by one, spending becomes natural, and niggardliness dies gradually.

To be sure, the treatment of niggardliness results from both knowledge and work. The knowledge is to learn the evil of niggardliness in contrast with the benefit of bounteousness; and the work is to adhere to generosity and bounteousness, and spend even by way of ostentation. But niggardliness might be too strong to hinder one from making sense to its evil. The desire to remove it will not be stimulated in absence of such knowledge, leaving the disease chronic. It is like the illness whose medicine is unknown. There is no way to treat it but to keep patient until death.

It was the habit of some Sufi sheikhs to treat the quality of niggardliness in their pupils by forbidding their assignments and specifications to them, or exchanging theirs for those of others; and if anyone of them was pleased with a new garment or carpet, it would be taken from him and given to another, and he would be given an old shabby one to which he might not be inclined. In this way, the heart forsakes the enjoyment of this world. Whoever does not follow that way will get affable to this world and its chattels. If they are taken from him, he will grieve as much as he loves it.

One day, a vessel of turquoise adorned with jewels the like of which had never been seen was given as a gift to a king, with which he became pleased. He

asked a sage who was with him about his opinion in it, thereupon he said: "I see that it is a cause of affliction or poverty." He asked him about the reason, and he said: "If it gets broken, it will not be repaired, and this is an affliction; and if it is stolen, you will be in need of it, and will not find the like of it; and before it was given to you, you were safe from such affliction and poverty." It happened that it got broken or was stolen one day, thereupon the king became very aggrieved. On that he said: "No doubt, the sage has told the truth. Would that it was not given to us!"

This is the case of all means and causes of this world. The world is an enemy to the enemies of Allah for it drives them to the fire of Hell; an enemy to the devotees of Allah, for it aggrieves them when they keep patient on giving it up; an enemy to Allah Almighty, for it cuts off His way on His servants; and an enemy to itself for it eats itself. Wealth could not be kept but in treasures and stores under the guardianship of guards, and those could not be obtained except by money. In this way, money eats itself and opposes itself until it perishes. Whoever knows the evil of money does not become affable to, nor pleased with it, nor does he take from it but as much as is sufficient for his need. Whoever is satisfied with the necessary amount that is sufficient for his need does not become stingy, for what is withheld for his need is not niggardliness. Therefore, he does not trouble himself to save what he needs not: on the contrary, he spends it, and in this way, money becomes like the water on the shore of a river, which the people do not withhold from anyone for they take from it only as much as is sufficient for their needs.

CHAPTER THIRTEEN
EXPOSITION OF MAN'S DUTIES REGARDING HIS WEALTH

It should be known to you that the wealth, as we have already described it, is good in some point and evil in some point. Its example is like a female-snake, which a physician might take and extract medicine therefrom, and a heedless might take and be killed by its poison unknowingly. But anyway, none could be free from the poison of wealth unless he observes five duties:

The first is to know the real purpose of money for which it is created, to need it only when it is earned, to save from it only as much as what is sufficient to fulfill the need, and to give no importance to it more than it deserves.

The second is to observe the sources of his income: in this issue, he should avoid the sources, which are entirely unlawful, or unlawful for the most part, like the property of rulers and governors. He should also avoid the undesirable sources, which contradict valor, like the gifts, which carry the suspicion of bribe, or begging which is not free from humiliation, and the like of those which tear the curtain of valor and modesty.

The third pertains to the extent to which he should earn of money: he should neither multiply, nor decrease it: but rather reduce himself to the necessary amount, which is sufficient to fulfill his need of food, clothes and residence. Each of those consists of three levels: the maximum, the minimum and the middle, which is the optimum. If one inclines to the little, and is close only to what is necessary, he is right; and if he goes beyond that, he falls in a

bottomless pit. We have already mentioned the details of those levels in the Book of Asceticism.

The fourth is to observe the way of exit, i.e. to spend moderately, and keep himself far from extravagance and tightfistedness. This is to spend what he lawfully earns properly, i.e. in its right places. That is because it is equally sinful to take it from unlawful sources, and spend it improperly.

The fifth is to have good intention whenever he takes, leaves, withholds and spends. He should take what he takes just to seek its aid to do the acts of worship, and leave what he leaves out of piety and asceticism. Once he does so, no harm shall befall him, no matter how much money he might have. This is the significance of the statement of Ali "Allah be pleased with him": "If one takes all what the earth contains therewith he intends the Countenance of Allah Almighty, he will be abstinent; and if one leaves all that the earth contains, therewith he does not intend the Countenance of Allah Almighty, he will not be abstinent."

Thus, all of your movements and motionlessness should be for the Sake of the Countenance of Allah Almighty, which you should restrict to worship or what helps you worship perfectly. However, although eating and fulfillment of sexual desires are the farthest from worship, at the same time, they help one do his acts of worship perfectly. If you direct your intention in them to such a goal, they would become acts of worship in their own right. This is the same intention you should have in all that keeps you, like clothes, sustenance, furniture, etc, for all of that is needed in religion; and what is beyond the necessary need should be intended to benefit another one of the servants of Allah Almighty. Whoever does so is like him who takes from the female-snake of wealth its medicine, and avoids its poison. Thus, the abundance of money causes no harm to him.

But none is granted such a high rank barring he, who is well-established and well-educated in religion. If a layman imitates a learned in multiplying wealth, under pretext that he resembles the rich among the companions "Allah be pleased with them", he then is like a boy who sees a physician taking a female-snake in order to extract its medicine, and, thinking that he takes it only because he regards it as beautiful and its skin as smooth, he imitates him and takes it, with the result that its poison kills him immediately. But there is difference between them: the one killed by a female-snake knows that he is a killed person, whereas the one killed by wealth does not know that he is a killed person. The world is likened to a female-snake which blows poison although its skin is smooth. As well as it is impossible for a blind to imitate a sighted in crossing the mountain tops, seas and the difficult and rough streets, it is also impossible for a layman to imitate a learned in dealing with wealth.

CHAPTER FOURTEEN

CONDEMNATION OF RICHNESS AND COMMENDATION OF POVERTY

It should be known to you that people are different as to whether the thankful rich is superior to the patient poor or vice versa. We have explained that in detail in the Book of Poverty and Asceticism. But in this book, our purpose is to confirm that poverty is much better and higher than richness in general, giving

no attention, at least now, to the detailed states of each, we are going to limit ourselves to relating a chapter written by Al-Harith Al-Muhasibi in one of his book in reply to a rich learned, who based his argument upon the rich among the companions, and the proliferation of the wealth of Abd-Ar-Rahman Ibn Awf "Allah be pleased with him" in particular, in an attempt to give himself resemblance to them. Al-Muhasibi was an encyclopedist and well-versed in the science of practical religion, in which he had precedence over all the nation's researchers in the field of self-defects and evils of works, in addition to the profound acts of worship. For this reason, his speech is worthy of being related without adaptation.

After his speech in reply to some evil learned, he said: "We have been reported on the authority of Jesus, son of Mary "peace be upon him" that he said: "O evil learned! You observe fasts, offer prayer and give in charity, but at the same time, you do not do what you are commanded to do, and study what you do not do. Evil is your judgement! You repents in words and hopes, and act in accordance with your inclinations. It is of no profit to you to clean your skin, and leave your hearts impure. Let me tell you the truth: do not be like the sifter, from which the pure and fine powder comes out, and only the rubbish remains in it. Similarly, you bring out wisdom from your mouths, and only hatred and rancor remain in your breasts. O slaves of this world! How could he attain success in the hereafter, whose desires of this world never die out? Let me tell you the truth: your hearts weep because of your deeds. You have put your world under the control of your tongues, and your deeds under your feet. Let me tell you the truth: you have corrupted your hereafter for the good of your world has become dearer to you than the good of your hereafter. Which people then are to lose more than you if you know? Woe to you! Until which time would you describe the way to the walkers and remain in the place of the confused people? It seems as if you invite the people of this world to leave it for you step by step. Woe to you! What could the lamp avail in the dark house if it is put on its surface, while the inside of it remains lonely and dark? Similarly, it is of no profit to give out the light of knowledge with your mouths, while your insides remain idle, lonely and dark. O slaves of this world! You are neither pious slaves, nor honourable free men. This world is about to uproot you, throw you prone on your faces and then on your nostrils, seize you by your forelocks because of your mistakes and sins, and then drive you from behind you until it hands you over to the King, as naked and individuals, Who, in turn, will show you your privates, and punish you for your evil deeds."

Then, Al-Harith "may Allah have mercy upon him" said: "O my brothers! Those are the evil learned, the devils of men who tempt people to do evil like them. they have desire in this world and its good things, which they give preference over the hereafter. They interpret religion to serve their worldly interests and affairs. In this way, they are put to shame and disgrace as regards their transitory fortunes, and in the hereafter they will be the losers, unless Allah Most Generous forgives out of His Bounty.

Coming to the point: I have seen that the pleasure of the ruined by this world

is mixed with embitterment, which results in different kinds of concerns and sins, and to destruction and perdition he will be given in the end. The ruined one rejoices at his hope, with the result that neither his world remains for him, nor does his religion become faultless. That is because he has lost both the world and the hereafter, and this is, to be sure, the evident loss. How grievous this affliction is, and how odious this calamity is! Behold! Observe Allah (in all of your deeds) O my brothers, and let not Satan and his devotees deceive you, using arguments which are refuted in the Sight of Allah Almighty. They compete over this world, under pretext of false excuses and arguments.

They claim that the companions of the Messenger of Allah "Allah's blessing and peace be upon him" had wealth. In this way, those deceived adorn their attitudes with the mention of the companions "Allah be pleased with them" in order to be excused by the people for gathering wealth. No doubt, Satan has deceived them, although they know not. Woe to you O tempted person! Your argument by the wealth of Abd-Ar-Rahman Ibn Awf "Allah be pleased with him" is caused by an intrigue from Satan, who shows it on your tongue, in order to bring you to destruction. That is because once you allege that the best among the companions "Allah be pleased with them" intended to multiply their wealth for the sake of honour and adornment, you have backbitten the masters, and ascribed them to an odious thing.

Once you allege that gathering wealth from lawful sources is better than leaving it, you have criticized Muhammad, the Messenger of Allah "Allah's blessing and peace be upon him" and all the Messengers, and ascribed them to lack of desire and asceticism in this good for which you and your companions are desirous, and further ascribed them to ignorance since they did not gather wealth as you do. Once you allege that gathering wealth from lawful sources is higher and better than leaving it, you then claim that the Messenger of Allah "Allah's blessing and peace be upon him" was not sincere in his advice to the nation, for he forbade them to gather wealth; and had gathering wealth been good, he then would have cheated the nation when he forbade them to do so, according to your false claim. But even, by the Lord of the heaven, you have told a lie about the Messenger of Allah "Allah's blessing and peace be upon him". He was sincere in his advice to this nation, merciful and compassionate towards them.

Once you allege that gathering wealth is better than leaving it, you then claim that Allah Almighty has not looked, with the eye of mercy, to His believing servants, when He forbade them to gather wealth, given that gathering wealth is good for them, or that Allah Almighty does not know the excellence of gathering wealth, thereupon He forbade them to gather it, and it is you who know well its excellence and good, which prompts you to have a desire to multiply wealth, seeming, by so doing, more knowledgeable of the points of good and excellence than Allah Almighty "Exalted and Hallowed He Be from your ignorance".

O tempted man! Consider with your mind how Satan afflicted you when he made it alluring to you to argue by the wealth of the companions. Woe to you! What would you avail from arguing by the wealth of Abd-Ar-Rahman Ibn Awf

"Allah be pleased with him", given that on the Day of Judgement, he would like he was not given more than his daily sustenance? In this respect, I was reported that when Abd-Ar-Rahman Ibn Awf "Allah be pleased with him" died, some of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" said: "By Allah, we fear for Abd-Ar-Rahman concerning the property he left." Ka'b said: "Glory be to Allah! Why do you fear for Abd-Ar-Rahman, since his earnings are lawful, he spent properly, and what he left is lawful?" his statement reached Abu Dharr "Allah be pleased with him" who set out in search of Ka'b, and on the way, he came upon a part of a camel's jawbone, which he took with his hand. He then proceeded on in pursuit of Ka'b. it was said to Ka'b that Abu Dharr was searching for him, thereupon he came out in flight from him until he entered the house of Uthman "Allah be pleased with him". At the same time, Abu Dharr "Allah be pleased with him" traced him until he reached the house of Uthman "Allah be pleased with him". When he entered, Ka'b stood and hid himself behind Uthman, in flight from him. Abu Dharr said addressing him: "O son of the Jewish woman! Do you claim that there is no harm in the property left by Abd-Ar-Rahman Ibn Awf? One day, the Messenger of Allah "Allah's blessing and peace be upon him" set out towards (the mountain of) Uhud and I was in his company. He said: "O Abu Dharr!" I said: "I am responding to your call O Messenger of Allah!" he said: "Those who have the greatest wealth (in this world) will have the least (good deeds) on the Day of Judgement, except such as spends like this and this, i.e. on his right, on his left, in front of him and on his back, and few are they!" then, he said: "O Abu Dharr!" I said: "Yes, O Messenger of Allah, let my father and mother sacrifice their lives for you!" he said: "I would not be pleased to have as much wealth as the mountain of Uhud to spend in the Way of Allah, if when I die there will remain thereof even as little as two Qirats." I said: "Or two quintals (hundredweights) O Messenger of Allah?" he said: "No, only two Qirats." Then he said: "You want the more, and I want the less." (This narration is partially reported by both sheikhs). He means that 'Should the Messenger of Allah "Allah's blessing and peace be upon him" intend so, and you, son of the Jewish woman, say that there is no harm in the property left by Abd-Ar-Rahman? You have then told a lie, and anyone who says so has told a lie." He gave no reply to him out of fear of him until he came out.

It is reported that a caravan belonging to Abd-Ar-Rahman Ibn Awf "Allah be pleased with him" arrived from Yemen, thereupon the people of Medina clamored all at once. A'ishah "Allah be pleased with her" said: "What is the matter?" they said: "It is because of a caravan belonging to Abd-Ar-Rahman that arrived in Medina." On that she said: "No doubt, Allah and His Messenger have told the truth." When the news of that reached Abd-Ar-Rahman "Allah be pleased with him" he asked her, and she said: "I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "I saw the Garden, and saw that the poor among the Emigrants and Muslims will enter it as running, and none among the rich will enter with them except Abd-Ar-Rahman Ibn Awf, who will enter it with them as crawling."" (This narration is reported by Ahmad). On that Abd-Ar-Rahman "Allah be pleased with him" said: "Then, I have given the

caravan and what it contains in charity in the Way of Allah Almighty; and emancipated the slaves who work in it perchance I would enter the Garden in their company as running."

It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" said to Abd-Ar-Rahman Ibn Awf "Allah be pleased with him": "You will be the first among the rich of my nation to enter the Garden, and you will not enter it except as crawling." (This narration is reported by Al-Bazzar on the authority of Anas; and Al-Hakim on the authority of Abd-Ar-Rahman Ibn Awf).

Woe to you O tempted man! What is the significance of your arguing by the wealth, given that Abd-Ar-Rahman Ibn Awf "Allah be pleased with him" with his good deeds and favors he used to do, and charitable gifts he used to give, let alone his company with the Messenger of Allah "Allah's blessing and peace be upon him" and being one of the ten given the glad tidings of entering the Garden (according to the narration of At-Tirmidhi on the authority of Sa'id Ibn Zaid), would be made to stand in the plain ground on the Day of Judgement, and suffer its terrors because of his property which he earned from lawful sources? Because of his earning his wealth for the sake of abstinence (from begging), doing favors, spending from his wealth moderately, giving charitable gifts, and spending in the Cause of Allah with good pleasure and heart contentment, he would enter the Garden in the company of the poor Muslims, though not as running like them, but rather lagging behind them as crawling. What do you think then about the like of us, who are sunk in the temptations of this world?

Therefore, how amazing you are O tempted man! You roll in the mixtures of suspicions and impure things, and compete with others over the dirty among the people, and turn in lusts, desires and ornaments, and in the temptations of this world, and in spite of all that, you argue by Abd-Ar-Rahman Ibn Awf "Allah be pleased with him". You allege that if you gather wealth, you do only what the companions "Allah be pleased with them" did, likening yourself to the righteous predecessors. Woe to you! This is one of the false analogies made by Iblis to his devotees. Let me describe to you your states and the stats of the righteous predecessors in reality, perchance you would come to know your faults and flaws, and the extent to which the companions "Allah be pleased with them" were superior to anyone else.

By my life! Some companions intended their wealth for abstinence (from begging), spending therefrom in the Way of Allah. They earned from lawful sources, ate from lawful and good sustenance, spent with moderation, and gave in charity the surplus that was beyond their needs. Moreover, they neither withheld the rights due upon their wealth, nor were they stingy: on the contrary, they gave most of their wealth in charity for the Sake of Allah, and some of them gave theirs entirely. At the times of adversity, they gave preference to Allah most often over themselves. Tell me by Allah: are you as such? By Allah, your resemblance to the people is very far.!

Nevertheless, the good companions "Allah be pleased with them" were inclined to be indigent, safe from the fear of poverty, confident of Allah Almighty in sustenance, well-pleased with His decrees, contented at the time of

hardship, thankful at the time of prosperity, patient at the time of adversity, praising at the time of ease, humble to Allah Almighty, and abstinent from arrogance and pride. They did not take of the permissible from this world but what is sufficient for the minimum requirements. They drove away the world with its good things, persevered its undesirable things, tasted its bitterness, and refrained from its luxuries and splendour. Tell me by Allah: are you like them?

It is reported that whenever the world turned its face to them, they would grieve and say: "It is a sin whose punishment has been hastened on for us from Allah Almighty", and whenever they saw poverty turning its face to them, they would say cheerfully: "Welcome to the motto of the righteous." It is reported from one of them that whenever morning came upon him and his dependents had anything (of this world), he would remain sad and depressed, and whenever morning came upon him and they had nothing, he would become pleased and cheerful. It was said: "It is the habit of people to become sad if they had nothing, and pleased if they had anything (of sustenance), and you are not so." On that he said: "No doubt, whenever morning comes upon me and my dependents have nothing, I would become pleased, in imitation of the Messenger of Allah "Allah's blessing and peace be upon him", and whenever morning comes upon me and my dependents have anything, I would become aggrieved, for in this case, I would not imitate the pattern of the Messenger of Allah "Allah's blessing and peace be upon him" and his family." It is also reported that whenever they followed a way to luxury in this world, they would grieve and fear saying: "What do we have to do with this world?" Whenever they followed a way to adversity, they would be pleased and happy and say: "It is only now that our Lord has cared about us."

Those are the states of the righteous predecessors; and their excellence is beyond our description. Tell me by Allah: are you like them? you are, to be sure, unlikely similar to them. let me describe to you your states, O tempted man. At the time you become rich and luxurious, you soon transgress all bounds and grow too arrogant to submit to the truth. At the time of prosperity, you grow happy and neglect to give thanks to the Lord for His favor. At the time of adversity, you despair of Allah's mercy, and at the time of disaster, you become displeased, and not satisfied with the fate of Allah. You further dislike poverty and disdain from neediness, given that this is the source of pride of the Messengers. You gather and save wealth, for fear of poverty; and this is due to your evil assumption of Allah Almighty, and lack of confidence of His guarantee, and sufficient is this for sin. You also gather wealth to seek its aid to fulfills your desires and enjoy the splendor and blessings of this world.

It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The worst among my nation are those who are nourished with the luxury of this world until their bodies put on flesh on them." it is also reported that a learned said: "On the Day of Judgement, some people will come to demand their good deeds, thereupon it will be said to them: "You have consumed your good things in the life of your world, and enjoyed of them."" but

even, you are heedless for you will be deprived of the blessing of the hereafter because of the blessing of this world. What a disastrous sigh it is! You also gather and save wealth for the sake of proliferation, boasting, loftiness and adornment in this world. It is reported that whoever seeks after this world for the sake of proliferation or boasting will meet Allah Who will be angry with him. But even, you are careless about the anger of your Lord with you when you seek after proliferation and loftiness.

You also prefer to survive in this world more than to move to the neighbourhood of Allah Almighty. That is because you dislike to meet Allah, and Allah dislikes more to meet you. You are heedless. You regret for the vanities of this world that escaped you. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever regrets for the vanities of this world that escaped him, draws himself as long as a month (or a year) closer to the fire of Hell." But you regret for what has escaped you, careless about your closeness to the punishment of Allah Almighty. You sometimes leave your religion in order to enjoy of your world with pleasure. It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever likes and is pleased with this world, will have no fear of the hereafter." It is also reported that a learned said: "You will be reckoned for your regret for the vanities of this world that escape you, as well as for your pleasure with its luxury and splendor." But even, you are pleased with your world, by which you are deprived of the fear of the punishment of Allah Almighty.

You also are concerned with the affairs of your world more than you are with the affairs of your hereafter. You also regard your disaster in your sins easier upon you than your disaster in the reduction of your world, and you fear the loss of your wealth more than you fear committing sins. You also spend on the people all that you gather of the impurities, in quest for loftiness and fame in this world. You also please the creatures on the account of displeasing Allah Almighty, in order to be respected and honoured in this world. Woe to you! It seems as if it is easier upon you to be despised by Allah on the Day of Judgement than to be scorned by the people in this world. You also hide your shameful deeds from the people and do not care that Allah Almighty knows them all. It seems as if your scandal in the Sight of Allah Almighty is easier upon you than your disgrace in the sight of the people. Do you regard the slaves in a higher position in your sight than Allah Almighty? Exalted and Hallowed be Allah from your ignorance!

How do you argue given all of those defects and shortcomings of you? How do you contaminate yourself with the impurities and dirty things and at the same time argue by the wealth of the good and pious among the people? How far! How far! How removed you are from the righteous predecessors! By Allah, it is reported that they were more abstinent in what was made lawful for them than you are in what is made unlawful for you. That in which you see no harm was among the destructives in their sight. The minor slip was regarded by them more grievous than a major sin is regarded by you now. Would that the best and most lawful of your property attains the degree of their suspicious things. Would that

you fear of your evil deeds just as they feared for their good deeds that they might not be accepted. Would that your fasting is like their leaving fast, your diligence in worship is like their weariness and sleep, and all of your good deeds are like a single one of their evil deeds. It is reported that one of the companions "Allah be pleased with them" said: "The booty of the sincere lovers of truth is what they loose of this world, and their satiety is what is concealed from them of it. Whoever is not so is not with them in this world, nor will he be with them in the hereafter." Glory be to Allah! How different those two parties are from each other! The party of the good and glorious companions "may Allah be pleased with them" in their highness in the Sight of Allah Almighty, and the party of the like of you in lowness until Allah the Most Generous forgives and pardons by His bounty.

Therefore, if you claim that you imitate the glorious companions "Allah be pleased with them" in gathering wealth for refraining from begging and spending it in the Cause of Allah Almighty as they did, you should first consider your state. Woe to you! Do you find the lawful in your time like theirs in their own time? Do you regard yourself cautious of seeking after the lawful just as they were in their search for it? It is reported that one of the companions "Allah be pleased with them" said: "We used to leave seventy doors to lawful for fear we might fall into a door leading to the unlawful." Do you expect yourself to have such caution? No, by the Lord of the Ka'bah, I do not think that you are so.

Woe to you! Be sure that your gathering wealth to spend it on the acts of righteousness is no more than intrigue that is made alluring to you by Satan, thereby to lead you to earn what is suspicious, mixed with the unlawful and forbidden. It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who dares to plunge into the suspicious is about to fall in the unlawful." (This narration is reported with a slight variation of wording by both sheikhs on the authority of An-Nu'man Ibn Bashir).

Do you not know, O deceived man, that to fear of plunging into the suspicious is higher, much better and more significant in the Sight of Allah Almighty than to obtain them and spend them in the Way of Allah Almighty and righteousness? This is reported to us from one of the learned, that he said: "To leave a single Dirham for fear of being from unlawful sources is much better to you than to spend in charity one thousand Dinars from suspicious sources, which you do not know whether or not it is lawful for you." If you claim that you are too cautious and pious to approach the suspicious, and that you gather wealth from lawful sources, in order to spend it in the Way of Allah Almighty, woe to you! You should be more pious in avoidance of being called to account. However, the glorious companions "Allah be pleased with them" were afraid of the matter of question. It is reported that one of them said: "I would not be pleased to earn one thousand Dinars daily from lawful sources and spend them all in the Way of Allah even if it is not to divert me from performing Friday prayer." When he was asked about the reason he said: "For I am not in need of standing on the Day of Judgement, and being asked (by Allah): "O My servant! From which sources have you earned, and in which thing have you spend?""

Those pious who were present when Islam was flourishing, and the lawful was prevailing, left wealth for fear of reckoning, lest the good might not be able to avert the evil, if there is any. In contrast with them you are: you feel safe although the lawful in your time is lost. You compete with others over the impurities and dirty things, and then claim falsely that you gather wealth from lawful sources. Woe to you! Where is the lawful so that you would gather it? And even, if the lawful is available to you, do you not feel afraid your heart might change when you become rich? It is reported that many of the companions "Allah be pleased with them" inherited lawful wealth, which they left, for fear it would spoil their hearts. Do you covet of having your heart cleaner and purer than the hearts of the companions "Allah be pleased with them"? if you think so, of a surety, you then have good assumption of your own self, which always enjoins evil upon you.

Woe to you! I am only a counselor to you. I see it better for you to earn money only in so far as it is sufficient for the minimum requirements of your living than to gather wealth to spend it on the acts of righteousness, lest you would be called to account. It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is called to account will be punished." (This is reported by both sheikhs on the authority of A'ishah).

It is further reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, a man will be brought, and he gathered wealth from unlawful sources, and spent it on what is unlawful thereupon it will be said: 'Admit him to the fire of Hell'; and a man will be brought, and he gathered wealth from lawful sources, and spent it on what is unlawful, thereupon it will be said: 'Admit him to the fire of Hell'; and a man will be brought, and he gathered wealth from unlawful sources, and spent it on what is lawful, thereupon it will be said: 'Admit him to the fire of Hell'; and a man will be brought, and he gathered wealth from lawful sources, and spent it on what is lawful, thereupon it will be said to him: 'Stand, for perhaps you, seeking after that wealth, neglected anything I have enjoined upon you: perhaps you did not offer prayer in its due time, or indulged in anything of its bowings and prostrations or ablution'. He will say: 'No Lord: I earned money from lawful sources, spent it on what is lawful, and did not waste anything of what You have enjoined upon me'. It will be said to him: "Then, perhaps you boasted because of that wealth in your vehicle or garment, by which you showed pride'. He will say: "No Lord, I did neither boast nor show pride over anyone by any of those'. It will be said: 'Then, perhaps you withheld the right of anyone I have commanded you to give, as regards your relatives, orphans, needy and indigent, and wayfarers'. He will say: "No Lord, I earned money from lawful sources, and spent it on what is lawful. I neither indulged in anything of what You have enjoined upon me, nor boasted, nor showed pride, nor wasted the right of anyone You have commanded me to give'. Then, those will be brought to raise their cases against him, saying: 'O Lord, You have given him, enriched him, caused him to live among us, and further commanded him to give us'. If he really gave them as it should be, neither boasted, nor showed pride, nor wasted anything of what has been enjoined upon

him, it will be said to him: 'Now, stand and give thanks for every kind of favor that was bestowed upon you, as regards your food, clothes, drink, pleasure, and so on'. He will continue to be questioned as such."

Woe to you! who could dare to expose himself to be questioned in the same way as this man will be questioned, i.e. this man who earned his money from lawful sources, spent it on what is lawful, did not waste anything of what was enjoined upon him, and rather fulfilled all of the rights due upon him as it should be. What do you think of men like us, who are sunk in the temptations and pleasures of this world? Woe to you! it is for the sake of avoiding those questions that the pious feel afraid of approaching the good things of this world. For this reason, they were pleased with the little that covered only the minimum requirements of their living, and acted upon righteousness.

Woe to you! you should have in those righteous men a good pattern to follow. But if you reject, and insist on your claim that you are too pious and righteous to earn only from lawful sources, in order to refrain from begging, and spend it in the Way of Allah, and that you will not spend anything of the lawful but properly and rightfully, and that your heart will not change because of wealth, and that you will not displease Allah in anything concerning your secret and public: if you claim you will do all of that, although I have doubt that you will do so, you'd rather be satisfied with the minimum requirements of living, and keep yourself away from those of wealth when they are made to stand to be questioned, and join the first generation in the company of the well-chosen "peace be upon him" without being detained for questioning or reckoning, receiving either safety or just blame.

It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The poor among the Emigrants will enter the Garden five hundred years before the rich among them." (This narration is reported by At-Tirmidhi and Ibn Majah on the authority of Abu Sa'id). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The poor among the faithful believers will enter the Garden before the rich and wealthy among them, and will eat and enjoy of its good things, while the others will remain barefooted and kneeling. Allah will say: "Those before you are my requested people. You were the kings and rulers of the people: show Me what you did concerning what I gave you."

It is reported that a learned said: "I would not be pleased with the red cattle (i.e. the most expensive among them) should I not be in the company of he first generation, with Muhammad the Messenger of Allah "Allah's blessing and peace be upon him"." O people! Hasten to be among the racers in the company of those of the light burdens, i.e. the company of the Messengers "peace be upon them", and be in awe of remaining behind and leaving the Messenger of Allah "Allah's blessing and peace be upon him", and all the pious. Zaid Ibn Arqam "Allah be pleased with him" said: We were in the company of Abu Bakr As-Siddiq "Allah be pleased with him" when he asked for drink and water and honey were brought to him. When he brought it close to his mouth he wept and caused his companions to weep. They stopped from weeping, but he did not. He

wept once again that they thought they were unable to ask him about the reason. But when he dried his eyes they asked him: "O successor of the Messenger of Allah! What has led you to weep?" he said: "I was with the Messenger of Allah "Allah's blessing and peace be upon him" when I saw him averting something from himself, although I saw none with him. I asked him: 'O Messenger of Allah! What is that which you avert from yourself?' he said: 'It is this world which is represented to me and I said to it: "Keep away from me!" then, it returned and said to me: "Indeed, if you are able to flee away from me, those to come after you will never flee away from me."' He commented: "So, I feel afraid this might have caught me, with the result that it would separate me from the Messenger of Allah "Allah's blessing and peace be upon him"." (This narration is reported by Al-Bazzar, Al-Hakim, Ibn Abu Ad-Dunya and Al-Baihaqi).

O people! Those people wept in awe that a sip of lawful drink might separate them from the Messenger of Allah "Allah's blessing and peace be upon him". Woe to you! you are blessed in various kinds of luxury and delights, different sorts of desires and lusts, and unlawful earnings, having no fear that those might not separate you from the Messenger of Allah "Allah's blessing and peace be upon him". Woe to you! how ignorant you are! Should you remain behind the Messenger of Allah "Allah's blessing and peace be upon him" on the Day of Judgement, put in mind the terrors from which angels and Prophets "peace be upon them" would be scared. Should you fail to hasten to be among the racers, surely, you would fail to join them. should you seek to have much wealth, you would be led to a difficult reckoning. Should you not be satisfied with the little, you would be led to a long standing, crying and wailing. Should you be satisfied with the states of these who remain behind, you would be separated from the companions of the right hand, and from the Messenger of the Lord of the world "peace be upon him". Should you disagree with the pious, you would be among those to be called to account in the terrors of the Day of Judgement. So, consider your state, and resolve upon your plan.

Therefore, if you claim that you copy the guidance of the righteous predecessors, regarding your satisfaction with the little and abstinence even in the lawful, spending your wealth, giving others preference over yourself, fearing no poverty, saving nothing for your future, aversion for proliferation and richness, contentment with poverty and adversity, happiness with neediness and littleness, pleasure with humility and meekness, dislike of loftiness and highness; and claim that you are too strong to have your mind and heart change from good, since you reckon yourself one by one for the Sake of Allah Almighty, and judge all of your affairs in accordance with what pleases Allah Almighty, and that you gather wealth from lawful sources in order to spend it in the Way of Allah: woe to you O deceived man! Consider your matter carefully! Do you not learn that to leave engagement in gathering wealth in order to disengage your heart to worship, remembrance of Allah, meditation of His signs, and taking lessons from the states of others to learn, is safer for your religion, easier for reckoning, more secure from the terrors of

the Day of Judgement, more rewardable and much higher in the Sight of Allah Almighty?

It is reported from one of the companions "Allah be pleased with them" said: "If there is a man having Dinars in his lap which he gives in charity, and another who is remembering Allah Almighty, then, the latter who remembers Allah should be better than the former who gives in charity." A learned was asked about him who gathers wealth in order to spend it on righteous deeds, thereupon he said: "To leave that is more righteous for him." One of the Tabi'is was asked about two persons, one sought for this world and gained wealth from lawful sources, therewith he kept relation with his kith and kin, and sent forward good for himself, and the other avoided it entirely: which of them was the better. On that he said: "No doubt, how far they are from each other! The one who avoided it is superior to the other as much as the East is far from the West." Woe to you! consider how superior you will be if you leave the world and do not engage in gathering wealth.

Therefore, even if there is excellence in gathering wealth, it should become incumbent upon you to imitate your Prophet "peace be upon him" whose guidance Allah Almighty commanded us to copy, and be satisfied with what he accepted for himself when he preferred to avoid the transitories of this world. Woe to you! consider what you have heard, and be certainly confident of the fact that happiness and felicity lie in avoiding this world. So, you should proceed on to be among the racers under the flag of the well-chosen "peace be upon him" to the abode of Garden. It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The masters of believers in the Garden are such of men as whenever he has his early meal, he does not find his supper, and whenever he likes to have a loan, he would find none to give him, whoever has no garment but what screens him, is not able to get his earnings permanently: but at the same time, every morning and evening he is satisfied with his Lord: they will be in the company of those upon whom Allah Almighty has conferred favor,, from among the Prophets, the sincere lovers and affirmers of truth, the martyrs, and the righteous, and how good those are for company!" (This is reported on the authority of Abu Hazim from Abu Hurairah).

O my brother! After going through this statement, if you gather wealth, you then will be false to your claim that you do so for the sake of righteous deeds, but you do so for fear of poverty and in search for bliss, adornment, proliferation, showing pride, loftiness, affectation, exaltation, and reputation. Woe to you! observe Allah Almighty, and feel shy of your claim O deceived man! Woe to you! if you are tempted by the love for this world, you should acknowledge that good and excellence lie in your satisfaction with what provides for the minimum requirements of your living, and avoiding what is unnecessary. Whenever you gather wealth, you should scorn yourself, admit your sin and fear reckoning. This is, to be sure, more convenient to salvage you than to seek for arguments to justify your gathering wealth. O my brothers! It should be known to you that although the lawful was mostly available during the time of the companions "Allah be pleased with them" they were the most pious and abstinent from what

is permissible. On the contrary: although the lawful is mostly missing in our time, we do not limit ourselves to satisfaction with what provides for our sustenance and screens our privates. May Allah Almighty save you and us from gathering wealth.

Therefore, where are we from the piety, abstinence and caution taken by the companions “Allah be pleased with them”? where are we from their conscience and good intentions? We have been afflicted, by the Lord of Heaven, with the inclinations and diseases of souls, and in the near future, we are going to come upon the fire. How excellent the happiness will be of these of light burdens on the Day of Resurrection, and how long the sadness and grief will be of those of proliferation and pride. I have advised you in general, and those who accept my advice in particular, and how few are those who accept it. May Allah help you and us attain success, for every good lies with His mercy: amen."

His speech is sufficient to show the superiority of poverty to richness; and there is no more we could add to it. It is confirmed by all stories we have related in the Book of Condemnation of This World, and the Book of Poverty and Asceticism. It is also confirmed by the narration on the authority of Abu Umamah Al-Bahili “Allah be pleased with him” that Tha'labah Ibn Hatib said to the Messenger of Allah “Allah’s blessing and peace be upon him”: "O Messenger of Allah! Supplicate Allah to bestow wealth upon me." He said: "O Tha'labah! A little for which you give thanks is better than much which you never endure." He said once again: "O Messenger of Allah! Supplicate Allah to bestow wealth upon me." He said: "O Tha'labah! Do you not have a good pattern in the Prophet? Are you not pleased to be like the Prophet of Allah Almighty “peace be upon him”? behold! By Him in Whose Hand is my soul, had I liked to have mountains turn into gold and silver with me, they would have turned." He said: "By Him Who has sent you with the truth as a Prophet, if you supplicate Allah to bestow wealth upon me, I would give the right to every one eligible to take it, and do such and such." On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: "O Allah! Bestow wealth upon Tha'labah Ibn Hatib!"

he took property of sheep, and they grew as much as worms, until Medina became narrow upon him. He left it and took resort to one of its valleys and limited himself to performing Zhuhr and Asr in congregation, and left the other prayers. His sheep further proliferated and grew so much (by which he was occupied) to the extent that he left performing all prayers in congregation except Friday. They grew further like worms until he was diverted even from performing Friday prayer in congregation. He used to meet riders every Friday and ask them about the news of Medina. Later on, the Messenger of Allah “Allah’s blessing and peace be upon him” asked about him saying: "What is about Tha'labah Ibn Hatib?" it was said: "O Messenger of Allah! He has taken property of sheep, until Medina became narrow upon him..." and he was told about his news in full, thereupon he said: "Woe to Tha'labah! Woe to Tha'labah! Woe to Tha'labah!"

On that occasion, Allah Almighty revealed: " Of their goods take alms, that so you might purify and sanctify them; and pray on their behalf, verily your prayers are a source of security for them: and Allah is One Who hears and knows." (At-Tawbah 103)

﴿ خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾ ﴾

Allah Almighty then enjoined the obligatory charity upon Muslims. The Messenger of Allah "Allah's blessing and peace be upon him" sent two men, one from Juhainah and the other from Sulaim to collect charity, and sent a letter with them, in which he ordered the people to give them the charity due upon their property. He commanded them to collect charity from Muslims and said to them: "Come upon Tha'labah Ibn Hatib and so and so, a man from Sulaim, and take form them the charity due upon their property." They set out and came upon Tha'labah and asked him to give his charity, and showed to him the letter of the Messenger of Allah "Allah's blessing and peace be upon him". On that he said: "This is nothing more than Jizyah! This is nothing more than Jizyah! This is nothing more than the like of Jizyah! Go and when you finish from the other people, return to me."

They set out aiming at the one from Sulaim who, hearing of their arrival, kept aside the best of his camels to the obligatory charity, and when they came to him, he received them with those camels. When they saw them they said: "This is not due upon you, and we do not like to take the best of your property as charity." But he insisted that they should take them. when they finished and returned to Tha'labah once again, and asked him to give his charity, and he said: "Show to me your letter." He read it and said: " This is nothing more than the like of Jizyah! Go until I give my decision." They went to the Messenger of Allah "Allah's blessing and peace be upon him" who, before seeing him, said: "Woe to Tha'labah!" he further invoked good and blessing upon the man from the tribe of Sulaim. They told him about what Tha'labah and the man from Sulaim had done. On that occasion, Allah Almighty revealed: " Amongst them are men who made a Covenant with Allah, that if He bestowed on them of His bounty, they would give (largely) in charity, and be truly amongst those who are righteous. But when He did bestow of His bounty, they became covetous, and turned back (from their Covenant), averse (from its fulfillment). So He has put as a consequence Hypocrisy into their hearts, (to last) till the Day whereon they shall meet Him: because they broke their Covenant with Allah, and because they lied (again and again)." (At-Tawbah 75-77)

﴿ ۞ وَمِنْهُم مَّنْ عَٰهَدَ ٱللَّهَ لَئِنْ ءَاتَىٰنَا مِن فَضْلِهِۦ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ ٱلصَّٰلِحِينَ ﴿٧٥﴾ فَلَمَّآ ءَاتَىٰهُم مِّن فَضْلِهِۦ بَخِلُواْ بِهِۦ وَتَوَلَّواْ وَّهُم مُّعْرِضُونَ ﴿٧٦﴾ فَأَعْقَبَهُمْ نِفَاقًا فِى قُلُوبِهِمْ إِلَىٰ يَوْمِ يَلْقَوْنَهُۥ بِمَآ أَخْلَفُواْ ٱللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُواْ يَكْذِبُونَ ﴿٧٧﴾ ﴾

At that time, one of Tha'labah's relatives was sitting with the Messenger of Allah "Allah's blessing and peace be upon him" and when he heard what had been revealed in connection with him, he set out until when he came to him he said: "Let your mother be bereaved of you O Tha'labah! Allah Almighty has

revealed such and such in connection with you." Tha'labah set out until when he came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him to accept his charity from him. He said: "Allah Almighty has forbidden me to accept charity from you." he went on throwing handfuls of dust on his head, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "This is the (consequence of) your deed. I commanded you, but you did not obey me." When he rejected to take anything from him, he returned home. When the Messenger of Allah "Allah's blessing and peace be upon him" died, he brought his charity to Abu Bakr As-Siddiq "Allah be pleased with him" who rejected to accept it. Then, he brought it to Umar Ibn Al-Khattab "Allah be pleased with him" who rejected to take it from him. Later on, Tha'labah died during the caliphate of Uthman "Allah be pleased with him". (This narration is reported by At-Tabarani).

This is an example of the transgression caused by wealth, which you might learn from that narration. For the blessing of poverty on the one hand, and the evil omen of richness on the other hand, the Messenger of Allah "Allah's blessing and peace be upon him" favored poverty for himself and his family. In this issue, it is narrated on the authority of Imran Ibn Hussain "Allah be pleased with him" that he said: I had a good position and rank with the Messenger of Allah "Allah's blessing and peace be upon him". One day I came to him and he said to me: "O Imran! You have a good position and rank with us: do you like to accompany me to visit Fatimah, the daughter of the Messenger of Allah "Allah's blessing and peace be upon him" and inquire about her health?" I said: "Yes, let my father and mother sacrifice their lives for you O Messenger of Allah." He stood and I stood with him (and we proceeded on) until he came at the gate of the house of Fatimah "Allah be pleased with her". He knocked the door and said: "Peace be upon you! could I enter?" she said: "Yes O Messenger of Allah." He asked: "I and the man that is with me?" she said: "Yes you and the man that is with you O Messenger of Allah." Then she said: "By Him Who has sent you as a Prophet, I have nothing over me but a garment." He said: "Do with it such and such." He beckoned with his hand to her (to cover her body with it). She said: "I have then screened my body: what about my head?" he threw to her a worn out sheet he was having over himself and said: "Put it over your head." Then, she admitted them. he entered and said: "Peace be upon you O my daughter! What are you now?" she said: "By Allah, I have become suffering, and what increased my pain is that I have no food to sustain myself, and hunger has troubled me." On that the Messenger of Allah "Allah's blessing and peace be upon him" went on weeping, and said: "Do not be scared O my daughter. By Allah, I have never had food for three days; and I am dearer than you to Allah Almighty, and were I to ask my Lord, surely He would provide me with food. But I have preferred the hereafter to this world." Then, the Messenger of Allah "Allah's blessing and peace be upon him" patted on her shoulder and said to her: "Receive the glad tidings! By Allah, you will be the chief of women of Paradise." She said: "Then, what about Asia, the wife of Pharaoh, and Maryam, daughter of Imran?" on that he said: "Asia is the chief of the women of her own world; Maryam is the chief of

the women of her own world; Khadijah is the chief of the women of her own world; and you are the chief of the women of your own world: you will have your homes of pipes in which you will receive no harm nor noise." Then, he said to her: "Be satisfied with (Ali) your paternal cousin, for by Allah, I have given you in marriage to a chief in this world, and a chief in the hereafter." (This narration is reported by Ahmad and At-Tabarani on the authority of Ma'qil Ibn Yasar).

Consider the state in which Fatimah "Allah be pleased with her" who was a part of the Messenger of Allah "Allah's blessing and peace be upon him" and how she gave preference to poverty over richness. Whoever observes the states, acts and sayings of the Prophets and Messengers "peace be upon them", allies and devotees of Allah "Allah be pleased with them" will have no doubt that the loss of wealth is much better than having it even if it is to be spent on aspects of good and righteousness. The least thing to do with it, in terms of fulfilling the rights due upon it, warding off suspicions, and spending it on the aspects of good might divert people from the remembrance of Allah Almighty, which requires disengagement of heart, and there is no disengagement in the presence of wealth.

It is narrated on the authority of Jarir from Laith that he said: A man accompanied Jesus "peace be upon him" and said to him: ""Let me be in your company." They set out together until they came upon the bank of a river where they sat down to get their early meal and they had three loaves. They ate two and the third remained. Then, Jesus "peace be upon him" stood to the river and drank and when he returned he did not find the third loaf. He asked the man about who had taken it, and he told him that he did not know. He saw a deer with its little sons. He invited one of them and it came running towards him. He slaughtered and roasted it, and they ate of its flesh. He then said to the little deer: 'Stand (and be raised) by permission of Allah." It stood (and was raised) and went away. Jesus "peace be upon him" said to the man: "I ask you by Him Who has shown to you this miracle: who has taken the loaf?" He said: "I do not know." They reached a spring of water where Jesus "peace be upon him" took hold of the hand of the man and both walked on water. When they crossed it he said to him: "I ask you by Him Who has shown to you this miracle: who has taken the loaf?" He said: "I do not know." They reached a desert where they sat down. Jesus "peace be upon him" heaped up a hillock of dust and sand and then said to it: "Be gold by permission of Allah." It turned to gold and he divided it into three thirds and said: "A third is for me, a third is for you, and a third for him who has taken the loaf." He said: "Then, it is I who has taken the loaf." Jesus "peace be upon him" said to him: "Then, let the entire of it be for you." He left him.

Two men reached him in the desert and the gold was with him. They wanted to take it from him and kill him. He said: "Let it be divided into three thirds among us. Send one of us to the village to buy food for us to eat." One of them was sent to the village. He said (to himself): "Why should I let those share this gold with me? This gold is mine alone. Then, I should poison the food to kill them and take the gold." They did accordingly. At the same time,

both men said: "Why should we let this man share this wealth with us? If he returns, we should kill him and divide the wealth between us." When he returned they killed him and took the wealth. But they also ate the food and were killed by poison. All of them died and the wealth remained in the desert until Jesus "peace be upon him" came upon them while being in that state and said to his companions: "This is (an example of) this world. So, you should warn of it."

It is reported that Dhul-Qarnain came upon a nation having nothing of the worldly enjoyments like the other people. They dug graves and every morning, they looked after them, cleaned and swept them, and offered prayer near them. they grazed pot-herbs like animals did. Their sustenance depended upon the plants of the earth there. Dhul-Qarnain sent to their king to come to him, and he replied: "I have no need of him. So, let him come to me if he so likes." Dhul-Qarnain said: "Really, he has told the truth." Dhul-Qarnain came to him and asked him: "I have sent to you to come to me and when you rejected, I came to you." he said: "Had I had a need for you, surely, I would have come to you." Dhul-Qarnain asked him: "Why do I see you in a state in which I have never seen anyone of the other nations?" he said: "What is that?" He said: "You have no worldly enjoyments, or anything else. Would you not take gold and silver to get benefit from them?" he said: "No, for none has been given anything of them but that he has longing for what is better than it." He asked him: "Then, why have you dug graves, and every morning you look after them by cleaning and sweeping them, and then offer prayer near them?" he said: "In order that whenever we look at this world had have hope in it, our graves should prevent us from hope." He said: "I see also that you have no food barring the pot-herbage: why do you not take animals and milk them and drink their milk and get benefit from riding them?" he said: "We dislike to make our bellies graves for them, and see that the pot-herbage is sufficient for sustenance. To be sure, the minimum quantity of food is sufficient for the sustenance of mankind, and once it goes beyond the pallet, its taste becomes unfelt, whatever it might be."

Then, the king stretched his hand from behind Dhul-Qarnain and took a skull and said: "O Dhul-Qarnain! Do you know whose this is?" he answered in the negative thereupon he said: "It belongs to one of the kings on earth, whom Allah Almighty gave power of authority over the people of the earth, thereupon he transgressed the due bounds, wronged people and oppressed them. when Allah Almighty saw that from him, He caused him to die, and he became like a thrown stone. Allah Almighty calculated his evil for him in order to punish him with them in the hereafter." Then, he took another decomposed skull and said: "O Dhul-Qarnain! Do you know whose this is?" he answered in the negative, thereupon he said: "this belongs to another king who succeeded him, and, seeing how the previous king was wrongful, transgressing and oppressing, he humbled himself and became submissive to Allah Almighty, and enjoined justice among the people of his kingdom. Then, he became like what you see: Allah Almighty calculated his good deeds for him in order to reward him with them in the

hereafter." Then, he inclined to the skull of Dhul-Qarnain and said: "And this skull will be like those both. So, O Dhul-Qarnain, consider what you are going do to." Dhul-Qarnain said to him: "Do you like to be in my company so that I would take you as brother and minister, and make you my partner in the dominion bestowed upon me by Allah Almighty?" he said: "Both you and I could not gather in one place." Dhul-Qarnain asked him about the reason, and he said: "Fro all the people are enemies of you, and friends of me." He said to him: "What is the reason for that?" he said: "They show enmity to you because of the authority and wealth you have in your hand, whereas none shows enmity to me for I reject all of that." Then, Dhul-Qarnain left him with surprise from his state, and admonition of his affair."

Those stories guide you to the evil of richness.

This is the end of the Book of Condemnation of Wealth and Niggardliness, praise be to Allah Almighty, and it is followed by the Book of Condemnation of Majesty and Showing Off.

Book eight: Condemnation of majesty and showing off

It is the eighth book of the quarter of destructives

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah, the Knower of the unseen, Who learns the mysteries of hearts, and forgives the major sins, knows what is hidden in the conscience, and is well-acquainted with the secret intentions, Who accepts of deeds only the perfect, and pure of the flaws and stains of showing off and polytheism, for all the dominion is His Alone, and He is free of want of the polytheism of the polytheists. Allah's blessing and peace be upon Muhammad, his family and companions, who are free from treachery and showing off, .

Coming to the point: the Messenger of Allah "Allah's blessing and peace be upon him" said according to the narration on the authority of Shaddad Ibn Aws "Allah be pleased with him": "What I fear most for my nation is to join things (in worship) with Allah: I do not say that they will worship the sun or the moon, or even an idol, but it is that they do deeds for things other than Allah (in reference to showing off), and have lust as hidden as the creeping of a black ant on a rock on a dark night (for women and property, no matter illegal it might be)." (This narration is reported by Ibn Majah). The brokers among the learned failed to encompass its evils, let alone the laymen and pious among the people. that is because its evils are most hidden within the self, with which the learned, worshippers and serious followers of the way to the hereafter are afflicted.

When they oppress, mortify and humiliate their own selves, wean them from lusts, and safeguard them from desires and suspicions, and force them by oppression to do several acts of worship, their selves then fail to covet of committing apparent sins that are visible and sensible, and rather seek for comfort by affectation of doing good and demonstration of knowledge and work. Thus, they find a way to flee from the difficulty of mortification to the pleasure of acceptability and respectability among the people, which causes them to hasten to demonstrate obedience in order to be seen of the creatures giving no importance to satisfaction with the sight of the Creator Himself, to be pleased with the praise of the creatures giving no attention to the satisfaction with the praise of the Creator, putting in mind that if the people know that so and so avoids lusts and suspicions, and mortifies himself in worship, they surely will praise him exaggeratingly and excessively, look at him with great respect and reverence, seek blessing from seeing and meeting him, desire for the blessing of his supplication and invocation of good upon them, become eager to adopt his opinions and thoughts, take the initiative to offer service to him, honour him in celebrations to the best and highest degree, excuse him as regards transactions and deals, give him priority in gatherings, banquets and clothes, humble

themselves before him, and comply with his purposes and commands.

This results in the pleasure and desire which the soul receives and they are among the greatest pleasures and desires, for they prompt the soul to scorn the avoidance of sins and flaws, and make it easy upon it to endure the coarseness and roughness of regular acts of worship, for by so doing, it fulfills one of the greatest pleasures and desires. Such person thinks that his life is with Allah and well-pleasing acts of worship, although his life is with his hidden desire which minds are too blind to perceive. He also sees that he is sincere to his obedience of Allah and avoidance of His taboos, although this desire is lurking in the self, to make alluring to it the acts of worship, affectation, and pleasure with the rank and position it receives among the people. By so doing, one's deeds and acts of worship become fruitless, and he is enlisted among the hypocrites, although he thinks he is among the nearest to Allah Almighty.

This is, to be sure, one of the intrigues that afflict the self, from which none is safe barring the sincere lovers and affirmers of truth, and a profound pitfall from which none is saved but the nearest to Allah Almighty. For this reason, it is said that the last thing to come out of the heads of the sincere lovers and affirmers of truth is the love for authority.

Given that showing off is the lurking chronic disease, which is the great net of devils, it becomes incumbent to explain its real nature, causes, levels, divisions, the ways of treating it and how one should beware of it. This might be exposed in two parts about majesty and showing off.

PART ONE
CONDEMNATION OF MAJESTY

It includes:

Exposition of condemnation of fame
Exposition of excellence of anonymity
Exposition of condemnation of majesty
Exposition of meaning and real nature of majesty
Exposition of the reason why it is dearer than wealth and property
Exposition of the fact that majesty gives illusory and not real perfection
Exposition of the extent to which majesty might be praised or dispraised
Exposition of causes of love for praise and dislike of dispraise
Exposition of treatment of love for majesty
Exposition of treatment of love for praise
Exposition of treatment of dislike of dispraise
Exposition of different cases of people as regards praise and dispraise

Those are then twelve chapters, from which the concept of majesty is clear; and it is Allah Who grants success.

CHAPTER ONE
EXPOSITION OF CONDEMNATION OF FAME AND REPUTATION

It should be known to you, may Allah reform you, that majesty ensues from prominence and fame, and it is dispraised; and what is praise is the anonymity unless Allah Almighty makes famous a man in order to help him spread the

religion of Allah, without being ostentatious to seek fame.

In this respect, Anas "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "It suffices a man for evil in his religion and world that people point to him with their fingers, unless Allah Almighty protects him." (This narration is reported by Al-Baihaqi). Jabir Ibn Abdullah "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "It suffices a man for evil in his religion and world that people point to him with their fingers, unless Allah Almighty protects him. No doubt, Allah Almighty does not look at your faces, but rather He looks at your hearts and works." (The first part of this narration is reported by At-Tabarani and its concluding part by Muslim on the authority of Abu Hurairah). In relation to that, this narration was mentioned to Al-Hassan and it was said to him: "O Abu Sa'id! Whenever people see you, they point to you with their fingers." On that he said: "He (the Prophet) does not mean that, but rather he refers to the religious innovator who is wicked in his world."

According to Ali "Allah be pleased with him": "Humble yourself and avoid fame, and don't raise yourself in order to be renowned; and learn and conceal (your knowledge), and keep silent perchance you would become safe. By so doing, you would please the dutiful pious and taunt the wicked." According to Ibrahim Ibn Adham "may Allah have mercy upon him": "He is not truthful to Allah Almighty who loves fame." According to Ayyub As-Sikhtiyani: "By Allah, none proves true to Allah Almighty but that he is pleased to have his position unknown to the people." It is reported from Khalid Ibn Ma'dan that whenever the attendants of his gathering increased in number, he would leave it for fear of fame. It is reported from Abu Al-Aliyah that whenever more than three sat tc listen to him, he would leave them. once, Talhah saw with him a people who were more than ten, thereupon he likened them to flies coveting of honey and moths desirous for fire.

It is reported on the authority of Sulaim Ibn Hanzalah that he said: While were walking behind Ubai Ibn Ka'b "Allah be pleased with him" Umar "Allah be pleased with him" saw him, thereupon he struck him with the stick. He said: "Consider O Commander of Believers what you are doing!" he said: "No doubt, this (gathering of people round you) is a slip to the follower and a source of temptation to the followed." According to Al-Hassan: Once, Ibn Mas'ud "Allah be pleased with him" came out of his house, and some people walked behind him. He turned to them and said: "Why are you following me? By Allah, were you to know in which state I am when I close the door of my house upon me, none of you would follow me."

It is reported that a man accompanied Ibn Muhairiz on journey, and when he was about to leave him he asked him for an advice. He said: "If you could, know others and let none know you, walk behind others and let none walk behind you, ask and let none ask you." once, Ayyub set out on journey and a lot of people came out to send him off thereupon he said: "Had I not been sure that Allah Almighty knows well that I dislike this conduct, I would have feared the displeasure of Allah Almighty." Mu'ammar said: I blamed Ayyub for his

long shirt (which refers to fame), thereupon he said: "In the past, fame was in the long shirt, and now, it is in shortening it." A learned one said: I was with Abu Qilabah when a person wearing dazzling clothes entered upon him. Looking at him, he said: "Beware of this praying ass", in reference to seeking for fame.

According to Ath-Thawri: "They disliked fame regards expensive and cheap clothes together, for both attract the sights of people." A man asked Bishr Ibn Al-Harith to advise him, thereupon he said: "Be anonymous and make good and lawful your food." Hawshab used to weep for his name reached the people in the gathering mosque. According to Bishr: "I do not know a man who likes to be renowned among the people but that he looses his religion and is disgraced among them." he said once again: "None will taste the sweetness of the hereafter who likes to be renowned among the people in this world."

CHAPTER TWO
EXPOSITION OF EXCELLENCE OF ANONYMITY

Abu Hurairah “Allah be pleased with him” reported: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Perhaps there is a person with disheveled hair and covered with dust, who might be turned away from the doors (though he is highly estimated by Allah) that if he took oath by Allah (about anything) Allah would fulfill his oath.” [This narration is reported by Muslim] it is further narrated on the authority of Ibn Mas'ud “Allah be pleased with him” that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "How many a person with no more than two coarse woollen garments, and although he is trivial in the sight of people (he is highly estimated by Allah that) were he to take oath by Allah Almighty, He would fulfill his oath, and were he to ask Allah for Paradise, He would give him Paradise, although He might give him nothing in this world." (This narration is reported by Ibn Abu Ad-Dunya).

The Messenger of Allah “Allah’s blessing and peace be upon him” further said: " May I not inform you about the inmates of Paradise?" They said: "Do this, of course." He said: "Every humble person who is considered to be humble; and if he were to adjure In the name of Allah, He would fulfill it." He then said: "May I not inform you about the denizens of Hell-Fire?" They said: "Yes." He said: "Every haughty, fat and proud (person)." (This narration is reported by both sheikhs on the authority of Harithah Ibn Wahb). It is reported on the authority of Abu Hurairah “Allah be pleased with him” that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "The inhabitants of Paradise comprise each disheveled person that is covered with dust, and puts on two coarse rough woolen garments, and seems trivial in the sight of the people to the extent that if he seeks permission to enter on the governors, he would be given no permission, and if he demands the hand of a woman, his demand would not be accepted, and if he says anything, no attention would be paid to his saying. The needs of anyone of them do not go beyond his breast. (This is their state in this world and) on the Day of Judgement, should the light given to anyone of them be divided among the people, it would extend to cover them all."

The Messenger of Allah “Allah’s blessing and peace be upon him” said:

"From among my nation, there is such as if he comes to anyone of you to ask him for a Dinar, he would not give him, and if he asks him for a Dirham, he would not give him, and if he asks him for even a fils, he would not give him. But at the same time, if he asks Allah for the Garden, He would give it to him. If he asks him to give him anything of this world, He would not give it to him; and He does not withhold this world from him except that because it is insignificant in His Sight." (This narration is reported by Tabarani on the authority of Thawban).

It is reported on the authority of Umar "Allah be pleased with him" that once, he entered the mosque and found Mu'adh Ibn Jabal "Allah be pleased with him" weeping near the grave of the Messenger of Allah "Allah's blessing and peace be upon him". He asked him about the reason, thereupon he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "No doubt, showing off is polytheism, no matter how little it might be. Verily, Allah Almighty loves the pious righteous who are anonymous among the people to the extent that if anyone of them is absent, he would not be missed, and if they are present, they would not be known. But in spite of that, their hearts are lights of guidance, with which they are saved from each dark gloomy calamity." (This narration is reported by At-Tabarani and Al-Hakim).

It is reported on the authority of Muhammad Ibn Sawid that he said: Once, the people of Medina were given to drought. There was in Medina a righteous man and he was trivial in the sight of people. He stuck to the mosque of th Messenger of Allah "Allah's blessing and peace be upon him". While the peop were engaged in their supplication (for relief), a man came upon them, havin two worn of coarse woolen garments. He offered a two-rak'ah prayer which he shortened. Then he raised his hands and said: "O Lord! I swear that You should provide us with rain at this time." He did not return his hand nor finish from his supplication before the sky was covered with clouds and it rained so much heavily that the people feared of drowning. On that he said: "O Lord! If You know that they have been satisfied, then, withhold it now." The rain stopped. The righteous man followed the one who invoked rain until he knew his house. Early in the morning of the next day, he went to him and said: "I have come to ask you for a need." He asked him: "What is it?" he said: "To supplicate with a supplication for me." He said: "Glory be to Allah! Should a man like you ask me to supplicate Allah with a supplication for him?" he asked him: "What has caused you to reach such a rank as I saw?" he said: "I have obeyed Allah in what He has commanded and forbidden me, and when I asked Him, He gave me."

Ibn Mas'ud "Allah be pleased with him" said: "Be lights of guidance, and stick to your houses, and give light to the dark nights, and refresh your hearts (with faith), no matter how worn of your garments might be, perchance you would be known among the inhabitants of the heaven, no matter how anonymous you might be among the people of the earth." Abu Umamah "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty says: "The Happiest among My slaves is a person of a little

portion (from this world), and a great fortune of prayer, who worships and obeys his Lord perfectly in secrecy, is anonymous among the people who knows him not to point to him with fingers, and keeps patient on that." Then, the Messenger of Allah "Allah's blessing and peace be upon him" poked him and said: "I mean a man whose death is hastened on for him, whose legacy is little, and for whom no much people weep when he dies." (This is reported by both At-Tirmidhi and Ibn Majah).

Abdullah Ibn Umar "Allah be pleased with them" said: "The dearest of Allah's servants to Him are the strangers." It was said: "Who are the strangers?" he said: "Those who flee for their religion. On the Day of Judgement, they will gather with the Messiah "peace be upon him"." According to Al-Fudail Ibn Iyad: I was reported that Allah Almighty will say, out of showing His favors He bestowed upon His servant: "Have I not conferred favors upon you? have I not screened you? have I not made you anonymous?" Al-Khalil Ibn Ahmad used to say: "O Allah! Raise me to the highest degree in Your Sight, make me the humblest in my sight, and make me no more than an ordinary person in the sight of the people."

According to Ath-Thawri: "I found my heart agree with a strange people in Mecca and Medina who suffer hardship." According to Ibrahim Ibn Adham: "I have never been pleased except once when I spent the night in the mosque of a village in Damascus until the Mu'adhdhin dragged me by my leg and drove me out." According to Al-Fudail: "If you could make yourself unknown to the people, then, do it, and there is no harm on you not to be known, and there is no harm on you not to be praised, and there is no harm on you to be dispraised by the people so long as you are praised by Allah Almighty."

Those are the Prophetic narrations and traditions which confirm to you how fame is blameworthy, and how anonymity is excellent. Fame here is intended to seek majesty and authority. Love for majesty is the origin of all kinds of corruption. You may say: "Which fame is greater than the fame of the Prophets "peace be upon him", the rightly-guided caliphs and the pioneering learned and scholars? Why has the excellence of anonymity escaped them?" in reply to that, let's say that what is blameworthy is to seek for fame. But when fame is given to a servant by Allah Almighty, without being ostentatious to get it, it is not blameworthy. But it is a means of temptation for the weak and not the strong among the people. The weak is like a would-be sunk in the company of some people who are about to sink. It is better for him to be anonymous among them than to be renowned for if he becomes known, they would attach themselves to him, and he will weaken to help them, with the result that all will sink, unlike the strong one for whom it is better to be known to them, for in this case when they attach themselves to him, he would be powerful enough to help and rescue them, and receive reward for that.

CHAPTER THREE
EXPOSITION OF CONDEMNATION OF MAJESTY

Allah Almighty says: " That House of the Hereafter We shall give to those who intend not highhandedness or mischief on earth: and the End is (best) for the righteous." (Al-Qasas 83)

﴿ تِلْكَ ٱلدَّارُ ٱلْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِى ٱلْأَرْضِ وَلَا فَسَادًا ۚ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴾

He Almighty then has assigned the abode of hereafter to such of men as intends neither highhandedness nor mischief. He further says: " Those who desire the life of the Present and its glitter, to them We shall pay (the price of) their deeds therein, without diminution. They are those for whom there is nothing in the Hereafter but the Fire: vain are the designs they frame therein, and of no effect are the deeds that they do!" (Hud 15-16)

﴿ مَن كَانَ يُرِيدُ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَٰلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَيْسَ لَهُمْ فِى ٱلْآخِرَةِ إِلَّا ٱلنَّارُ ۖ وَحَبِطَ مَا صَنَعُوا۟ فِيهَا وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ﴾

Loving for majesty is one of the greatest pleasures and adornments of this world.

From among the Prophetic traditions, a mention may be made of the following:

The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Loving for wealth and majesty causes hypocrisy to grow in the heart just as water causes herbage to grow in the earth." The Messenger of Allah “Allah’s blessing and peace be upon him” further said: “No rabid wolves have been sent to a fold of sheep, more destructive than those two of love for property, honour and majesty in the religion of a Muslim person.” (This narration is reported by At-Tirmidhi and An-Nasa'i on the authority of Ka’b Ibn Malik). The Messenger of Allah “Allah’s blessing and peace be upon him” said to Ali “Allah be pleased with him”: "Verily, the people are ruined mostly by following their inclinations and loving for praise."

CHAPTER FOUR:
EXPOSITION OF MEANING AND REAL NATURE OF MAJESTY

It should be known to you that both property and majesty represent the main foundations on which this world is established. Property is to have possession of concrete things from which one gets benefit. majesty is to have possession of hearts which exalt and dignify the person and obey and comply with his commands. As well as the rich person is he who possesses money therewith he fulfills his desires, achieves his purposes, and accomplish all of his fortunes in this world, the dignified one is he who has possession of the hearts of people, i.e. has the ability to dispose of them in what serves his interests. As well as the rich gains money by means of many professions and crafts, he also gains the hearts of people by means of many dealings.

Hearts are not subjugated except through particular kinds of knowledge and beliefs. If a heart believes that a particular person has a certain characteristic that draws him close to perfection, it soon is attracted to him, and becomes subject to his personality as much as is in proportion to the strength of its belief on the one hand, and in accordance with the degree of the perfection of the prominent on the other hand. It is not requisite that the prominent should be perfect in himself; but it is sufficient for the heart to have faith in his perfection. As well as the lover for property likes to have possession of slaves and slave-girls, the seeker after

majesty likes to subjugate and enslave the free men through having possession of their hearts. But even, the enslavement sought by the prominent is greater for the owner possesses the slaves by force and oppression, and the slave by nature is disobedient, and were he to be left, he would rebel against slavery, unlike the prominent who possesses hearts of the free men by obedience and submission. In this way, what is required by the prominent is beyond what is required by the wealthy.

The concept of majesty then is to establish a high rank of a particular person in the hearts of people, and as strong as is their belief that he has a certain characteristic of perfection, they submit to him; and as strong as the hearts submit to him, he becomes able to dispose of those hearts; and as strong as is his power to dispose of hearts, he loves and rejoices at majesty. This is the concept and real nature of majesty. It has many fruits, like praise and acclamation. The one who has belief in the perfection of the prominent could not help but making a mention of his good characteristics. Service also is one of those fruits, for he could not help offering himself to serve him in the very manner he likes. A mention may be also made of altruism, exaltation, reverence, veneration, etc.

To have majesty established in the hearts means that hearts have faith that a particular person has a certain characteristic that draws him to a degree of perfection, in terms of knowledge, or worship, or good manners, or good ancestry, or power of authority, or physical beauty, or strength of body, etc. all of those characteristics and their likes cause hearts to exalt him, and this is how majesty is established in them; and Allah knows best.

CHAPTER FIVE:

EXPOSITION OF REASON WHY MAJESTY IS DEARER THAN WEALTH; AND DIFFICULTY OF REMOVING IT FROM HEARTS EXCEPT BY SELF-MORTIFICATION

It should be known that the reason why gold and silver, and all kind of property are dear to a person is the same which causes majesty to be dear, if not dearer to a person than property and wealth, just as gold is dearer than silver even if they are equal in value. That is because you know, for certain, that both Dirhams and Dinars (i.e. silver and gold) are not useless as pebbles in themselves to fulfill desires and achieve purposes required by people in so much as they are means to do all that one loves; and this is why they are dear to him. The same is true of majesty. The meaning of majesty is to have possession of hearts. As well as the possession of wealth gives one power to fulfill his desires, the possession of hearts of free people, and subjugation of them to his service provide him with power to achieve his purposes. That they join in the same cause requires that they should join in the same love. Moreover, giving preponderance to majesty over wealth requires that majesty should be dearer than wealth.

However, there are three reasons why majesty is dearer than wealth:

The first is that it is easier to attain wealth through majesty than to attain majesty through wealth. If a learnt or an ascetic who is prominent in the hearts of people likes to have wealth, it becomes easy upon him to do so. The wealth of

the masters of hearts are available to serve the hearts, and be given to such of people as in whose perfection there is a belief. On the contrary, if a despicable man finds a treasure, and he has no characteristic of perfection, and he likes to attain majesty through that treasure, he fails to do so. Thus, majesty is a tool and a means to wealth. Whoever has majesty could possess wealth through it, whereas whoever has wealth could not possess majesty through it. This is why majesty is dearer.

The second is that wealth is exposed to damage and wasting,, by being lost, stolen, or illegally usurped; and in order to preserve it, there is a dire need of guards and storekeepers. But once hearts of people are possessed, they are not exposed to such evils and dangers, and thus there is no need of any of those things, for they are far from the hands of thieves and usurpers. Majesty then is safe and secure from being usurped or stolen. It is true that hearts might grow angry and be ready to turn if the state or belief in perfection changes, but it is easier to avert that.

The third is that the possession of hearts grows and increase with no effort or difficulty. That is because once hearts submit to a person out of faith in his having a certain characteristic of perfection, tongues go on speaking fluently in praising and appreciating him, and the result of course is that others come to submit to him too. This is why man is inclined by nature to love majesty and fame. But in relation to wealth, it is only one person who possesses it, and he could not guard and invest it except with effort and suffering. Thus, if majesty of a particular person becomes in circulation among the people, hearts submit to him, and tongues go on speaking about him fluently, the wealth then will be regarded with contempt in comparison with it.

Those are the points of giving majesty preponderance over wealth. But you may argue that the problem still exists in the sense that neither wealth nor majesty should be loved. However, it is true. The extent to which one becomes able to fulfill his desires and avert harm from him is known, like the one who needs clothes, residence and food, or the one who is afflicted with disease or punishment, which he could not avert from himself except by means of wealth or majesty: in which case, his loving for majesty and wealth is understood. That is because such of things as without which the beloved is unattainable is in itself beloved.

The nature of mankind is therefore amazing. It is predisposed to collect wealth, hoard up gold and silver and save money as much as is beyond the essential needs, to the extent that if one has two valleys of gold, he wishes to have a third, and so on. Similarly, one likes to be prominent across the land as far as he could reach, even if his majesty is to extend to areas and countries he would not go nor see its inhabitants, in order that they might exalt him, keep good relation with him through gifts and grants, or help him achieve certain purposes. And even in case of despair of any gift, grant or exaltation, he takes pleasure from that, for people are predisposed by nature to it.

Therefore, it is out of ignorance, for it is love for such of things as of no use in the world and the hereafter. But in spite of that, hearts could hardly be free

from that love; and this is due to two reasons, one is evident and perceptible, and the other is more subtle and ambiguous, and although it is greater than the former, it, therefore, is more delicate and abstruse, and beyond the reason of the intelligent, let alone the stupid among people. That is because it stems from a vein that is hidden in the self, and an instinct that is lurking in the nature, which none knows but those who dive deep into people's selves.

The first reason is to avert the pain of fear. One always feels afraid because of his evil assumption. Although he might have of wealth what suffices him immediately, his long hope prompts him to feel afraid that his money would be consumed and he might have nothing to sustain him in the coming days, and thus he needs further money. Once this occurs to his mind, fear rises within himself, and nothing removes that fear except to collect and save money. It is due to his fear for himself and his love for life, he assumes that life is long, that his needs in it are more, and that his money is exposed to damage and danger. Feeling afraid of all of that, he seeks to collect as much wealth as he could in order to remove that fear from himself. There is no limit of money to remove that fear. Such a person could not cease to collect money even if he is to have possession of all what the world contains.

For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Two greedy persons are never satisfied: the person who has greed for knowledge, and the person who has greed for wealth." (This narration is reported by At-Tabarani on the authority of Ibn Mas'ud; and Al-Bazzar on the authority of Ibn Abbas). Such a disease provokes his love for majesty and fame to be established in the hearts of those far in residence form him, thinking that it is not unlikely that he might leave his homeland for theirs, or that they might leave theirs for his country, and in both cases, he might seek their aid to achieve his purposes and fulfill his desires. Being so, the majesty he receives in their hearts causes him a great pleasure and joy, in view of the security it saves for him from that fear (of time's vicissitudes).

The second reason is stronger and more effective, for it is spiritual, and the spirit is a Divine matter, which Allah Almighty describes in His statement: " They ask you concerning the Spirit (of inspiration). Say: "The Spirit (comes) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men!)" (Al-Isra' 85)

﴿ وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴾

Its being Divine means that it belongs to the mysteries of the sciences of disclosure, and there is no concession to demonstrate it so long as the Messenger of Allah "Allah's blessing and peace be upon him" himself did not demonstrate it. But first of all, you should know that the heart is inclined to such brutal qualities as eating and having sexual relation; such wild qualities as fighting, striking and harming; such devilish qualities as cunning, deception, cheating, and seducing; and such Divine qualities as magnificence, honour, and seeking loftiness. That is because it is composed of different origins explaining which takes a very long time.

Anyway, let's say that in view of its Divine origin, it likes divinity by nature,

i.e. oneness of perfection and uniqueness of existence by way of independence. As perfection is one of the Divine characteristics, it is lovable to man by nature. Perfection lies in the uniqueness of existence, for to be sure, sharing in existence is shortage and imperfection. The sun is perfect for it exists alone, and had there been another sun sharing existence with it, it would have been imperfect, in view of the shortage of the unique existence of sunniness. It is only Allah Almighty Who maintains sole existence, for there is none to share existence with Him, and all things that exist are but traces and effects resulting from His power, which could not survive by themselves, but they are sustainable only by His power. In this way, they do not co-exist with Him Almighty, for co-existence requires equality in rank, and the equality in rank is shortage and imperfection, for the perfect is He Who is uniquely matchless. As well as the rising of sunlight over all parts of the earth is not an imperfection in its nature in so much as it is integral to its perfection, and that the sun is imperfect when there exists another sun to be equal to it in rank, similarly, all things in this world that exist result from the rising of the lights of the Divine power, and thus it is following and not followed.

The meaning of divinity then is to maintain unique existence, and this achieves perfection. Every man, by nature, likes to be uniquely perfect. This explains the statement of a Sufi person: "There is no man but that he has in his mind the idea stated by Pharaoh: 'I am your supreme Lord', except that he finds no way to declare it." It is the same as he said. Slavery is a kind of self-oppression and divinity is lovable in itself. This is due to the Divine portion He Almighty ha lodged in man as shown from His statement: " Say: "The Spirit (comes) b command of my Lord"". But although the soul fails to attain perfection, it neve ceases to have desire for it. It loves perfection, has longing for it, and takes pleasure from it for the sake of itself and not for the sake of anything beyond it. Every existing being loves itself and likes to be perfect, and dislikes destruction which expresses its shortage and imperfection. Ranking second to the uniqueness of existence, perfection lies in having possession of all the other existing things in the universe. The utmost degree of perfection is that others offshoot from you, and as this is impossible, the degree ranking second to it is to have possession of them. In this way, to have possession of all things has become lovable for it achieves a kind of perfection.

Every existing being knowing itself likes itself and desires to be perfect in itself, and takes pleasure from it. To have possession of a thing is to have the power to affect or change it, according to the strength of willpower on the one hand, and the extent to which this thing is subject to your power on the other hand. This is why man likes to have possession of all things that exist with him. But the existing beings are divided into the unchangeable in itself, like the essence, attributes and acts of Allah Almighty; those changeable in themselves, though being beyond the power of people, like the celestial bodies, the dominion of the heavens, the souls of angels, jinns, devils, as well as mountains and oceans; and those changeable by the people's power, like the land, its parts, and what it contains of minerals, plants and animals. To this third class, the hearts of men belong, for they are effectible and changeable, like their bodies and the bodies of animals.

As existing beings then are divided into that which man has no power to

change, like the essence, attributes and acts of Allah Almighty, the dominion of the heaven, the celestial bodies, etc, and those which could change like the things that exist on the surface and within the earth, man then is inclined to have possession of these of the first class by encompassing them with knowledge, learning and recognition. This is why man likes to know about Allah Almighty, angels, orbits, planets, stars, and all wonders of heaven, oceans and mountains, for this is a kind of possession, which, in turn, achieves a degree of perfection.

The second class which contains the earth and the earthly things, which man could change by his power, he likes, by nature, to have possession of them, by his power to affect and dispose of them as much as he pleases. They are of two divisions: bodies and souls. The bodies pertain to things like Dirhams, Dinars, and luggage: He should have power to do with them what he likes, such as to give, withhold, deliver or take; and it is this power which achieves for him a degree of perfection. Perfection is one of the Divine characteristics, which is lovable by nature. This is why he likes wealth, even though it is beyond his essential needs of food, clothes and residence. He also likes to possess slaves and further enslave free men even by oppression and dominance, in order to be able to dispose of their bodies and personalities, even if he does not have possession of their hearts, which might not believe in his perfection to come to love him. In this way, oppression replaces love in subjugating them.

The second division includes the souls and hearts of men, which he likes to have possession of, and power to dispose of in the very manner and way that cause them to be subject to his command and under his disposal. This possession is also a kind of perfection, for it belongs to the Divine characteristics. But hearts become subject only by love, which stems from the belief in one's perfection. Every kind of perfection is lovable in itself, for perfection belongs to the Divine characteristics. All the Divine characteristics are lovable by nature in view of the Divine portion lodged within man by Allah Almighty. It is that which experiences no death in order to vanish, nor does it come under the consumption of dust. It is the lodging of faith and knowledge, which reaches man to the meeting of Allah Almighty.

The meaning of majesty then is to subjugate hearts; and whoever gets the hearts subject to him has a power and possession. Both power and possession belong to the Divine characteristics. The hearts, by nature, loves perfection, which is attained through knowledge, power, authority, wealth, and majesty. Majesty, therefore, is a means to power, and as well as there is no limit to what is learnt, there is also no limit to the things over which man might have power. As long as there remains a thing to be known or possessed, longing never fades away, and this means that imperfection survives. For this reason, the Messenger of Allah “Allah's blessing and peace be upon him” said: "Two greedy persons are never satisfied: the person who has greed for knowledge, and the person who has greed for wealth." (This narration is reported by At-Tabarani on the authority of Ibn Mas'ud; and Al-Bazzar on the authority of Ibn Abbas).

What is sought by the heart is perfection, which is attained through knowledge and power. Its different degrees are beyond calculation. That is because the pleasure and delight of every one are determined by the extent to which he attains perfection. This is why wealth, power and majesty are lovable. The matter of loving them goes beyond the fulfillment of desires, for even in the absence of this factor, they also remain lovable. Man might love such of sciences as through which he achieves no purposes or fulfills no desires. Moreover, he might skip many purposes for the sake of obtaining knowledge about all wonders and problems that is available to him. That is because knowledge means to have possession of what is learnt, and this achieves a kind of perfection, which belongs to the Divine characteristics. For this reason, it is lovable by nature. But even, many errors result from the love for perfection of knowledge and power, which we shall show in detail later, Allah willing.

CHAPTER SIX: EXPOSITION OF THE FACT THAT MAJESTY GIVES ILLUSORY AND NOT REAL PERFECTION

You now have come to know that in the absence of the uniqueness of existence, there is no perfection to be attained but through knowledge and power. But its real perfection is confused with illusory perfection. That is, the perfection of knowledge belongs only to Allah Almighty Alone (and not to anyone else). This is clear from three points:

The first pertains to the abundance and extensiveness of what is learnt: He Almighty encompasses with His knowledge all existing beings. Thus, the more man's knowledge is much, the more he is close to Allah Almighty.

The second pertains to the relation of the knowledge with what is learnt in its reality, as being completely revealed and exposed. In this issue, the learnt objects are exposed and revealed in their reality to Allah Almighty in the most perfect way. Thus, the more one's knowledge is clear, certain, authentic and reliable in the details of what is learnt, the more he is close to Allah Almighty.

The third pertains to the eternal survival and constancy of knowledge in a way in which it never changes nor disappears. The knowledge of Allah Almighty survives forever, and its change is unimaginable. Similarly, the more one's knowledge is unchangeable and invariable, the more he is close to Allah Almighty.

As to what is learnt, they are two divisions: the changeables and the eternals. The example of the changeables is like the knowledge that Zaid is in the house. It is a knowledge that implies a learnt object. But it is conceivable that Zaid might come out of the house, while the belief that he is still in the house remains, thereby turning knowledge into ignorance, which belongs to imperfection and not perfection. If you have a belief in a right thing which is conceivable to change, your perfection then is susceptible to turn into imperfection, and your knowledge into ignorance. This example represents all changeable things in this world, like your knowledge, for instance, of the height of a particular mountain, the area of a particular piece of land, the distance between particular countries, etc, and your knowledge of a particular language which consists of a changeable

set of vocabulary, that varies from time to time by the change of different generations, customs and habits. The specifics of that kind of knowledge is like mercury which changes from a state to another. Its perfection is temporary and not permanent.

The second division includes the eternal knowledge, like, for instance, the necessity of what is necessary, the possibility of what is possible, and the impossibility of what is impossible. This kind of knowledge is eternal, for in no way could a necessary turn into a possible, nor a possible into an impossible, nor an impossible into a necessary.

All those divisions belong to the knowledge of Allah Almighty, as to what is necessary for Him, what is impossible of His attributes and what is possible of His acts. The knowledge about Allah Almighty, His attributes and acts, and wisdom that lies behind the creation of both the heavens and the earth, his organization of things in this world and the hereafter, is the real perfection, which draws the knowledgeable of it closer to Allah Almighty, and whose benefit returns to the soul even after death. This knowledge becomes a light for the knowledgeable after death, since their Light runs forward before them and by their right hands, and they say: "O Lord! Perfect upon us our light." This means that this knowledge is a beneficial capital to uncover what is not uncovered in this world. Whoever has nothing of the knowledge of Allah Almighty should not covet to get such a light: on the contrary, he remains like him who is in the darkness from which he never comes out, Or like such as in "the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by (dark) clouds: depths of darkness, one above another: if a man stretches out his hand, he can hardly see it! For any to whom Allah gives not light, there is no light!" (An-Nur 40)

﴿ أَوْ كَظُلُمَٰتٍ فِى بَحْرٍ لُّجِّىٍّ يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِۦ مَوْجٌ مِّن فَوْقِهِۦ سَحَابٌ ۚ ظُلُمَٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ إِذَآ أَخْرَجَ يَدَهُۥ لَمْ يَكَدْ يَرَىٰهَا ۗ وَمَن لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا فَمَا لَهُۥ مِن نُّورٍ ﴿٤٠﴾ ﴾

There is no happiness then but in the knowledge of Allah Almighty. The knowledge of anything else is divided into what is pointless, like the knowledge of poetry, genealogies of Arabs, etc, and what helps in the knowledge of Allah Almighty like the knowledge of Arabic language, interpretation of the Qur'an, religious jurisprudence, and news and stories (of the ancient people). The knowledge of Arabic language helps in the knowledge of the interpretation of the Qur'an; and the knowledge of the interpretation of the Qur'an helps in the knowledge of the way acts of worship are done correctly, and a soul is purified; and the knowledge of the way a soul is purified helps in making it more ready to accept the guidance to the knowledge of Allah Almighty, as shown from His statement: " Truly he succeeds that purifies it, And he fails that corrupts it!" (Ash-Shams 9-10)

﴿ قَدْ أَفْلَحَ مَن زَكَّىٰهَا ﴿٩﴾ وَقَدْ خَابَ مَن دَسَّىٰهَا ﴿١٠﴾ ﴾

He further says: "And those who strive in Our (Cause), We will certainly guide them to Our Paths: for verily Allah is with those who do right." (Al-Ankabut 69)

﴿ وَٱلَّذِينَ جَٰهَدُواْ فِينَا لَنَهۡدِيَنَّهُمۡ سُبُلَنَاۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلۡمُحۡسِنِينَ ﴾

All of those items of knowledge are means to achieve the knowledge of Allah Almighty. Perfection then lies in the knowledge of Allah Almighty, His attributes and acts, and it implies all kinds of knowledge that encompass the existing beings. All existing beings are produced from His acts. So, whoever knows them as being the act of Allah Almighty, and as being subject to the Divine power, will and wisdom, it would be integral to the knowledge of Allah Almighty. This is the ruling on the perfection of knowledge. Although it is not relevant with the rulings on majesty, showing off and wealth, we have mentioned them here in order to complete all the divisions of perfection.

As for power, man could not attain real perfection in it. Although he might have real knowledge, he could not have real power. The real power belongs to Allah Almighty, and what occurs following the man's will, power and movement is indeed produced by the act of Allah Almighty as we have already stated in the Book of Patience and thanks, and in the Book of Reliance, and in many other places. The perfection of knowledge remains with the servant after his death, and conveys him to the meeting with Allah Almighty, unlike power, in which no real perfection is possible for man. It is no more than a means for him to attain the perfection of knowledge, like the soundness of his organs and limbs, the power of his hand to grasp things, his foot to walk, and his senses to perceive. This power is only a tool for him to achieve the reality of the perfection of knowledge.

In order to attain those faculties, he might seek the power of majesty and wealth, to help him get his food, clothes and residence. Unless he use it to help him know the Glory of Allah Almighty, no good lies in it, except the temporary pleasure. Ignorant is he who thinks it to be perfection; and most people suffer the same ignorance in this respect. They, though false, think that to have power over bodies by oppression, over money by getting much wealth, and over hearts by majesty, is perfection. When they love it, they pursue it, and when they pursue it they engage themselves in and compete over it, thereby they forget the real perfection, which draws one nearer to Allah Almighty and His angels, i.e. the knowledge and freedom.

Knowledge is, as we have already mentioned, to be well-acquainted with Allah Almighty, His attributes and acts. As for freedom, it is to release oneself from the fetters of desires and lusts, and anxieties and concerns of this world, in imitation of the angels whom no desire induce, nor anger irritate. However, to avert the traces of desire and anger from the self is a part of perfection, which is one of the characteristics of angels. One of the attributes of the Divine perfection is the impossibility of change and variation. Thus, the more one is less changeable and affected by the incidents, the more he is close to Allah Almighty, similar to the angels, and his position higher in the Sight of Allah Almighty. This is a third kind of perfection besides the perfection of knowledge and power. We have not included it in the previous divisions for its real nature refers to shortage and scarcity. To be sure, change is a shortage, for it means the loss of a certain attribute. The loss of a particular thing then is a shortage in the pleasures.

There are then three kinds of perfection, given that invulnerability to change and submission to desires and lusts is perfection in itself, like the perfection of knowledge and freedom. I mean by it not to submit to desires and seek the worldly means and causes. Furthermore, the perfection of power is a way to attain the perfection of knowledge and freedom. But, if the perfection of power ends with his death, his perfection of knowledge and freedom continues to be effective after his death, as being a mean to the nearness of Allah Almighty. Consider then how the ignorant have been turned over prone on their faces, and sought the perfection of power through majesty and power, although it is not valid, and even in case it is valid, it is perishable. At the same time, they turned away from the freedom of knowledge and freedom which is endless and everlasting.

It is those who have purchased the life of this world for the hereafter: no doubt, the punishment will not be lightened from them, nor will they be helped. They did not understand the significance of the statement of Allah Almighty: " Wealth and sons are allurements of the life of this world; but the things that endure, Good Deeds, are best in the sight of your Lord, as rewards, and best as (the foundation for) hopes." (Al-Kahf 46)

﴿ ٱلْمَالُ وَٱلْبَنُونَ زِينَةُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾ ﴾

Both knowledge and freedom are the everlasting good things, which continue to be perfection in the soul even after death, unlike the perfection of wealth and majesty which perishes sooner or later. It is just like the example given by Allah Almighty when He says: " The likeness of the life of the Present is as the rain which We send down from the skies: by its mingling arises the produce of the earth, which provides food for men and animals: (it grows) till the earth is clad with its golden ornaments and is decked out (in beauty): the people to whom it belongs think they have all powers of disposal over it: there reaches it Our command by night or by day, and We make it like a harvest clean-mown, as if it had not flourished only the day before! thus do We explain the Signs in detail for those who reflect." (Yunus 24)

﴿ إِنَّمَا مَثَلُ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ مِمَّا يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَٰمُ حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلْأَرْضُ زُخْرُفَهَا وَٱزَّيَّنَتْ وَظَنَّ أَهْلُهَآ أَنَّهُمْ قَٰدِرُونَ عَلَيْهَآ أَتَىٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَٰهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِٱلْأَمْسِ ۚ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾ ﴾

He further says: " Set forth to them the similitude of the life of this world: it is like the rain which We send down from the skies: the earth's vegetation absorbs it. But soon it becomes dry stubble, which the winds do scatter: it is (only) Allah Who prevails over all things." (Al-Kahf 45)

﴿ وَٱضْرِبْ لَهُم مَّثَلَ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ ٱلرِّيَٰحُ ۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٥﴾ ﴾

What is scattered by the wind of death is the splendor of this world, and what survives even after death is among the good things that endures forever.

Perhaps you now have come to know that the perfection of power through

wealth and majesty is illusory and not real, and whoever spends his time in attaining it is ignorant. To this meaning, Abu At-Tayyib Al-Mutanabbi, the great poet, refers when he says: "Whoever spends the long hours on collecting wealth and gathering property for fear of poverty, then, it should be known to him that it is poverty which he does." But exception is made here for such of men as earns only what provides for the minimum requirements of his living, which helps him attain the real perfection (of knowledge and freedom). O Allah! Make us among those whom You have helped and guided to the good.

CHAPTER SEVEN

EXPOSITION OF THE EXTENT TO WHICH MAJESTY AND WEALTH MIGHT BE PRAISED OR DISPRAISED

Since you learned that majesty is to have possession of hearts, it is then subject to the same ruling of possessing wealth. It is one of the transient things of this world. It ends by death. At the same time, the world is the farm of the hereafter. All that is created in this world is fitting for provision for the hereafter. As well as the least amount of wealth is necessary to provide for food, clothes and residence, the least extent of majesty is necessary, in order for man to be able to live among the people. As well as man could not dispense with food to sustain him, and this is why he loves the money therewith he buys food, he also could not dispense with a servant to serve him, a companion to help him, a teacher to guide him, and a ruler to safeguard him and avert from him the injustice of the evil among men.

Thus, it is not blameworthy for him to like to have in the heart of his servant a certain position which summons him to serve him, in the heart of his companion a certain position which encourages him to accompany and aid him, in the heart of his teacher a certain position which motivates him tc guide and teach him, in the heart of his ruler a certain position that urges him to protect him and avert evil from him. Majesty, like wealth, is a mean to transient things; and there is no difference between them. But by verification, it is clear that both wealth and majesty are not loved for their own sake. Their example is like one who likes to have a water circulation in his house for which he is forced by necessity of answering the call of nature. Indeed, he likes to dispense with answering the call of nature, in order to dispense with that water circulation. He does not then like the water circulation in itself. Whatever is sought just as a means to a beloved thing, it is that beloved which is intended by love.

Let's give another example. A man might love his wife in order that through her he gets rid of the surplus desire, just as he gets rid of the remaining food in the water circulation, and were he to fulfill his desire through any way else, he would then abandon her, just as were he to dispense with answering the call of nature, he would not enter the privy. But one might love his wife for her own sake, for he adores her, and in this case, were he to fulfill his desire through any way else, he would also remain with her (for he loves her for her own sake and not only for the sake of fulfilling his sexual desire).

The same ruling is applicable to both majesty and wealth. Each of them might be loved for any of both ways: it is not blameworthy to like them to have access

through them to the essential tasks of body; and it is blameworthy to love them for their own sake in what is beyond the necessary needs and requirements of body. But such a person is not described as sinful or disobedient as long as this love does not lead him to commit a sin. But it is sinful, if not forbidden, to have access to majesty and wealth through worship. This is the concept of the forbidden showing off, as we shall see later.

But you may ask about the extent to which it is permissible to pursue that. in reply, let me say that there are three ways to pursue that, two are permissible and the third is forbidden:

The forbidden way is to seek a position in their hearts based on their belief in his having a certain attribute which he does not have, like knowledge, piety or ancestry. This is forbidden for it belongs to falsehood and dissembling, either by word or deed.

One of the permissible other two ways is to seek a position for a certain attribute he really has, like the demand of the Prophet Yusuf "peace be upon him" from the king as told by Allah Almighty: "Set me over the treasuries of the land: I will indeed guard them, as one that knows (their importance)." (Yusuf 55)

﴿ قَالَ ٱجْعَلْنِى عَلَىٰ خَزَآئِنِ ٱلْأَرْضِ إِنِّى حَفِيظٌ عَلِيمٌ ﴾

He sought to have position in his heart depending upon his power of safeguarding and knowing on the one hand, and the king's need of him on the other hand; in which case he was true to his demand.

The other permissible way is to seek to hide one of his defects or sins in order that his position in the hearts of people would not disappear because of it. this is also permissible for it is not blameworthy to put curtain over one's defects, and it is impermissible to remove the curtain and highlight what is shameful. There is no dissembling in that. It is just to close the gate of knowing what is pointless or useless. It is like the one who hides from the ruler, for instance, that he drinks wine, but does not give him the false impression that he is pious. His statement that he is pious is dissembling, whereas his avoiding to recognize that he drinks wine does not give the impression that he is pious.

One of the forbidden ways here is to seek to pray perfectly in front of a certain person, in order to instill within him the belief of being pious. This is showing and dissembling, for by so doing, he gives him the false impression that he is of the sincere worshippers who submit to Allah Almighty. To seek majesty through that way is forbidden and unlawful. It applies to seeking it by the way of committing any other sin. It is similar to seeking to earn wealth from unlawful sources. As well as it is impermissible for one to possess the property of another by way of dissembling, it is also impermissible for him to have possession of his heart by falsehood and deception. To be sure, the possession of hearts is more serious than the possession of wealth.

CHAPTER EIGHT:
EXPOSITION OF CAUSES OF LOVE FOR PRAISE AND DISLIKE FOR DISPRAISE

It should be known that there are four causes of loving praise and taking pleasure from it:

The first cause, which is the strongest of them all, is that one feels perfection in himself. We have already mentioned that perfection is lovable, and the perception of what is loved is pleasant in itself. When one feels he is perfect, he gets comforted and pleased and delighted. The praise gives the praised the sense of perfection. The attribute with which one is praised might be evident or suspicious. If it is evident and clear, the pleasure taken from it is less effective, but not absent. If the attribute is suspicious, the pleasure taken therefrom is greater and more effective. It is like being praised by perfection of knowledge, perfection of piety, or absolute goodness. One might have doubt as to whether his knowledge or piety is perfect, and have longing for this suspicion to be removed, in order to become certain of being matchless in those attributes. If this is mentioned to him by another, he then rests assured of being so. The more the praiser is acquainted with those attributes, the more the praised becomes pleased and delighted. A pupil becomes very pleased with his teacher praising him with good intellect, much knowledge and sound mind. It is by the same cause that dispraise is disliked, for it always reminds one of his shortage and defect. Shortage is counter to the lovable perfection, and this is why it is hateful and painful. For this reason, the pain is greater when dispraise comes from such of men as well-acquainted with attributes and qualities, as we have already mentioned in the cause of praise.

The second cause is that the praise gives the impression that the heart of the praiser is in the possession of the praised, under his disposal, subject to his will, and submissive to his command. The possession of hearts is lovable, and to sense it is pleasant. Based on that, the more the praiser is important and renowned, the more the praised is pleased and delighted, and vice versa. It is by that cause also that dispraise is hateful and painful.

the third cause is that the praise given by a praiser could be a means to catch the hearts of other people, particularly if the praiser is a man of authority and influence. This applies to the public praise: in this case, the more the audience is massive, and the praiser is important and renowned, the more the praise is pleasant, and the dispraise is painful.

The fourth cause is that praise indicates to the veneration and reverence of the praised. The praiser is forced to give a free rein to the tongue to speak fluently about the praised, either willingly or unwillingly. In this way, veneration is pleasant for the power of influence and oppression it carries. This pleasure happens even if the praiser does not believe within himself in what he praises with. But that he is forced to praise him with it indicates to oppression. Thus, the pleasure is determined in proportion to the power of the praiser: the pleasure taken from the praise given by the powerful praiser is more effective than the pleasure taken from the praise given by a weak praiser.

The pleasure of praise becomes the strongest when those four causes gather altogether in a praiser, and weakens as much as they decrease. In relation to the first cause, i.e. the feeling of perfection, it might be repelled if the praised knows for certain that the praiser is not true in what he says about him. If he is praised, for example of being generous, openhanded, courageous, etc, and he knows that

he is not so, the pleasure of perfection then disappears from himself, and there remains only the pleasure of the possession of the heart of the praised. If he knows that the praiser does not believe in what he says about him, and that he, at the same time, does not have such attribute of praise, then, the second pleasure of the possession of the heart fades away, and there remains only the pleasure of oppressing him and forcing his tongue to praise him with good. If the praise is not caused by fear, and is rather by way of jesting and joking, all pleasures vanish.

This is sufficient to highlight the reason for which one takes pleasure from praise, and gets pained because of dispraise. We have mentioned that in order to know the remedy for loving majesty and wealth, and loving praise and fear of criticism. If the cause is unknown, the remedy becomes impossible. The remedy in the end is to analyze the causes of the disease. And Allah is the helper to attain success with His bounty and kindness; and Allah's blessing and peace be upon every chosen servant.

CHAPTER NINE: EXPOSITION OF REMEDY OF LOVING MAJESTY

It should be known that he who is seized by the love for majesty, limits his interest and attention to care about the people, seeks to endear himself to them, and is eager to have his acts and deeds help exalt his position in their hearts. This is, to be sure, the first seed of hypocrisy and showing off. Of course, this leads to indulgence in worship, and doing acts of worship just in order to be seen of men, and delve into what is forbidden in order to catch hearts. For this reason, it is not strange that the Messenger of Allah “Allah’s blessing and peace be upon him” likened the love for honour and property to two rabid wolves. The Messenger of Allah “Allah’s blessing and peace be upon him” further said: "It (such love) causes hypocrisy to grow in the same way as water causes herbage to grow in the land." Hypocrisy is the contradiction between the outward and inward by deed and word. Whoever seeks to have position in the hearts of people is forced to behave with hypocrisy towards them, and seem to them as having good and praiseworthy moral character, which he might not have. This is out of hypocrisy.

Love for majesty then is among the destructive sins which should be treated and remedied. If it lasts for a long time, the heart is predisposed by nature to it, just as it is to the love for wealth. Its remedy is composed of knowledge and work. The knowledge is to learn the reason for which he loves majesty, i.e. to have the power over the hearts of people. We have already explained that even if this is valid, it ends by death, and thus it is not among the good things that endure forever. If all of the people on the surface of this earth, from the East to the West fall in prostration to you during your lifetime, fifty years later, neither you nor those who do this will remain alive on the earth. The religion should not be given up for the sake of that transient thing, for religion represents the eternal life which never ends.

To be sure, whoever understands the difference between the real and illusory perfection, majesty seems slight in his sight. But majesty seems slight only in the sight of such of men as regards the hereafter as if he sees it with his

own eyes, and despises the transients of this world, and seems in the very state of Al-Hassan Al-Basri who wrote the following admonition to Umar Ibn Abd-Al-Aziz: "Peace be upon you! You seem as if you are the last to be doomed to death, but even you have died." In reply to him, Umar sent to him the following: "Peace be upon you! You seem as if you are in the world, although you have not been engaged in it, and rather you are still engaged in the hereafter." Those devoted themselves to the good consequence, for which they acted in accordance with piety. They learnt that the good consequence should be for the faithful believers. The result was that they despised both wealth and majesty in this world.

But unfortunately, the sights of most people are weak and limited to the transients of this world. That is because their light does not extend to see the consequences. It is in that context that we should consider the statement of Allah Almighty: " Nay (behold), you prefer the life of this world; But the Hereafter is better and more enduring." (Al-A'la 16-17)

﴿ بَلْ تُؤْثِرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿١٦﴾ وَٱلْآخِرَةُ خَيْرٌ وَأَبْقَىٰٓ ﴿١٧﴾ ﴾

He Almighty further says: " Nay, (you men!) But you love the fleeting life, And leave alone the Hereafter." (Al-Qiyamah 20-21)

﴿ كَلَّا بَلْ تُحِبُّونَ ٱلْعَاجِلَةَ ﴿٢٠﴾ وَتَذَرُونَ ٱلْآخِرَةَ ﴿٢١﴾ ﴾

Such a person should treat his heart, first by knowing the evils and diseases of the world, i.e. to consider the dangers that threaten the prominent in this world. However, every prominent is an object of envy and harm of the people. He always fears for his majesty lest he would loose his position when the hearts of people towards him change, and the hearts change swifter than cooking vessels do when they are boiling. What is built upon the hearts of people is like what is built on the sea waves. On the other hand, to engage in caring about the hearts, maintaining majesty, repelling the intrigues of the enviers, and avert the harms is a transient concern, which contaminates the pleasure of majesty. In no way could the fear be removed by the hope in this world, let alone the loss of the hereafter. As such the weak sight should be treated. But the one of piercing sight and strong faith does not turn to this world with its transitory things. This is the remedy regarding knowledge.

In terms of work, it is to cancel out majesty from the hearts of people, by doing acts for which he is blamed, until he seems slight in the sight of people. By so doing, he will give up the pleasure of acceptability, become affable with anonymity, reject the people and be satisfied with the acceptability in the Sight of the Creator. This is the school of blame-seekers, who delved into the shameful deeds in their form in order to fall in the eyes of the people, and become safe from the evil of majesty. But even, this is impermissible for him whom the people imitate and follow, because he weakens the religion in the hearts of the Muslims. Furthermore, he, whom none imitates or follows, it is impermissible for him to do what is forbidden for the sake of that: but he is likely to do of such permissible acts as falls his position from the hearts of people. It is reported from one of the ascetics that he was visited by a king and when he learnt that he

became in a position close to the king, he asked for food, and went on eating greedily until he lapsed from the eyes of the king, who turned away and left him. On that the ascetic said: "Praise be to Allah Who has turned you from me." Some of them drank a lawful drink in a vessel whose colour gave the false impression that he was drinking wine, thereupon he fell from the eyes of the people.

Regardless of that conduct's being harmful when it is made permissible from the perspective of religious jurisprudence, the masters of hearts always treat themselves differently from what a Mufti might say, so long as they see it more convenient to reform their hearts, and later they would compensate the things in which they have indulged. In this respect, one of the people was recognized for his asceticism. In order to remove that idea from the minds, he entered a public bath and when he came out, he had put on the clothes of another one, and kept standing in the way for some time. When the people saw him, they beat him so much, deprived him of the clothes, and abandoned him.

One of the strongest ways of removing majesty is isolation from the people, and migration to a land in which one is anonymous. However, the one who gets isolated in his house in the town in which he is famous could hardly be free from loving the position he has in the hearts of the people because of his isolation. He might think that he does not love that majesty. But even, he is deceived, for were the hearts of the people to change from the belief they had in him, and ascribe him to a bad deed, he might become grieved and sorry, as shown from his attempts to apologize for that evil act to which they ascribe him, in order to remove from their hearts that idea they have about him.

On the other hand, whoever loves position and majesty is like him who loves wealth and property. But the former is worse for the temptation of majesty is more grievous. So long as he covets of the people, he could not help loving the position and majesty in their hearts. But if he earns his sustenance from his labour, and becomes independent of the people, they will be equal in his sight, and it will be the same to him whether or not he has position in their hearts. Nevertheless, one could not cease to covet of the people except by satisfaction: if one is satisfied with what is doomed to him, he will dispense with the people, and once he dispenses with the people, he will not engage himself in caring about them, nor will he give importance to his position in their hearts.

In order to do so, one might seek the aid of the news and narrations about condemnation of majesty and commendation of anonymity. He also should consider the states of the righteous predecessors, and how they adhered to mortification on the exclusion of honour and power, and desired for the reward of the hereafter.

CHAPTER TEN
EXPOSITION OF REMEDY OF LOVE FOR PRAISE AND DISLIKE FOR DISPRAISE

It should be known that most people were ruined because of their love for praise and dislike of dispraise; and this made them suspend all of their movements and procedures on pleasing others, in the hope of their praise

and for fear of their dispraise. This is, to be sure, one of the destructives which should be remedied, by knowing the causes that lead people to love praise and dislike dispraise. There are many reasons, and a mention may be made of the following:

The first is that by praising, the praised feel perfection. The way of remedy is to return to your mind and say to yourself: "Do you really have the same characteristic you are praised with?" If you really have it, then, does it deserve praise? it might be either a characteristic that deserves praise, like knowledge and piety, or does not deserve praise like property and majesty, or anything of the transients of this world. If it belongs to the transients of this world, then, rejoicing with it is like the rejoicing with the plant of the earth which grows and then turns to be dry stubble, which the winds do scatter. It is the weak-minded foolish who rejoices with such transients. For this reason, the rational should not rejoice with the transients of this world; and in case he rejoices with them, he should not rejoice with being praised with them, for it is not the praise which causes them to exist.

But if it is a characteristic which deserves praise, like knowledge and piety, then, he should also not rejoice with it, for indeed, the conclusion of deeds is unknown. Although such characteristics require pleasure, for they draw one close to Allah Almighty, the fear of the danger of the evil conclusion of deeds should divert one from any kind of pleasure and delight in this world. To be sure, the world is an abode of grief and distress and not an abode of happiness and pleasure. On the other hand, if you rejoice with them in the hope of the good end, then, you should rejoice with the favor of Allah Almighty upon you, Who has provided you with knowledge and piety, more than you rejoice with the praise of the praiser. The pleasure results from feeling of perfection, and perfection results from the bounty of Allah Almighty and not from the praise of the praiser. You then should not rejoice with the praise for by no means would the praise increase you in bounty.

If this characteristic with which you are praised is not in you, then, to rejoice with it is a kind of madness. Your example is like him whom another one mocks at saying: "How pleasant is the odor that comes out of his belly when he excretes." Although he knows well what his excretion carries of stinking odor and putrid substance, he rejoices at what the other says about him. The same is true of you if you are praised with righteousness and piety, and Allah Almighty knows well your evil and wickedness, it will be evident ignorance. If the praiser is true, you should rejoice with the bounty of Allah upon you when He has provided you with that good characteristic, and if he is false, then, you should grieve.

The second reason is the feeling of possession of the heart of the praiser, which might lead to the possession of other hearts. This reason refers to the love for majesty and position in the hearts of the people. We have already mentioned the way of its remedy, i.e. to cut off all covets of the people, and leave seeking position in their hearts for the seeking of position in the Sight of Allah Almighty. You should also know that your seeking and rejoicing with position in the hearts

of people lapses your position in the Sight of Allah Almighty. How then should you rejoice with it?

The third reason is the shyness that forces the praiser to praise you. You should not rejoice with that: on the contrary, you should grieve for the praiser praises you under compulsion of shyness. You should rather grow angry with that in imitation of the righteous predecessors, for the evil of the praise returns to the praised more than to the praiser. According to a righteous predecessor: "Whoever rejoices with the praise, has enabled Satan to enter into the inside of his body." Another one said: "If it is said to you 'How good you are' which is dearer to you than the statement 'How evil you are', then, you should know that you are evil not good."

It is narrated that a man praised another in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" thereupon he said: "If your companion (whom you have praised) was present and accepted what you have said about him, and then died in that state, he would enter the Garden." If this narration is authentic, then, it is destructive. The Messenger of Allah "Allah's blessing and peace be upon him" further said to another praiser: "Woe to you! You have broken his back. If he (the praised) heard you (and accepted your praise), he would never prosper until the Day of Judgement." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not praise each other, and if you see the praisers, then, throw dust at their faces."

This is the state of the glorious companions "Allah be pleased with them". All of them were in awe of praise and its temptation, and the great pleasure with it that might enter the heart because of it. one of the rightly-guided caliphs asked a person about something, and he said: "O Commander of Believers! You are better than me, and know best." On that he grew angry with him and said: "I have not commanded you to commend me or give me prestige (before Allah Almighty)." It was said to one of the companions "Allah be pleased with them": "People are still good as long as you survive among them by virtue of Allah." On that he grew angry and ascribed him to those of Iraq (who were predisposed to hypocrisy). When another one was praised, he said: "O Allah! This man has come close to me by displeasing You. O Allah! I make you witness that I dislike him."

They seemed to have disliked praise for fear they would rejoice with the praise of the creatures while they might be hateful in the Sight of the Creator. Their occupation by their own affairs in the Sight of Allah Almighty caused them to dislike the praise of anyone else. That is because the real praised is he who is close to Allah Almighty, and the dispraised is he who is far removed from Allah Almighty. If the praised is among the denizens of fire in the Sight of Allah, and at the same time, he rejoices with the praise of people, then, how ignorant he is! If he is among the inhabitants of the Garden, he should rejoice only with the bounty of Allah Almighty upon him, more than with the praise. That is because his matter is in the Hand of Allah Almighty and not in the hand of anyone else. Once he knows for certain that he receives his sustenance and death from Allah Almighty, and not by virtue or help of anyone else, he does not turn to the praise and dispraise of the creatures. By

so doing, the love for praise would lapse from his heart, and he would devote himself to what concerns him of his religion and worship. Allah guides us to right, by His mercy.

CHAPTER ELEVEN
EXPOSITION OF REMEDY OF DISLIKING DISPRAISE

We have already explained that the cause of disliking dispraise is counter to the cause of loving praise. The remedy is similar. It is enough to say here that whoever dispraises you is one of three: he might be true to what he says, and he intends with it to advise you and show mercy towards you; and he might be true to what he says, but he says it with the intention to cause harm to you; and he might be false in his statement.

If he is true to what he says, with which he intends to advise and counsel you, then, you should not grow angry and resent him. That is because whoever presents to you your defects and shortcomings, you should thank him for he has guided you to what might destroy you perchance you would avoid it. you should rejoice with that, and occupy yourself by removing from you the dispraised attribute, as much as you could. But to grieve at that, condemn and dislike him because of that, is evident ignorance.

If his intention is to cause harm to you, at least you have got benefit from his statement about you, with which he has guided you to your defects to avoid if you are ignorant of it, reminded you of it if you know it and try to overlook it, or defaced it in your eyes in order to be prompted to remove it from you. All of that should cause happiness to you. So, you should engage in pursuit of the means of happiness, which he has made available to you. If you intend to enter upon a king and your garment is dirty, and somebody alerts you to that, you should rejoice with him, for he has saved you from the anger of the king if you enter upon him with that dirt. All evil manners are destructive in the hereafter, and since man knows them from his enemies, he should seize that opportunity. if his intention is to cause harm to you, then, the crime of it would be upon himself, and he benefit would return to you, for he has alerted you to your defects. In this way, you should get benefit from that, and let him bear the crime and incur the sin upon himself.

The first case is that he attributes lies to you, and dispraise you with that from which you are free in the Sight of Allah Almighty. You should also not grieve because of that: on the contrary, you should think of three things: the first is that if you are really free form that defect, you could hardly be free from any like it, and what Allah Almighty screens of your defects is more. So, you should give thanks to Allah, for He has not let him know your defects, and diverted him to that from which you are free.

The second is that this might be expiation for your sins. By so doing, he seems to throw you with a defect from which you are free, and purifies you from sins with which you have been contaminated. To be sure, whoever backbites you has indeed presented his good deeds to you, and whoever praises you has indeed cut off your back. What is the matter with you that you rejoice with cutting off your back and grieve with the gifts of good deeds which draw you close to Allah

Almighty? Do you not claim that you like to be close to Allah Almighty?

The third is that the poor little man (who dispraises you) has harmed his religion and looses his dignity infront of Allah Almighty, and by fabricating lies, ruined himself and exposed himself to His painful punishment and torment. You should then not grow angry with him, for Allah Almighty is angry with him. That is because if you grow angry with him, and invoke evil upon him, you would cause Satan to tease him. But rather you should invoke good upon him saying: "O Allah! Reform him! O Allah! Turn to him in repentance! O Allah! Bestow mercy upon him!" you should do so in imitation to the Messenger of Allah "Allah's blessing and peace be upon him" who said: "O Allah! Forgive for my people! O Allah! Guide my people for they know not." (This narration is reported by Al-Baihaqi, and he said so when some of his people struck him "peace be upon him"). He seemed to have said so when his people struck him, broke his canine tooth and wounded his face, and killed Hamzah "Allah be pleased with him" his paternal uncle. Ibrahim Ibn Adham invoked forgiveness upon him who wounded his head, and when he was asked about that he said: "I learn that my sins would be forgiven for me because of him, and since I received from him nothing but good, I do not like that he would be punished because of me."

What facilitates the dislike of dispraise upon you is to cut off covet of people. Whatever he, with whom you dispense, dispraises you, you would give no care to his dispraise. The foundation of religion is satisfaction, by which covet of majesty and wealth is cut off. As long as there is covet, the love for majesty and praise prevails in the heart of him of whom you covet, and you do your best to attain the high position in his heart. But the result of that is the destruction of religion. The petitioner of wealth and majesty who covets of praise and position and dislikes dispraise and condemnation should not hope to keep his religion sound and perfect. How far it is!

CHAPTER TWELVE
EXPOSITION OF DIFFERENT CASES OF PEOPLE REGARDING PRAISE AND DISPRAISE

It should be known that the people have four cases in relation to the praiser and dispraiser:

The first is that one rejoices with the praiser and gives thanks to him, and grows angry with the dispraiser and resents him, and likes to requite him. This is the case of the most people; and it is the utmost degree of disobedience.

The second is to have feeling of rancor for the dispraise, but he holds back his tongue from condemning the dispraiser, and rather rejoices within himself. On the other hand, he gets comforted with the praiser, but keeps his outward from showing pleasure with it. although this belongs to shortage, it is better than the previous case.

The third which represents the first degree of perfection is to give no care about both praiser and dispraiser equally. He neither grieves with the dispraise, nor rejoices with the praise. Although a worshipper might think he is so, he might be deceived by his false assumption unless he checks its signs. Its signs are that he does not get bored of the dispraiser no matter how long he sits with him

more than he gets of the praiser, nor does he fulfill the needs of the praiser faster and more active than he does of the dispraiser, nor is it easier upon him to miss the dispraiser in his gatherings than to miss the praiser, nor is it more distressing to him the death of the praiser who always lauds him than the death of the dispraiser who condemns him, nor does he grieve for the misfortunes of the praiser more than he does for the misfortunes of the dispraiser, nor does he find the slip of the praiser lighter upon his heart than the slip of the dispraiser. The more both dispraiser and praiser are equal in his sight, the more he comes to attain that level of perfection. But even, how far this is from hearts! Most people rejoice with the praise though they feel not because they do not check themselves about those signs.

On the other hand, a worshipper might find himself to be more inclined to the praiser than to the dispraiser, and Satan adorns this inclination to him, saying: "The dispraiser has disobeyed Allah by dispraising you and the praiser has obeyed Allah by praising you. How then should you regard them equal in your sight? It is out of faith to get bored of the dispraiser." This is evident dissembling. Considering the matter, one finds that from among the people, there are many who commit major sins more than the dispraiser with his dispraise. But he does not get bored of them in the same way as he does of the dispraiser. Furthermore, he knows that the praiser who praises him might also dispraise others (therewith he commits sins). But in spite of that, he does not get bored of him (as long as he does not dispraise him), given that the dispraise is sinful, regardless of the dispraised.

Thus, the deceived worshipper grows angry for his own sake, and resents for his own inclination. Furthermore, Satan makes alluring to him to behave as such, with the intention to give precedence to his inclination, which keeps him far away from Allah more and more. Whoever does not know well the intrigues of Satan and the evils of the self, most of his acts of worship are no more than useless trouble and fruitless effort, which cause him to loose the goods of this world, and the rewards of the hereafter. In connection with them, Allah says: " Say: "Shall we tell you of those who lose most in respect of their deeds? Those whose efforts have been wasted in this life. While they thought that they were acquiring good by their works?" (Al-Kahf 103-104)

﴿ قُلْ هَلْ نُنَبِّئُكُم بِٱلْأَخْسَرِينَ أَعْمَٰلًا ﴿١٠٣﴾ ٱلَّذِينَ ضَلَّ سَعْيُهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ ﴾

The fourth is to be true to his worship. It is to dislike praise and becomes displeased with the praiser, for he knows well that this praise is a means of temptation to him, which is to harm him, break his back, ruin his religion, and destroy his good deeds, and, at the same time, like the dispraiser, for he knows well that by dispraising him, he presents his defects to him, guide him to avoid them, and further grants his good deeds to him. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The top of humility is to dislike to be described with righteousness and piety." It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Woe to the fasting! Woe to

the one who stands (at night to perform prayer)! Woe to him who puts on wool (out of asceticism)! Except such and such." It was said: "Except who O Messenger of Allah?" he said: "Except he who refrains from this world, dislikes praise and likes dispraise." This is very difficult and grievous, and if this narration is authentic, it is destructive.

The highest ambition of the like of us is to covet of the second case, i.e. to conceal pleasure with the praise and displeasure with the dispraise, and not to demonstrate that through word and deed. We could not covet of the third case, which is to give no care to both the praiser and dispraiser equally. If we check ourselves about the signs of the second case, we would fail to do it, for we could not help dealing generously with the praiser more than with the dispraiser, and be more active in fulfilling the needs of the former than we would be regarding the latter. Indeed, we could not treat them with equality outwardly and inwardly. If there is one who could assume equality of treatment with both at least outwardly, let us take him as example to follow. What do you think then about the other two levels?

On the other hand, each of those four levels has many degrees. In relation to raise, from among the people, there is such as hopes for praise and appreciation, in order to attain good reputation and fame among the people, and he is ready to so anything in order to achieve this desire. He is ready to do acts of worship just to be seen of men. He also is careless about committing what is forbidden in order to attract the hearts of others, and magnetize tongues to praise and laud him. Such a person is among the ruined and destroyed. There is such as seeks it but through the permissible and not the impermissible things nor the acts of worship. Such a man is on an undermined sand cliff ready to crumble to pieces. The limits of the words and deeds therewith he attracts the hearts of people could hardly be adjusted, and this is why he is apt to fall into what is unlawful, in order to attain praise. Thus, he is very close to the ruined of the previous degree.

There is such of people as does neither wants nor seeks to attain praise. But if he is praised, of a surety, the signs of pleasure would be visible on him. If he does not mortify himself to reject that, he is about to be drawn by the excessive pleasure to the previous degree. But even, if he mortifies himself to force his heart to dislike pleasure, by putting before his eyes the evil of praise, he would be given to the risk of self-mortification, and wavering between win and loss. There is such of them as when he hears praise, he would neither be pleased with, nor grieve at, nor care about it. such person is good if he is really sincere to his conduct. There is such of them as dislikes the praise whenever he hears it. but his aversion does not lead him to grow angry with the praiser, nor reject his conduct. At the best, he dislikes, grows angry and demonstrates his anger, truthfully and sincerely, for if he is not true or sincere, in the sense that what he pretends contradicts what he feels in his heart, he then is a hypocrite.

On the contrary, the same is true of the people in relation to the dispraiser. The first degree is to demonstrate anger with the dispraiser, and the last is to demonstrate joy with him. One does not demonstrate joy with the dispraiser unless he is enemy to his own self, dislikes it, and knows well its defects and

shortcomings. Of a surety, man always is pleased with him who dispraises his enemy. Such a person does not only rejoice with him who dispraises his own self, but rather thanks him, thinking him to be prudent and smart as he brings to his attention his defects and flaws. It is a profit to him, for by dispraising him, he lowers his position in the sight of people, thereby protects him from their temptation. If good deeds are given to him as a result of dispraise, it will be good for him to compensate for his defects which he fails to remove. If one engages himself along his lifetime just to get accustomed to have both the praiser and dispraiser equal in his sight, he will have no time for anything to do. Furthermore, there still remain many obstacles that separate him from happiness, and this is one of them. Nothing could remove any of them but by way of difficult long self-mortification.

PART TWO
CONDEMNATION OF SHOWING OFF

It pertains to seeking for majesty and position through acts of worship, which stands for showing off, and it includes:

Exposition of condemnation of showing off

Exposition of real nature of showing off; and what validates the description of showing off

Exposition of Levels of showing off

Exposition of concealed showing off

Exposition of the extent to which showing off frustrates work

Exposition of medicine and remedy of showing off

Exposition of concession to disclose acts of worship

Exposition of concession to conceal sins

Exposition of leaving some acts of worship for fear of showing off and evils

Exposition of what is valid for a servant to do to practice his acts of worship because of people's seeing him

Exposition of what is binding upon a novice to do before and after an act of worship

Those then are eleven chapters; and Allah helps us attain success.

CHAPTER ONE
EXPOSITION OF CONDEMNATION OF SHOWING OFF

It is should be known that showing off is unlawful, and the maker of show (of deeds) is hateful in the Sight of Allah Almighty as confirmed by many Holy Verses, Prophetic narrations and traditions and sayings.

From among the Qur'anic Verses, a mention may be made of the following statements of Allah Almighty:

"So woe to the worshippers Who are neglectful of their Prayers, Those who (want but) to be seen (of men), But refuse (to supply) (even) neighbourly needs." (Al-Ma'un 4-7)

﴿ فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾ ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ ٱلَّذِينَ هُمْ يُرَآءُونَ ﴿٦﴾ وَيَمْنَعُونَ ٱلْمَاعُونَ ﴿٧﴾ ﴾

"Those that lay Plots of Evil, for them is a Penalty terrible; and the plotting of such will be void (of result)." (Fatir 10)

﴿ وَٱلَّذِينَ يَمْكُرُونَ ٱلسَّيِّـَٔاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَمَكْرُ أُو۟لَـٰٓئِكَ هُوَ يَبُورُ ﴿١٠﴾ ﴾

According to Mujahid, they are the hypocrites. Allah Almighty further says: ""We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks." (Al-Insan 9)

﴿ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا ﴿٩﴾ ﴾

He praised the sincere and truthful who had no intention but the Countenance of Allah Almighty, which is counter to hypocrisy or showing off. He also says: "whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner." (Al-Kahf 110)

﴿ فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَـٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا ﴿١١٠﴾ ﴾

This Holy Verse was revealed in connection with those who expect the hereafter with their works and acts of worship, and do not intend to be seen of men.

From among the Prophetic narrations, a mention may be made of the following:

It is reported that a man asked the Messenger of Allah “Allah’s blessing and peace be upon him”: "O Messenger of Allah! How does one get salvation?" he said: "It is that a man does not do any act of worship with the intention to be seen of men." According to the narration of Abu Hurairah “Allah be pleased with him” about the three men, i.e. the killed in the Way of Allah, the almsgiver, and the reciter of the Book of Allah, Allah Almighty says to each of them: "You have told a lie! You wanted to be said that so and so is generous. You have told a lie! You wanted to be said that so and so is brave. You have told a lie! You wanted to be said that so and so is a reciter (of the Qur'an)." In this way, the Messenger of Allah “Allah’s blessing and peace be upon him” told that they would receive no reward, and that it is showing off which made fruitless their deeds. (This narration is reported by Muslim).

It is reported on the authority of Ibn Umar “Allah be pleased with them” that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "He, who makes a show (of deeds) to be seen of men, Allah makes his (humiliation) visible to the people; and he who makes a show (of deeds) to be heard of men, Allah displays his (sins) publicly." (This narration is reported by Al-Baihaqi and At-Tabarani). According to a long narration, Allah Almighty will say to His angels: "This man did not intend Me with his deed. So, put him in a deep pitfall (of Hell)." (This narration is reported by Ibn Al-Mubarak and Ibn Abu Ad-Dunya on the authority of Hamzah Ibn Habib).

The Messenger of Allah “Allah’s blessing and peace be upon him” further said: "The thing of which I fear most for you is the minor polytheism." They

asked: "What is the minor polytheism O Messenger of Allah?" he said: "Showing off. On the Day of Judgement, Allah Almighty will say when He rewards the people by their deeds: "Go to those to whom you used to make show (of your deeds): do you find any reward with them?"" (This narration is reported by Ahmad and Al-Baihaqi on the authority of Mahmud Ibn Labid; and At-Tabarani on the authority of Rafi' Ibn Khadij). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Seek refuge with Allah Almighty from the well of grief." It was said: "What is that O Messenger of Allah?" he said: "It is a valley in the Hell prepared for the (Qur'an) reciters to be seen of men." (This narration is reported by At-Tirmidhi and Ibn Majah on the authority of Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" said too: "Allah Almighty says: "Whoever does a deed for Me, in which he joins others with Me, it is entirely for such a partner, and I'm free from it, I'm free from it. I'm the most independent of ascribing partners to Me (in worship)."" (This narration is reported by Malik, Ibn Majah and Muslim with slight variation of wording on the authority of Abu Hurairah).

According to the Messiah "peace be upon him": "If anyone of you observes fast, let him oil his head and beard and wipe his lips in order that people would not see that he is fasting. If he gives in charity with his right hand, let him hide it from his left hand. If he prays, let him hang down the curtain of the door of his house. Of a surety, Allah distributes praise in the same way as He distributes sustenance."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty never accepts a deed in which there is (as little as) an atom's weight of showing off." It is reported that Umar "Allah be pleased with him" said to Mu'adh "Allah be pleased with him" when he saw him weeping: "What does lead you to weep?" he said: "A Hadith I heard from the inhabitant of this grave", i.e. the Messenger of Allah "Allah's blessing and peace be upon him". He said: "The least degree of showing off is a kind of polytheism." (This narration is reported by At-Tabarani and Al-Hakim). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The thing of which I fear most for you is showing off and hidden fame." The Messenger of Allah "Allah's blessing and peace be upon him" said: "In the shade often Throne (of Majesty) on the Day on which there will be no shade but His, there will be a man who gave a charity with his right hand, which he was about to hide from his left hand." (This narration is reported by both sheiks on the authority of Abu Hurairah). For this reason, it is reported (by Al-Baihaqi on the authority of Abu Ad-Darda') that the deed to be done in secrecy is seventy times superior to that to be done in public.

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "On the Day of Judgement, the maker of show (of deeds) will be called: "O wicked! O treacherous! O maker of show (of deeds)! Your deed has been lost and your reward rendered fruitless. Go and take your reward from him for whom you used to do your deeds."" (This narration is reported by Ibn Abu Ad-Dunya on

the authority of a companion whom he did not name). it is further narrated on the authority of Shaddad Ibn Aws "Allah be pleased with him" that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" weeping thereupon I said: "What causes you to weep O Messenger of Allah?" he said: "I fear polytheism for my nation. Behold! They do worship neither sun nor moon nor stone, but they make show of their deeds." (This narration is reported by Ibn Majah and Al-Hakim).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah Almighty created the earth, it trembled with its inhabitants, thereupon He created mountains as pegs to make firm the earth. The angels said: "Our Lord has never created a creation stronger than mountains." Then, He Almighty created iron therewith He cut off mountains, and created fire therewith He melted iron, and created water therewith He extinguished fire. Thus, the angels differed (as to which of the creation is the strongest). They said: "Let's ask Allah Almighty." They said: "O Lord! Which among Your creation is the strongest?" Allah Almighty said: "I have never created a creation stronger in My Sight than the heart of mankind when he gives a charity with his right hand which he hides from his left hand." This is the strongest creation He has ever created." (This narration is reported by At-Tirmidhi on the authority of Anas, with a slight variation of wording).

It is narrated by Abdullah Ibn Al-Mubarak from a man that he said to Mu'adh "Allah be pleased with him": "Relate to me a Hadith you heard from the Messenger of Allah "Allah's blessing and peace be upon him"." Mu'adh went on weeping so much that I thought he would not stop. Then, he stopped and said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said to me: "O Mu'adh!" I said: "I am answering your call O Messenger of Allah, let my father and mother sacrifice their lives for you!" he said: "I'm going to relate to you a Hadith, which, if you keep, it will benefit you, and if you waste, your argument with Allah Almighty will be lost on the Day of Judgement. O Mu'adh! Before Allah Almighty created the heavens and the earth, He had created seven angels, and assigned each angel to be a gatekeeper of each one of the seven heavens. The keepers of deeds ascend with the servant's deed from morning to evening, having light like the sunlight, and when they ascend with it to the first heaven, they multiply it, thereupon he angel entrusted to guard the first heaven says to the keepers: "Strike with that deed the face of its doer. I'm in charge of backbiting. My Lord has commanded me not to let the deed of a backbiter pass over me to anyone else."

He said: "Then, the keeper ascend with a righteous deed belonging to a servant and multiply it and when they come with it upon the second heaven, the angel entrusted to guard it says to them: "Stop, and strike with that deed the face of its doer, for he intended with this deed of his the good things of this world. No doubt, my Lord has commanded me not to let the deed of such a man pass over me to anyone else. He used to boast because of it over the people in their gatherings."

He said: "Then, the keepers ascend with an illuminating deed of fasting,

obligatory charity and prayer, that appeals the keepers, until when they come up with it to the third heaven, the angel entrusted to guard it says to them: "Stop, and strike with that deed the face of its doer. I'm the angel in charge of arrogance. My Lord Almighty has commanded me not to let his deed pass over me to anyone else. He used to behave arrogantly towards the people in their gatherings because of that deed."

He said: "Then, the keepers ascend with a deed of the servant, as shining as a glittering star, having sounding resulting from glorification, prayer, Hajj and Umrah, until when they come up with it to the fourth heaven, the angel entrusted to guard it says to them: "Stop and strike with that deed the face of its doer. Strike with it his back and front. I'm in charge of haughtiness. My Lord Almighty has commanded me not to let his deed surpass me to anyone else. It was his habit that whenever he did a deed, he would mix it with haughtiness."

He said: "Then, the keepers come up with the servant's deed to the fifth heaven, as if it were a bride to be carried home in procession to her husband, thereupon the angel entrusted to it says to them: "Stop and strike with that deed the face of its doer, and let him carry it on his shoulder. I'm the angel in charge of envy. He used to envy the people. He used to envy such of men as learnt and did the like of his deed, or did extra acts of worship. My Lord Almighty has commanded me not to let his deed surpass me to anyone else."

He said: "Then, the keepers come up with the servant's deed of prayer, obligatory charity, fasting, Hajj and Umrah, to the sixth heaven, thereupon he angel entrusted to it says to them: "Stop and strike with it the face of its doer, for he showed no mercy to anyone of the servants of Allah Almighty stricken with affliction: on the contrary, he used to glee at his misfortune. I'm the angel of mercy. My Lord has commanded me not to let his deed surpass me to anyone else."

Then, the keepers come up with the servant's deed of prayer, obligatory charity, fasting, striving (in the Way of Allah), piety to the seventh heaven, having sounding like the sounding of thunder, and light like the light of sun; and it ascends in the company of three thousand angels, and when they reach the seventh heaven, the angel entrusted to it says to them: "Stop and strike with that deed the face and organs of its doer, close therewith his heart. I screen from my Lord such of deeds as therewith the Countenance of Allah is not intended. He intended with his deed others than the Countenance of Allah Almighty. He intended celebrity among the religious jurisprudents, and renown among the religious scholars. My Lord has commanded me not to let his deed surpass me to anyone else. Every deed that is not done for the Sake of Allah is showing off. Indeed, Allah never accepts the deed of him who makes show (of his deeds)."

He said: "Then, the keepers come up with the servant's deed of prayer, obligatory charity, fasting, Hajj, Umrah, celebration of Allah, and good manners, in the company of many angels until when they go through all veils and screens to the Presence of Allah Almighty, stand in front of Him, and bear witness of this

deed's being righteous and done with sincerity for Allah Almighty, thereupon He says to them: "You are the keepers of My servant's deed, and I am the Watcher over himself. He did not intend Me with that deed, but intended others than Me. So, let My curse be upon him." All the angels then say: "Let Your curse and our curse be upon him." The inhabitants of the heavens say: "Let the curse of Allah and the curse of us be upon him." All seven heavens and earth and their inhabitants send their curses upon him."

Mu'adh said: I said: "O Messenger of Allah! You are the Messenger of Allah, and I am no more than Mu'adh." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, imitate me, and if your deed is defective O Mu'adh, hold back your tongue from harming your brothers from among the keepers of the Qur'an, incur your sins upon yourself, and not upon them, commend not yourself by dispraising them, nor raise yourself above them, nor mix the deed of this world with that of the hereafter, nor behave arrogantly in your gathering lest people would beware of your evil manners, nor speak privately to a man while you have another (i.e. when you are only three), nor regard yourself superior to men lest the good of both the world and hereafter would cease from you, nor tear the (honour of the) people lest the dogs of fire would tear you in the fire on the Day of Judgement. Allah Almighty says: "By those who gently draw out the souls of the blessed." (An-Nazi'at 2)

﴿ وَٱلنَّـٰشِطَـٰتِ نَشْطًا ۝ ﴾

Do you know what those are O Mu'adh?" I said: "Who are those let my father and mother sacrifice their lives for you O Messenger of Allah?" he said: "They are Dogs in the fire that remove flesh and bone." I said: "Let my father and mother be sacrificed for you O Messenger of Allah! Who could endure all of that, and who could be saved from it?" he said: "O Mu'adh! This is easy upon him to whom Allah makes it easy." The sub-narrator said: "Afterwards, I have never seen anyone more reciting of the Qur'an than Mu'adh "Allah be pleased with him"."

From among the traditions and sayings, a mention may be made of the following:

It is reported that Umar "Allah be pleased with him" saw a man lowering his neck thereupon he said to him: "O man of the neck! Raise your neck. Submission does not lie in the necks in so much as it lies in the hearts." Once, Abu Umamah Al-Bahili "Allah be pleased with him" saw a man in the mosque weeping in his prostration, thereupon he said to him: "Is it also your same conduct if you are in the house?" according to Ali "Allah be pleased with him": "The maker of show (of deeds) has three signs: he becomes lazy when he is alone, and becomes active when he is in congregation, and does more when his deed is praised, and does little when it is not praised."

It is reported that Ubadah Ibn As-Samit "Allah be pleased with him" said to the Messenger of Allah "Allah's blessing and peace be upon him": "I fight with my sword in the Way of Allah Almighty, intending the Countenance of Allah and the praise of people." He said to him: "Then, you shall receive no reward." He asked him thrice, and in each time the Prophet gave him the same reply. In the

third time, he added: "Allah Almighty says: "I am the most independent of ascribing partners to Me (in worship)."" A man asked Sa'id Ibn Al-Musayyab: "Anyone of us does a favor with the intention to receive both praise from people and reward from Allah Almighty." He asked him: "Do you like to be hateful (in the Sight of Allah)?" he answered in the negative, thereupon he said to him: "Then, if you do a deed for the Sake of Allah, do it with sincerity to Him Alone."

Ad-Dahhak said: "None of you should say: 'This is for the Countenance of Allah and the face of you', nor 'This is done for the Sake of Allah and for keeping good relations with kith and kin', for indeed, it is not befitting for Allah Almighty to have a partner with Him." Once, Umar "Allah be pleased with him" beat a man with the stick and then asked him to take retaliation from him. He said: "No, I leave it for the Sake of Allah and for your sake." On that Umar "Allah be pleased with him" said to him: "Then, you shall have done nothing. Either you should leave it for my sake so that I would know it, or for the Sake of Allah Almighty Alone." He said: "I have left it for the Sake of Allah Almighty Alone." He said: "This is good then."

Al-Hassan "may Allah have mercy upon him" said: "I have accompanied a people, and wisdom used to occur to the mind of anyone of them and were he to speak with it, it would have been of great benefit to him and his companions, and nothing prevented him from that except his fear of fame; and anyone of them used to pass in the street and see a harmful thing, and nothing prevented him from removing it but his fear of fame." It is said that a maker of show (of deeds) will be called by four names on the Day of Judgement: "O maker of show (of deeds)! O Treacherous! O looser! O wicked! Go and take your reward from him for whom you did your deed, for there is no reward with us for you."

According to Al-Fudail Ibn Iyad: "In the past, they used to make show (of deeds) which they really did, and nowadays, they make show (of deeds) which they do not do." According to Ikrimah: "Verily, Allah Almighty gives a man for his intention more than he gives for his work, for no showing off lies in the intention." According to Al-Hassan "Allah be pleased with him": "A maker of show (of deeds) intends to challenge the decree of Allah Almighty. Although he is an evil man, he likes that people should describe him as a good man. But even, how should it be given that the hearts of the faithful believers should recognize him, for he is recognized for putting on hypocrisy in the Sight of Allah Almighty?"

Qatadah said: "If a servant makes show (of deeds), Allah Almighty says: "Look! My servant makes fun of Me." According to Malik Ibn Dinar: "Reciters (of the Qur'an) are of three kinds: Reciters of (Allah) Most Gracious, reciters of this world, and reciters of kings; and Muhammad Ibn Wasi' belongs to the reciters of (Allah) Most Gracious." According to Al-Fadl: "Whoever likes to see a maker of show (of deeds), let him look at me." According to Muhammad Ibn Al-Mubarak: "Show righteousness at night, for it is more honourable than to show it by day, for your righteousness by day is for the sake of people, whereas it is at night for the Sake of the Lord of the worlds." According to Sulaiman: "To ward off (the evil effects of showing off resulting from) a deed is more difficult than to

do the deed itself." According to Ibn Al-Mubarak: "It was the habit of one of people to circumambulate the House while he was in Khurasan." It was said to him: "How is that?" he said: "He liked that no mention should be made of his being close to the house in Mecca." According to Ibrahim Ibn Adham: "Not true to Allah is he who likes to be renowned."

CHAPTER TWO
EXPOSITION OF REAL NATURE OF SHOWING OFF

It should be known that the (Arabic) word 'Riya'' (showing off) is derived from Ru'yah (vision), i.e. to make show of a thing to be seen of men; and Sum'ah is derived from Samma'a (to cause to hear), i.e. to do a thing in order to be heard of men. Showing off is to seek position in the hearts of people, by showing to them the good characteristics. Majesty and position in the hearts of others are sought by acts of worship as well as by deeds other than worship. But showing off is usually restricted to seeking position and majesty through acts of worship. The definition of showing off then is to intend people by doing deeds of worship. Thus, the (false) worshipper represents the maker of show (of deeds), the people are those in whose hearts he seeks with his worship, and the characteristics and deeds he does to achieve that purpose are the objects of showing off.

The objects of showing off are divided into five divisions, with which one adorns by way of affectation: body, clothes, speech, deed and followers and concrete things. The world-seekers make show of those things. But it is less punishable to seek majesty and make show of deeds different from worship than to make show of the acts of worship.

The first division which is to make show in religion of the body. It is to show leanness and paleness to give the false impression of excessive diligence trouble and grief for religion, and giving preference to the hereafter over this world. By leanness, one intends to indicate to the scarcity of food, and by paleness to insomnia, diligence and sadness. Such a person also makes show of disheveled hair to give the false impression of wholehearted devotion to worship and religion. Once those things appear to the people, they know that this man is righteous, because of which he gets comforted. In order to achieve such comfort, his soul summons him to show those showy things. A mention may be made also of lowered voice, sunken eyes, and withered lips, in order to indicate to his regularity on fasting, religious reverence, and hunger. In connection with that, the Messiah "peace be upon him" said: "If anyone of you fasts, let him oil his hair, comb his head and apply kohl to his eyes." The same is narrated on the authority of Abu Hurairah "Allah be pleased with him". This is due to the fear of Satan's evil suggestion to him of showing off. For this reason, Ibn Mas'ud "Allah be pleased with him" said: "If morning comes upon you as fasting, oil your hair."

This is how those of religiosity make show of the religious deeds. In contrast to them are the world-seekers, who make show of fatness, brightness, medium size, smartness and prettiness, cleanness of body, strength and proportion of muscles, etc.

The second is to make show of appearance and clothes. As for appearance, it is to dishevel the hair of the head, shave mustaches, lower the head in walking, be quiet in movement, keep the trace of prostration on the forehead, put on coarse and rough clothes in general, and the woolen garments among them in particular, shorten the lower garment to half the leg, shorten the sleeves, give up cleaning the clothes, and leave it torn. He make show of all of that to demonstrate that he follows the sunnah, and imitates the righteous servants of Allah Almighty. There are many other aspects of that.

The point here is that those makers of show (of clothes) are of different classes: some of them seek the position among the righteous men, by demonstrating asceticism. That is, to put on torn dirt coarse rough clothes, with the intention to show that he is careless about this world and its good things. Were he to be asked to put on a moderate clean garment as the righteous predecessors used to do, it would be as harmful to him as slaying, for fear that the people would say that he had given up asceticism, and turned away from austerity, and rather desired for the good things of this world. Another class seek acceptability not only among the righteous people, but also among kings and dignitaries and those who have the power of authority. If they put on expensive graceful clothes, they would be rejected by the reciters, and if they put on torn coarse clothes, they would be despised by the dignitaries and celebrities. That is because they seek to be acceptable to the world-seekers and men of religion. For this reason, they put on clothes that might please both parties. Were they to be required to wear coarse and rough wool, it would be as harmful to them as slaying, for fear of being scorned by kings and rich, and were they to be asked to wear expensive and graceful clothes, it would be grievous upon them, for fear of being accused by men of righteousness of turning to the clothes of the world-seekers. The members of each class see their position in a particular kind of uniform, and disdain to change it, regardless of being more or less expensive than theirs, and of being permissible, for fear of being an object of blame.

The world-seekers make show of expensive clothes, fine garments, graceful vehicles, extensive adornment of residence and furniture, and the like of that. This is evident to the people. Although they put on coarse rough clothes in their houses, it is difficult upon them to meet the people with them, and rather prefer to be excessive in adornment.

The third is to make show of speech. The men of religion make show of preaching, reminding (of the hereafter), speaking with wisdom, retaining stories and news (about the righteous) to use in argumentation and debate, demonstrate much knowledge, and show care about the states and affairs of the righteous predecessors. It is also to move lips with celebration (of Allah) in the presence of people, enjoin right and forbid evil at the sight and hearing of people, show anger for evildoings, show regret for people's committing sins, weakening voice in speech, making it smooth during recitation of the Qur'an, to indicate to fear, grief, sadness, submission, and humility, claim to memorize Prophetic traditions and narrations, meet grand sheikhs and imams, criticize narrators of Hadith by pointing out his linguistic errors, in order to show how

acquainted he is with the Prophetic narrations, to hasten to debate and engage in argumentation with the intention to silence his opponents, in order to show to the people his religious knowledge. However, the kinds of affectation with speech are countless.

As for the world-seekers, they make show of retaining poetry and ostentation of eloquent speech, quoting strange and rare cases of grammar to highlight their superiority and excellence over others, and showing affection to the people to attract their hearts.

The fourth is to make show of deed, like the one who makes show in prayer of long standing, protracting back, long bowing and prostration, lowering head, leaving turning sideways, showing quietness and tranquility, and straightening both feet and hands. He also resorts to observing much fasts, giving much in charity, serving others with food, performing Hajj and Umrah, sticking to reverence and quietness and lowering head in walking to the extent that a maker of show might walk hastily to fulfill his need until when he makes sense to somebody looking at him, he soon returns to slowness and quietness, and lowering head, for fear he might be ascribed to hastiness, and once the man disappears, he soon returns to hastiness. Moreover, he does not remember Allah by way of renewing submission in so much as in response to his fear of a man seeing him, who might think he is not righteous. Some of them feel shy of having their privacy contradict their public, thinking that by so doing, they would get rid of showing off. But how far! Since they do so for fear of people and not for the Sake of Allah Almighty, their showing off is multiplied.

The world-seekers make show of deed by strutting and moving both hands while walking, narrowing paces, taking up the garment's tail, and moving shoulders, in indication to majesty and respect.

The fifth is to make show of the increasing number of companions, visitors and those with whom he mixes. Such a person forces himself to have the learnt, celebrities and righteous men and worshippers visit him, in order to be said that so and so seeks blessing by visiting him, or so and so frequents him so much, or to have kings or rulers come to his house, in order to be said that such and such a king or governor seeks blessing by him in view of his high rank in religion. Some of those also remember so often many sheikhs and righteous people, in order to boast of having a lot of them among his acquaintances.

Those are the things of which the hypocrites make show, seeking therewith position and majesty in the hearts of people. Some of them are satisfied with getting people have good assumption of his good manners and religion. How many a monk who kept himself in his church for many years, and how many a worshipper who got isolated to the top of a mountain for a long time! What makes such do so is just his knowledge that by doing so, he would receive high position and great rank in the hearts of the people. Were he to know that the people have ascribed him to a sin or crime in religion, from which he is guiltless, he would be confused and troubled, and would not be satisfied with the knowledge of Allah Almighty about his innocence: on the contrary, he would

grieve so much, and endeavor, as much as he could, to remove that evil assumption from the people's hearts, given that he does not covet of their wealth. But he does so for he loves majesty which is pleasant in itself as we have already mentioned in the previous part of this book.

Some makers of show are not satisfied with having a high position in the hearts of people: but he endeavors to have tongues unleashed to speak fluently about him with praise and acclamation. Some of them seek fame along the country, in order that a lot of people would frequent him. Some of them seek to be renowned in the sight of kings, in order that his intercession would be accepted, and his needs fulfilled quickly. Others seek to gather wealth and gain property from the endowments and the wealth of the orphans, all of which is unlawful. Those represent the worst class of makers of show.

But you may ask about whether showing off is unlawful, undesirable or permissible, or is subject to details. In reply to that, let me say that it is subject to details which go as follows: showing off is to seek majesty, whether through acts of worship or other deeds. If it is sought through acts other than those of worship, then, it is like seeking wealth, and thus it is not unlawful as being to seek majesty and position in the hearts of people. But as well as wealth might be earned by forbidden means, the same is true of majesty, and as well as earning little wealth which provides for one's necessary needs is praiseworthy, to get a little majesty in the hearts of people therewith to ward off evils is praiseworthy. It is that sought by Yusuf "peace be upon him" when he said: "Set me over the store-houses of the land: I will indeed guard them, as one that knows (their importance)." (Yusuf 55)

﴿ قَالَ ٱجْعَلْنِى عَلَىٰ خَزَآئِنِ ٱلْأَرْضِ إِنِّى حَفِيظٌ عَلِيمٌ ﴾

As well as wealth contains fatal poison and beneficial medicine, the same is true of majesty. As well as much wealth diverts one from the remembrance of Allah Almighty, and the hereafter, the same is true of majesty, if not more, for the temptation caused by majesty is more grievous than that caused by wealth. If we say that to have possession of much wealth is unlawful, we do not say that to have possession of much hearts is unlawful, unless wealth and majesty lead one to do what is impermissible. It is true that to divert one's attention to the extensive majesty and wealth is the beginning of evil, for the lover for both wealth and majesty could not give up the sins of heart and tongue. But to receive majesty without seeking to get it nor becoming aggrieved for its removal is harmless. None has ever had majesty and position greater than that of the Messenger of Allah "Allah's blessing and peace be upon him" and the rightly-guided caliphs after him, but to divert one's attention to seek majesty and position is deficiency in religion, but not unlawful.

Based on that, let's say that to make good man's dress whenever he comes out to the people belongs to making show (of deeds), but is not unlawful, because it is not showing off through acts of worship but through the worldly deeds. Compare to it then all adornments therewith one beautifies himself. This is confirmed by the narration of A'ishah "Allah be pleased with her" that once, the Messenger of Allah "Allah's blessing and peace be upon him" intended to come

out to meet his companions, and he started to look at the spring of water and straighten his hair and turban, thereupon she asked him: "Do you do so O Messenger of Allah?" he said: "Yes. Indeed, Allah likes that a servant should get adorned for his brothers when he comes out to meet them." (This narration is reported by Ibn Adi).

This is out of worship from the Messenger of Allah "Allah's blessing and peace be upon him" for he was commanded to invite the people and attract their hearts to follow the new religion, and it was incumbent upon him to seem honorably smart in their sights, and were he to fall from their eyes, they would have no desire to follow him. So, it was due upon him to seem to them in his best states lest the eyes of the laymen would despise him, for indeed, the laymen's eyes always stretch to see the outward other than the inward aspects. This was the real purpose of the Messenger of Allah "Allah's blessing and peace be upon him". But if one intends to seem smart in the eyes of people, for fear of their criticism and blame, and in order to receive respect and honour in their hearts, it would not be unlawful, for man has the right to relieve himself of the pain of blame and criticism, and seek the company of his brothers and friends, and if they get bored of and detest him, they would not become companionable to him.

This is why to make show (of deeds) through acts other than those of worship might be either permissible, or dutiful or undesirable, according to the different purposes intended. For this reason, we say that if a man spends his wealth on a group of the rich not by way of worship or charity, but in order to get him think he is generous, he is a maker of show (of deeds), but his conduct is not unlawful.

But if one makes show of deeds of worship, like prayer, fasting, almsgiving, performing Hajj and Umrah, and fighting, the perpetrator has two cases:

the first is that his purpose is only showing off, giving no importance to the reward. This conduct then invalidates his worship, for the reward of deeds ultimately depends upon the intention one has when he does it. it is also sinful and by doing it he becomes disobedient, as confirmed by a lot of Qur'anic Verses and Prophetic narrations.

It has two implications: the first pertains to the worshippers, which is dissembling and cunning, for by making show of acts of worship, he gives people the false impression that he is sincere and obedient to Allah Almighty, although he is really not so. However, dissembling in the worldly matters is unlawful. If one, for instance, fulfills the debt of another just to give the people the false impression of being generous and openhanded, he is sinful, for he has got possession of the hearts of people by way of deception and cunning.

The second pertains to Allah Almighty, for by doing the acts of worship to make show, he ridicules Allah Almighty. Qatadah "may Allah have mercy upon him" said: "When a man makes show (of acts of worship), Allah Almighty says to His angels: "Look at that man how he ridicules Me!"" a typical example is to stand in front of a king along the day. His intention is not to be in service of the king in so much as to be able to watch a king's particular slave-girl. By so doing, he ridicules that king, for his intention is not to serve him, but to watch

one of his slaves.

Which contempt is greater than that with which one regards Allah Almighty when he intends by obeying Him to make show of his deeds to one of His servants, too powerless to benefit or even harm him? Is it but because he thinks (though falsely) that this servant has more power to fulfill his needs than Allah, and that he is worthier of nearness and closeness than Allah Almighty? Which ridicule is more than to raise a servant above the master? To be sure, this is among the major destructive sins. This is why the Messenger of Allah "Allah's blessing and peace be upon him" named it the minor polytheism (according to the narration of Ahmad on the authority of Mahmud Ibn Labid; and At-Tabarani on the authority of Rafi' Ibn Khadij).

But this does not mean that some kinds of showing off are more severe and grievous than others, as we shall see later in the levels of showing off, Allah willing. But in general, showing off in entirety with its all levels is sinful. If one does not but fall in prostration and bow (in prayer) in order to make show (of deeds) to anyone other than Allah Almighty, it is sufficient for sin. That is because by so doing, one intends to come close to anyone other than Allah Almighty; and this is evident polytheism. But showing off belongs to the concealed polytheism, for the maker of show makes much of people in his heart, which requires him to bow and prostrate, in order to show his deeds to them rather than to do so with sincerity to Allah Almighty. The exalted is the people and not Allah Almighty. Once a person intends to exalt the people by his prostration rather than to exalt Allah Almighty, he has become at the threshold of polytheism.

But since he intends to exalt himself in the heart of him to whom he make show of deeds, in order that the latter would exalt him as a result of his seeming to exalt Allah Almighty, it is then a concealed and not evident polytheism. It results from ignorance, and none commits it but him who is deceived by Satan, who gives him the false impression that the servants have the power to benefit or harm him, and to dispose of his interests, sustenance, death, etc. this is why he turns his face from Allah Almighty to them, and seeks to attract their hearts to them. If Allah Almighty entrusts to them to dispose of his matters and affairs in this world and the hereafter, it would be the least punishment for him to receive for his evil deed. All servants are too powerless to benefit or harm themselves: how could they then benefit or harm others than them? If it is the case in this world, how would it be on a day on which no parent would save his child in the least, nor would a child save his parent? How should an ignorant exchange the reward of the hereafter and closeness to Allah Almighty for the false covet of people in this world? We should have no doubt that the maker of show of deeds of worship displeases Allah Almighty.

The second case is that in which one intends both reward of Allah and praise of people. This is the polytheism that contradicts sincerity. We have mentioned its ruling in the Book of Sincerity. This is confirmed by the statement of both Sa'id Ibn Al-Musayyab and Ubadah Ibn As-Samit "Allah be pleased with him", that he receives no reward for that.

CHAPTER THREE
EXPOSITION OF LEVELS OF SHOWING OFF

It should be known that some kinds of showing off are more grievous and severe than others, and it differs by the difference of its pillars. It has three pillars: the object of showing off, that for which one makes show of deeds, and the purpose of showing off.

The First Pillar: The Purpose Of Showing Off

Showing off might be intended solely without the worship of Allah Almighty or the reward, or it might be intended in the company of the worship of Allah and the reward. In the second case, the purpose of reward might be stronger, weaker, or equal to the purpose of worship. This results in four levels of showing off.

The first level which is the most grievous pertains to the absence of the intention of reward, like him who prays among the people, and were he to be alone, he would not pray at all. Moreover, he might pray among the people even without performing ablution. That is because his real purpose is only showing off. This is hateful in the Sight of Allah Almighty. The same is true of him who gives out charity for fear of the blame and criticism of people, and not in expectation for reward, and were he to be alone, he would not give it out at all. This is the highest level of showing off.

The second is to have besides showing off the purpose of getting reward. But this purpose is weak to the extent that were he to be in privacy, he should not have it, nor would it lead him to act upon it. were the purpose of getting reward to be absent, the purpose of showing off alone would lead him to act upon it. this is close to the previous level. Such a person is hateful and sinful.

The third is to have both purposes of reward and showing off equally, in a way that were each of them to be alone, it would not lead him to act upon it; and when both gather together, they prompt him to act. This person has his righteousness corrupted by his evils; and we hope that he be safe with neither benefit nor loss. But the apparent stories indicate that such a person is not safe. We have discussed this case in the Book of Sincerity.

The fourth pertains to him who is prompted to act by the knowledge of people about his affair. But in the absence of that knowledge, he would not give up worship. Were his purpose to be only showing off, he would not have done it. we think, and Allah Almighty knows best, that his reward would not be fruitless, but it would be reduced, or he would be punished as much as is in proportion to the extent to which his purpose is showing off, and rewarded as much as is in proportion to the extent to which his purpose is to get reward. As for the statement of the Messenger of Allah "Allah's blessing and peace be upon him" that Allah Almighty says: "I'm the most independent of ascribing partners to Me (in worship)", it is understood to refer to the case in which both purposes are equal, or the case in which the purpose of showing off is preponderant.

The Second Pillar: The Object Of Showing Off

It pertains to the acts of worship. It is divided into making show of the fundamentals of worship, and making show of the features of worship.

The first division: making show of the fundamentals of worship; and it is more often. It is of three degrees:

The first is to make show of the foundation of faith, and this is the most grievous kind of showing off, and its perpetrator abides in the fire of Hell forever. It refers to the person who utters the words of testimony with his tongue, to which he gives lie within himself. He indeed makes show of the outward acts of Islam. Allah Almighty describes such a person in many Qur'anic Verses. He says: " When the Hypocrites come to you, they say, "We bear witness that you are indeed the Messenger of Allah." Yea, Allah knows that you are indeed His Messenger, and Allah bears witness that the Hypocrites are indeed liars." (Al-Munafiqun 1)

﴿ إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ ۗ وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُۥ وَٱللَّهُ يَشْهَدُ إِنَّ
ٱلْمُنَٰفِقِينَ لَكَٰذِبُونَ ﴿١﴾ ﴾

I.e. that their saying contradicts what is lurking in their conscience. He Almighty further says: " There is the type of man whose speech about this world's life may dazzle you, and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies. When he turns his back, his aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loves not mischief." (Al-Baqarah 204-205)

﴿ وَمِنَ ٱلنَّاسِ مَن يُعْجِبُكَ قَوْلُهُۥ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيُشْهِدُ ٱللَّهَ عَلَىٰ مَا فِى قَلْبِهِۦ وَهُوَ أَلَدُّ ٱلْخِصَامِ ﴿٢٠٤﴾ وَإِذَا
تَوَلَّىٰ سَعَىٰ فِى ٱلْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ ٱلْحَرْثَ وَٱلنَّسْلَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلْفَسَادَ ﴿٢٠٥﴾ ﴾

He also says: "when they meet you, they say, "We believe": but when they are alone, they bite off the very tips of their fingers at you in their rage." (Al Imran 119)

﴿ وَإِذَا لَقُوكُمْ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَوْا۟ عَضُّوا۟ عَلَيْكُمُ ٱلْأَنَامِلَ مِنَ ٱلْغَيْظِ ۚ قُلْ مُوتُوا۟ بِغَيْظِكُمْ ﴿١١٩﴾ ﴾

He says too: "The Hypocrites, they think they are over-reaching Allah but He will over-reach them: when they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance; (They are) distracted in mind even in the midst of it, being (sincerely) for neither one group nor for another. Whom Allah leaves straying, never wilt you find for him the Way." (An-Nisa 142-143)

﴿ إِنَّ ٱلْمُنَٰفِقِينَ يُخَٰدِعُونَ ٱللَّهَ وَهُوَ خَٰدِعُهُمْ وَإِذَا قَامُوٓا۟ إِلَى ٱلصَّلَوٰةِ قَامُوا۟ كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ
وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾ مُّذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَآ إِلَىٰ هَٰٓؤُلَآءِ وَلَآ إِلَىٰ هَٰٓؤُلَآءِ ۚ وَمَن يُضْلِلِ
ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا ﴿١٤٣﴾ ﴾

There many other Holy Verses in this issue.

Showing off was widespread in the early days of Islam as a lot of people embraced Islam outwardly, in order to achieve certain purposes. But this kind of

showing off has dwindled during our time, and given room for another kind according to which hypocrites withdraw inwardly from the religion, as shown from their denial of the Garden and the fire and the abode of the hereafter, in inclination to the statement of atheists, or from rejection of some religious laws and judgements in inclination to the freethinkers, or from a disbelief or religious innovation they believe in, whilst otherwise showing, etc. those are among the hypocrites and makers of show who will abide forever in the fire of Hell. There is no kind of showing off beyond that. They are more grievous than the disbelievers who announce their disbelief publicly, for they combine both the inward disbelief and outward hypocrisy.

The second degree is to make show of the fundamentals of worship, but with reservation of the foundation of faith. Although this is odious in the Sight of Allah Almighty, it is less grievous than the former. The example is him is like a man whose wealth is in the hand of another, whom he orders to give out charity, just for fear of his blame and criticism; and Allah Almighty knows well that were his property to be in his hand, he would not give out charity. It is also like a man who is in a gathering, and when the prayer is due, he prays with them, although were he to be alone, he would not pray at all. It is like a man who fasts Ramadan as long as he is in the company of people, with the desire for being in privacy to break fast. It is also like him who attends Friday prayer in the mosque just for fear of people's blame and criticism, and but for that, he would not attend. It is like him who keeps good relations with his kith and kin, or is dutiful to his parents, just for fear of the people, or fights or performs Hajj, not for the sake of fulfilling the respective obligation.

Such a person makes show of deeds of worship, although he has the foundation of belief that there is no god but Allah Almighty, Who Alone is worthy of worship. Were he to be required to worship or fall in prostration to anyone else other than Allah Almighty, he would not do. But he leaves the acts of worship because of laziness when he is in privacy, and when he learns that the people should know about him, he becomes active in doing the acts of worship. That is because his position in the sight of the people is dearer to him than his position in the Sight of the Creator, his fear of the people's blame and criticism greater to him than his fear of the punishment of Allah Almighty, and his desire for the people's praise stronger than his desire for the reward of Allah Almighty. This is the utmost degree of ignorance. Such a person is worthy of being hateful in the Sight of Allah, although he does not turn from the foundation of faith in terms of belief.

The third degree is to make show not of the foundation of faith nor of the obligatory duties, but of optional and supererogatory acts of worship, which, if he leaves, he would not be sinful. But at the same time, were he to be alone, he would not do them, in view of his weak desire for their reward, and giving preference to the pleasure of laziness over the expected reward. But he is motivated to do them by showing off. It is like attending prayers in congregation, visiting patient to inquire about his health, following funeral procession, taking part in washing the dead body of men, offering Tahajjud prayer at night, fasting

the day of Arafah, Ashura' (the tenth day of Muharram), and every Monday and Thursday. A maker of show might do so for fear of blame, or seeking praise, although Allah Almighty knows well that were he to be alone, he would not add anything to the obligatory duties.

Although this is odious in the Sight of Allah, it is less grievous than the former. In the former case, a maker of show prefers the people's praise to the Creator's appreciation, and wards off the people's blame more than the Creator's blame, regarding the people's blame greater in his sight than the punishment of the Creator. But in this case, the maker of show does not do so, for he does not fear punishment for leaving a supererogatory deed if he leaves it. He seems to receive half the punishment of the maker of show in the former case. This is the showing off with the fundamentals of worship.

The second division is to make show of the features of the acts of worship; and it is of three degrees:

The first degree is to make show of an act which, being left, leads to deficiency in worship, like him who likes to lighten bowing and prostration, and shorten standing and recitation, and when the people see him, he makes perfect bowing and prostration, leaves turning sideways, and completes sitting in between both prostrations. According to Ibn Mas'ud "Allah be pleased with him": "Whoever does so regards with slightness his Lord Almighty." That is because he does not care about Allah's seeing him in privacy, whereas when somebody sees him, he hastens to make perfect his prayer. The same is true of him who is used to give out charity from among the bad coins or grains, and when the people see him, he gives it out from the good coins and grain for fear of their blame. Similarly, when such a person fasts, he abstains from backbiting and obscenity not to make perfect his worship but for fear of the blame of the people. This belongs to the forbidden showing off, for by it one gives precedence to the creation over the Creator. But at the same time, it is less grievous than to make show of the supererogatory acts of worship.

If a maker of show argues that he does so to keep their tongues from backbiting, for if the people see how he lightens bowing and prostration, shortens standing and recitation, they unleash their tongues to speak fluently with blame and criticism. In reply to him, you could say that this is an intrigue made by Satan to dissemble you. The harm you receive from the deficiency of your prayer which is a service to your Lord is more grievous than the harm you receive from the people's backbiting you. If it is religion that lies behind your conduct, you then would have more sympathy for yourself.

There are two cases for the maker of show in that respect: in the first case, he seeks position and praise of the people; and this is evidently forbidden. In the second case, he says: "I do not have the intention to be sincere to make perfect bowing and prostration. But at the same time, if I lighten that, my prayer would seem defective in the people's sight, and they would turn to backbite and blame me. So, to avert their blame and backbiting, let me make perfect my bowing and prostration in prayer, and although I expect no reward for that, it is better than to leave it entirely, with the result that I would loose reward and receive the blame."

This is suspicious. The right opinion is that it is binding upon him to be sincere in his worship, by making perfect his bowing and prostration in prayer. But if he does not have the intention to do so, he should continue to stick to his habit in privacy. It is not fitting for him to avert the people's blame by making show of deeds of worship, for by so doing, he mocks at Allah Almighty.

The second degree is to make show of a deed leaving which does not lead to deficiency in religion, and doing it is complementary to his worship, like prolonging bowing and prostration, standing, improving appearance, raising both hands, hastening to the first Takbir, reciting more than the usual Surahs, sitting in seclusion so much during the fasting of Ramadan, adhering to long silence, selecting the best of property for almsgiving, choosing the most expensive slaves to emancipate for expiations, etc. if he is in privacy, he would not do any of those things, of which he makes show in the presence of people to be seen of men.

The third degree is to make show of deeds that are extra what is supererogatory, like hastening to attend the mosque to offer prayer in congregation before all the people, aiming at the first row, choosing the right side of the imam, and the like of those acts. Allah knows that were he to be in privacy, he would not hasten to do any of those at all.

Those are the degrees of showing off as regards its object. Some of them are more grievous than others, and all are blameworthy.

The Third Pillar: That For Which One Makes Show (Of Deeds)

Of a surety, showing off should have a goal one seeks to achieve, like obtaining property or majesty, or any of the worldly purposes. It has three degrees:

The first which is the most grievous is to seek to do a sin, like him who makes show of his acts of worship, demonstrates his piety and abstention from eating what is unlawful or suspicious, and does much supererogatory deeds, and his purpose is to be recognized for his honesty and righteousness perchance he would be appointed in charge of judges or endowments or the property of the orphans which he illegally usurps, or the wealth collected from almsgiving to distribute among the people, from which he takes as much as he could, etc. one of them might seem in the dress of Sufism, speak with wisdom and behave with piety and submission, with the intention to attract a woman or a boy to commit lewdness with them. Some of them might attend the gatherings of knowledge and hear preachings and teachings and recitation of the Qur'an, and their purpose is to watch women and good-looking boys, or set out on journey to perform Hajj, with the intention to gain the company of a woman or a good boy from the caravan, etc. those are the most hateful makers of show in the Sight of Allah Almighty, for they take His obedience as a stairway to disobey Him.

Close to those, though less grievous, is a man who commits a crime and insists on refuting the claim from himself, and confirms his insistence by showing piety, like him who denies a particular deposit, and the people claim that it is with him, thereupon he gives out in charity from his property, in order to be said that since he gives out in charity from his own wealth, how should he make lawful the

property of anyone else? The same is true of him who is ascribed to committing fornication with a woman or a boy, thereupon he averts the claim from himself by showing piety and submission.

The second is that his purpose is to obtain a worldly permissible fortune, like gaining wealth or marrying a good-looking or noble woman,, etc. a mention may be made of him who pretends to be sad and weep so much and engages in preaching and teaching, in order that much wealth would be brought to him, and women would have desire to get married to him. One also might have a desire to marry the daughter of a learnt or worshipper, to whom he shows to be knowledgeable and righteous worshipper, so that he would give him his daughter in marriage. This showing off is forbidden, for by obedience of Allah, one seeks worldly fortunes. But at the same time, it is less grievous than the former, for what is sought here is permissible in itself.

The third is that he does not seek to have any of the worldly portions such as wealth or marriage, but he shows that he is a good worshipper for fear of being accused of indulgence or negligence in worship, or ascribed to the laymen and not to the ascetics or righteous worshippers. A mention may be made of him who walks hastily, and when he makes sense to somebody looking at him, he soon slows down his pace and improves his walk; or him, who hastens to laugh or joke at something, and, fearing of being despised by others, hastens to pray for forgiveness and show grief saying: "How heedless man is of himself! " Allah knows well that were he to be in privacy, surely, he would not disdain his conduct.

The same is true of him who sees a group praying Tarawih, Tahajjud, fasting every Monday and Thursday, or giving in charity, thereupon he does the same as their doing for fear he might be joined with laymen, although were he to be alone, he would not do any of that; or he who becomes thirsty on the day of Arafah or during the Sacred months, and rejects to drink to quench his thirst, for fear that people would know that he is not fasting, or him who is invited to food, and rejects in order to confirm that he is fasting. He might not state that he is fasting, but he would rather say: "I have a legal excuse." By so doing, he combines two cunning things: at first, he shows that he is fasting and sincere to his worship, and that he does not make show of his deeds of worship, since he avoids to make a mention of his worship to the people thereby he would be a maker of show of deeds of worship, with the result that people would say that he screens his worship. On the other hand, if he is forced to drink, he could not help justifying his conduct, by showing sickness or ailment, for which he is given to severe thirst, or claiming that he breaks his fast in order to please so and so, who likes his brothers, and always invites them to share food with him, or to please his mother who is weak-hearted, and shows sympathy for him and does not let him fast for fear of him. All of this belongs to the evils of showing off.

In contrast with him is the sincere to his worship, who does not care how people look at him. If he has no desire for fasting, and Allah Almighty knows that from him, he will not give others a false impression of something different about him; and if he has desire for fasting, he will be satisfied with

the knowledge of Allah about him, and will not let anyone share that knowledge with Him. It might occur to his mind that by showing it, he prompts others to imitate him. But even, this is among the intrigues devised by Satan, as will be explained later.

Those are the different levels and degrees of showing off, and the classes of makers of show, and all are hateful in the Sight of Allah Almighty, Who is angry with them all. It is among the most destructive sins, for it has many stains as hidden as the creeping of ants, according to many narrations and traditions, in which the greatest religious scholars slip, let alone the worshippers who are ignorant of the self evils and heart diseases; and Allah knows best.

CHAPTER FOUR

EXPOSITION OF CONCEALED SHOWING OFF THAT IS MORE HIDDEN THAN CREEPING OF ANTS

It should be known that showing off is divided into what is clear and what is hidden. The clear showing off is that which leads to doing a deed, even if his purpose is the reward. More hidden a bit is that which does not lead directly to doing deeds, but rather lightens the deed therewith the Countenance of Allah is intended. It is like him who offers Tahajjud prayer and finds it difficult upon him every night, and when a guest visits him, he becomes more active to do it, knowing that but for the expectation of reward, he would not pray only for the sake of making show of deeds before the guest. More hidden is that which does not affect the deed anyway, but at the same time, it is lurking in the heart.

Since it does not lead to any deed, it could be known only by its signs, the clearest of which is one's pleasure with people's knowing the acts of worship he does. How many a servant who is sincere to his worship, and does not like showing off. But if the people happen to know about his worship, he would become pleased with that. However, this pleasure indicates to his hidden showing off that produces delight. Were his heart not to care about the people, surely, he would not be pleased with their knowing about his worship. That is because showing off is potential in the heart in the same way as fire is potential in the stone, and it is the people's knowledge about his worship that extracts pleasure and delight, i.e. its characteristic signs. Once he feels the pleasure of delight, and does not counteract it with aversion for it, it turns to be sustenance for the hidden vein of showing off that is lurking within himself. One of its results is that it leads him, though stealthily, to make show of a thing that causes the people to know about him, like showing his leanness, paleness, dry lips, low tone of speech, traces of tears, etc.

More hidden than that is his concealment from the sight of people, so that they would know nothing about his worship, nor he would be pleased to make show of his acts of worship. But at the same time, once he sees the people, he likes that they should take the initiative to salute him, receive him with joy and reverence, praise him and make a good mention of him, be active to fulfill his needs, be lenient with him in transaction, and leave space for him to sit in the gathering. If their behaviours towards him fall short of his expectations, he would

grieve and feel estrangement. By so doing, he seems as if he expects reverence and veneration in reward for his acts of worship of which he does not make show to the people. Were he not to do those acts of worship in advance, he would not feel such estrangement because their behaviours towards him are less than his expectations from them. Were it not to be the same to him whether or not the people know about his acts of worship, he then would not be satisfied with the knowledge of Allah about him, nor would he be free from a hidden stain of showing off, more hidden than creeping of ants. All of that is about to make fruitless the reward, from which none but the sincere affirmers and lovers of truth could be safe.

In this respect, it is narrated on the authority of Ali "Allah be pleased with him" that he said: Allah Almighty will say to the reciters (of the Qur'an) on the Day of Judgement: "Were prices not made cheap for you? Did the people not take the initiative to greet you first? Were your needs not fulfilled for you? there is no reward for you because you have taken in full your rewards (in the world)." It is narrated by Abdullah Ibn Al-Mubarak on the authority of Wahb Ibn Munabbih that an itinerant said to his companions: "Indeed, we have left property and children for fear of transgression, and we feel afraid we have become more transgressing in this matter of ours than the owners of wealth in their property. That is because if anyone of us is received by a people, he likes to be honoured by them because of his religious position, and if he asks for a need, he likes to be fulfilled soon because of his religious position, and if he buys a thing, he likes that price be made cheap because of his religious position." The news of that reached their king, who rode and went to him in a great procession of people, and behold! The land with its valley and mountain was crowded with the people. The itinerant asked about that and it was said to him: "This is the king and he has come to visit you." he asked his servant to bring food to him, and he brought to him herbage, oil and tree bith. , the itinerant started to fill both corners of his mouth and eat greedily. The king asked about the man and he was pointed out to him. He asked him: "How are you?" he said: "Fine, like the ordinary people." The king said: "This man has no good." He left him and went away. On that the itinerant said: "Praise be to Allah Who has turned you from me, while you are criticizing me."

As such the sincere to their worship continue to feel afraid of the concealed showing off, and endeavor to hide their righteous work from the people, more than a sinner endeavors to hide his shameful deeds. They do so in the hope that their righteous deeds be sincerely for the Countenance of Allah Alone, and that they shall receive reward from Allah on the Day of Judgement for their sincerity before the people. That is because they learn that Allah will never accept on the Day of Judgement but that which is done with sincerity, and that they will be in dire need and destitution on that day on which neither property nor wealth would be of benefit, nor would a parent be punished on behalf of his child, nor a child on behalf of his parent, for each of them would be occupied by his own self.

The stains of hidden showing off then are countless. If one feels there is a difference between a man's knowing about his acts of worship and an animal's

knowing about that, then, he suffers a branch of showing off within himself. It is of no interest to the sincere one that anyone should know about his worship, regardless of his entity. Were he to be sincere to his worship, he would despise the rational, let alone the foolish and mad among the servants, i.e. would not mind whether or not they know about his acts of worship, putting in consideration that none has the power to do anything for him, to benefit or harm him, to provide him with or withhold sustenance from him, to change the time of his death, to increase or decrease his reward, etc. but if he does not feel that, then, he has a stain of showing off.

But not all stains of showing off make fruitless the reward, or corrupt the deeds, since there is difference among them. You may argue that there is no one but that he is hardly free from feeling pleasure if his acts of worship are known to the people. Are all kinds of pleasure blameworthy, or blameworthy in part and praiseworthy in part? In reply to that, let's say that not all kinds of pleasure are blameworthy. They are praiseworthy in part and blameworthy in part. The praiseworthy kinds of pleasure are of four divisions:

The first is that one intends to hide his acts of worship, and be sincere to Allah Almighty. But when the people know about his worship, he comes to learn that it is Allah Almighty Who has let them know about that, and demonstrated the good of his states, therewith he verifies that Allah Almighty does good to him, and looks at him with the eye of mercy, for he screens his sins and acts of worship, and Allah Almighty screens his sins upon him and demonstrates his acts of worship; and there is no kindness better than to screen the evil and demonstrate the good. In this way, he is pleased with Allah's kindness and mercy therewith He looks at him not with people's praise for him, and his position in their hearts. In confirmation of that, Allah Almighty says: " Say: "In the Bounty of Allah. And in His Mercy, in that let them rejoice": that is better than the (wealth) they hoard." (Yunus 58)

﴿ قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِۦ فَبِذَٰلِكَ فَلْيَفْرَحُوا۟ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾ ﴾

It seems to him that he is accepted in the Sight of Allah, therewith he is pleased.

The second is that since Allah screens his sins and demonstrates his good things in this world, he deduces that He Almighty would do the same in the hereafter, as confirmed by the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Allah never screens a sin upon a servant in this world but that He would screen it upon him in the hereafter." (This narration is reported by Muslim on the authority of Abu Hurairah). In the first case, one is pleased with the present giving no attention to the future, and in the second case, one is concerned with the future.

The third is that he thinks that those know about his worship with the intention to imitate him, with the result that his reward would be multiplied for their sake. In this way he receives a double reward: the reward of publicity (which prompts them to imitate him), and the reward of secrecy for he does not intend to make show of his acts of worship. It is well known that he would receive as much reward as is the number of those who imitate him; and expectation for that

abundant reward alone is sufficient for his pleasure.

The fourth is that those who know about his worship praise him for his acts of worship, thereupon he is pleased with their obedience to Allah as shown from their praise of him, love for the obedient of Allah, and inclination to obedience of Allah Almighty. This pleasure is with the good faith of the servants of Allah. The sign of sincerity in that kind is that his pleasure with their praise of anyone else is the same as his with their praise of him.

The fifth :But the blameworthy kind of pleasure is that one is pleased with the position he has in the hearts of the people until they praise him, fulfill his needs, and receive him with honour and respect. This is undesirable; and Allah Almighty knows best.

CHAPTER FIVE
EXPOSITION OF THE EXTENT TO WHICH SHOWING OFF FRUSTRATES WORK

Let's say that if one decides with sincerity to do an act of worship, and then something of showing off occurs to him, it might occur to him either after or before finishing from work. If it occurs after finishing from work, therewith he becomes pleased, but without the intention to demonstrate it, then, it would not frustrate his work, for the work in this case has been done and finished with sincerity, and free from showing off. That is because he did not hope to make show of it, nor did he talk to others about it, but it was demonstrated by Allah Almighty, therewith he became pleased and got comforted.

This is unlike the case in which he decides to do a work with sincerity, and after he finishes from it, it seems to him to demonstrate it and talk to others about it: this is risky. But many narrations and traditions tell that it frustrates the work. It is narrated that once Ibn Mas'ud “Allah be pleased with him” heard a man saying: "Yesterday, I have read the Surah of Al-Baqarah entirely." On that he said: "This is only his fortune from it." (i.e. he receives no reward for it because he made show of his recitation). It is narrated that a man said to the Messenger of Allah “Allah’s blessing and peace be upon him”: "I have observed fasts perpetually O Messenger of Allah." On that he said to him: "You have neither observed fast (for you would receive no reward for it because you made show of it), nor broken your fast (for you troubled yourself by abstention from food and drink in vain)." (This narration is reported by Muslim on the authority of Abu Qatadah).

The statement of both Ibn Mas'ud “Allah be pleased with him” and the Messenger of Allah “Allah’s blessing and peace be upon him” might provide evidence for the fact that such a person was not entirely free from showing off when he decided to do the work, as confirmed by his talking about it before the people. But it is more relevant to say that he would receive reward for his deed, and be punished for making show of it after finishing form it. but in case his heart changes into showing off during working, then, this might make fruitless his deed.

But sometimes, the idea of showing off might occur during working a deed, which he decides to do with sincerity. It might be only pleasure which does not

affect the work itself, or showing off which motivates him to work more. In this last case, if he concludes the work with showing off, then, its reward would be fruitless. Its example is like a man who, during his doing a supererogatory deed, a king or a celebrity comes upon him, and he desires him to look at him while doing the religious service; or like a man who, during his religious service, remembers something of his wealth he has forgotten, and he likes to get it, and were it not for fear of people's criticism, he would leave the service and go to his wealth. In this case, his reward would be fruitless, and if he is doing an obligatory duty, it is binding upon him to repeat it. this is confirmed by the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "The deed is like a vessel (containing cooked food): if its last portion is ripe, then, its first portion would be ripe too." (This narration is reported by Ibn Majah on the authority of Mu'awiyah Ibn Abu Sufyan). It is further reported that "He, who makes show of his deed for an hour, the reward of all the previous deeds become fruitless."

But if showing off occurs to him while he is working the deed in a way that does not prevent him from completing it for the sake of reward, it then belongs to the showing off that affects the work. Its example is like a man who is in prayer and then a group of people come, and, on seeing them, he is pleased with them and makes show of his deed in their presence, and improves his prayer for their sake. But even if they did not come, he would complete his prayer. If showing off prevails over the sense of the purpose of reward, then, the deed would be fruitless. But it might probably be said that it does not render fruitless the deed in view of the original decision of sincerity in the beginning, and the survival of the purpose of reward, no matter how weak it might turn to be.

Al-Muhasibi "may Allah have mercy upon him" is of the opinion that one's deed is fruitless by even less than that. He said: "If one does not intend more than pleasure with people's knowing about his deed, it is debatable: some argue that it renders fruitless the deed, for by so doing, he contradicts the first decision, and turns to rely on the praise of the people, and does not complete his work with the sincerity, for indeed, what counts is the conclusion of work." Then, he adds: "But as for me, I do not confirm that his work becomes fruitless if he is not motivated to do more; but I do not feel safe for him. However, if he concludes his work with showing off, it is close to my certainty that his work would be fruitless."

But, it may be argued that Al-Hassan "may Allah have mercy upon him" said: "Those are two cases: if there is no harm on him in the first, the second would cause no harm to him." However, it is narrated that a man said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I do my work in secrecy, and do not like to have anyone know about it, and then the people know about it, with which I would become pleased." On that he said: "You would have a double reward: the reward of secrecy, and the reward of publicity." (This narration is reported by Al-Baihaqi on the authority of Ibn Mas'ud; and At-Tirmidhi and Ibn Hibban on the authority of Abu Hurairah). In comment on the statement of Al-Hassan, he (Al-Muhasibi) said: "As for the first

case in which there is no harm on him, it is that he does not leave the work; and the second case, which cause no harm to him, it refers to the delight and pleasure he receives (from being known to the people) as long as he intends the Countenance of Allah Almighty. But he did not say that there was no harm on him in case he decided to make show of the deed after he had decided to do it with sincerity.

In regard to the Hadith of the Prophet, there are three possibilities: the first is that he refers to the publicity of his work after finishing from it. the second is that he refers to his pleasure with the others' imitating him, or to any kind of praiseworthy pleasures we have already mentioned, and not the blameworthy pleasure with praise of others, or his position he has in their hearts. This is confirmed by the fact that he would receive reward for it. none among the nation is of the opinion that there is reward for pleasure with praise. Then, how should a sincere receive a single reward, and a maker of show a double reward? The third is that the Hadith is ended up with Abu Hurairah and not with the Messenger of Allah "Allah's blessing and peace be upon him".

In our sight, the right is to say that if this kind of pleasure does not affect the work, which remains the same, i.e. is produced from the sincere intention, then, it would not be fruitless. As regards the narrations about showing off, they are construed to refer to the case in which one intends anything other than Allah Almighty. What is related concerning partnership, is construed to refer to the case in which the purpose of showing off and that of seeking reward are equal. But the case in which the purpose of showing off is weaker than that of seeking reward, the reward would not be entirely fruitless. We have discussed that matter in the Book of Sincerity in more detail. So, you might go to it.

The third division is that one starts his work with the intention of showing off. There is no difference that if his intention remains as such until he finishes from his work, then, his reward would be fruitless. But if he regrets during his work, and repents and returns to sincerity before finishing from the work, then, there are three probabilities: a party of people is of the opinion that he should continue his work. Another party is of the opinion that he should repeat the acts and deeds during which showing off occurs to him, for they are corrupt, but the entire work would not be forbidden. The third party adopts the opinion that it is not binding upon him to repeat anything: but it is sufficient for him to pray for forgiveness with his heart, and complete his act of worship with sincerity, for what counts, as we have said, is the conclusion of works. If one starts his work with sincerity, and concludes it with showing off, surely, his work would be corrupt. They likens that to a white garment which is contaminated with filth: if the filth is removed form it, it will returns to its original case. They argue that prayer, fro instance, with its bowing and prostration is for Allah Almighty, and if one bows or prostrates for anything other than Allah Almighty, then, he will be a disbeliever. But in this case, the incident of showing off is mixed with his deed and then is removed by virtue of regret and repentance; and thus his prayer would be valid.

The opinion of the last two parties is different from the religious jurisprudence. The right is to say that if his intention while assuming prayer is showing off, then, his assuming prayer is invalid, and what follows up also is invalid. Its example is like a man who, being alone, does not pray, and, on seeing the people, assumes prayer. This prayer is void of intention, for the intention is to respond to the motive of religion, and here there is no religious motive. But if he is in a state in which he would pray even in the absence of people, and on seeing them, he likes to be praised by them, then he would combine two motives: if he is doing an act of worship, in which there is no lawful nor unlawful, like recitation of the Qur'an, giving in charity, etc, he disobeys when he responds to the motive of showing off, and obeys when he responds to the religious motive: " Then shall anyone who has done an atom's weight of good, see it!, And anyone who has done an atom's weight of evil, shall see it." (Az-Zalzalah 7-8)

﴿ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ۝ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ۝ ﴾

He shall receive reward as much as is equal to his true intention, and punishment as much as is equal to his wrong intention. But none of them frustrates the other.

If he is in prayer, which might be corrupt by the corruption of the intention, then, in case it is a supererogatory prayer, it has the same ruling of recitation of the Qur'an and giving in charity, i.e. one disobeys from one point of view, and obeys from another point of view, and then he receives reward as much as is equal to his right purpose, and punishment as much as is equal to his wrong purpose. But we could not say that his prayer is corrupt or that praying behind him is invalid. Since one should have good assumption of a Muslim that he seeks reward by his supererogatory prayer, then, it is rendered valid depending upon that right purpose, and praying behind him is valid, even if his right purpose is mixed with another purpose in which he is sinful.

If he is in obligatory prayer, in which he combines both motives equally and inseparably, then, he should be considered to have not fulfilled the obligation, for the motive of obligation alone did not prompt him to do it. but in case both motives are independent, in the sense that in the absence of the motive of showing off he would offer the obligatory prayer, and in the absence of the obligation motive he would offer supererogatory prayer to make show of his worship, then, the matter is debatable. It may probably be argued that the obligation is to pray with sincerity to Allah Almighty, and by so doing, he has not fulfilled the obligation, or that the obligation is to comply with the command of prayer, and he has really done it, for the mixing of another motive with it does not stand against fulfilling the obligation. For example, if one prays in an illegally usurped house, although he will be sinful by praying n a usurped house, at the same time, he will have obeyed by fulfilling the obligation itself.

If showing off is mixed with the initiative to the prayer, and not with the prayer itself, like him who, on seeing a group of people, hastens to offer the prayer at the first portion of its due time, and but for them, he would delay

the prayer to the middle portion of the time, and but for the obligatory duty, he would not assume the prayer just for the sake of showing off, then, there is no doubt that his prayer is valid, and he will have fulfilled the obligation due upon him, for the motive of prayer itself is not contradicted by any motive else, and in no way would the motive of choosing the time of prayer invalidate his prayer. This is all to be said about showing off that motivates one to do a work. But as for pleasure with people's knowing about one's deed of worship, which not affects the performance of the deed itself, it is unlikely that it corrupts the prayer.

We see that this is fitting for the law of jurisprudence. But even, the matter is abstruse in the sense that the religious jurisprudents did not talk about it, and even those who talked about it did not take heed of the laws of religious jurisprudence and the fatwas of jurisprudents concerning the validity and corruption of the prayer. Their eager to purify hearts and cleanse souls and seek sincerity led them to render corrupt almost all the acts of worship, depending only on passing thoughts. To be sure, the knowledge is with Allah Almighty, Who knows the unseen and the visible, and He is the Most Gracious, the Most Merciful.

CHAPTER SIX

EXPOSITION OF MEDICINE AND REMEDY OF SHOWING OFF

You have come to know that showing off frustrates deeds, and causes one to be hateful in the Sight of Allah Almighty, as it is among the major destructives. Being so, it is fitting for one to seriously undertake to remove it as much as he could, through self-mortification and enduring all kinds of trouble and suffering. No cure is expected but by drinking bitter and sore medicines. Almost all the people are forced to that mortification. The child who is created as weak-minded sees with his eyes how people deal with each other ostentatiously, with the result that he turns to be ostentatious in his dealing with others. It is not before the maturity of his mind that he feels that this is destructive, but unfortunately, after showing off has become deep-rooted within himself, which he could not suppress except by self-mortification and resistance of the power of desires and lusts. This is why almost all the people are forced to undergo that mortification. But it is very difficult at first and gradually, it turns to be easy. There are two stations to remedy it: the first is to remove its roots and origins from which its branches spring. The second is to avert what occurs of it immediately.

The First Station Is To Remove Its Roots And Origins

Its origin is to love majesty and position in the hearts of people. It includes three principles: pleasure of praise, flight from pain of dispraise, and covet of what is in the hands of people. In confirmation of the fact that those are the causes of showing off, which motivates the maker of show to do so, it is narrated on the authority of Abu Mussa “Allah be pleased with him” that he said: a Bedouin asked The Messenger of Allah “Allah’s blessing and peace be upon him”: "O Messenger of Allah, one of us fights to display his courage"; i.e. he disdains to be overpowered or dispraised for his being defeated, "And a

man fights in order to see his position"; and this is the pleasure of seeking majesty and appreciation, "and a man fights in order to be remembered (by people)"; and this is the love for praise. "who amongst these fights in the way of Allah?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who fights that the word of Allah be exalted fights in the way of Allah." (This narration is reported by both sheikhs) in another version, the Bedouin said:

According to Ibn Mas'ud "Allah be pleased with him": "When both rows (of warriors) meet, the angels descend and enlist the fighters according to their ranks: So and so fights to be remembered by others, so and so fights for the sake of dominion; and of a surety, fighting for the sake of dominion is caused by covet of this world." According to Umar "Allah be pleased with him": "They say that so and so is a martyr, and perhaps he might have filled what is between the binders of his riding mount with silver." The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fights seeking for nothing but a she-kid, will have only what he intends for." (This narration is reported by An-Nasa'i).

But one might not have no covet of anything in this world, nor a desire for being remembered by them: but he bewares of the pain of dispraise, like the niggard among generous people who give abundance of wealth in charity, in which case, he gives a little in charity in order not to be dispraised by niggardliness, although he does not covet of praise, since others have preceded him, or the coward among brave people, who does not flee from the battlefield in order not to be dispraised by cowardice, although he does not covet of any praise, since others have preceded him to attack the enemies. If he despairs of praise, he likes to flee from the pain of dispraise. It is also like a man among some people who spend the whole night in prayer, in which case he prays a few number of rak'ahs in order not to be dispraised by laziness, though he does not covet of praise.

Although one might have the power to keep patient on loosing the pleasure of praise, by no means could he keep patient on the pain of dispraise. For this reason, he might refrain from asking about something of knowledge which he needs, for fear of being dispraised by ignorance, or give fatwas without knowledge, or pretend to have knowledge of Hadith of which he is really ignorant. He does all of that in avoidance of dispraise.

Those three things motivate the maker of show to make show of deeds. Its remedy has been mentioned in general in the first half of this book. But now, let's mention the remedy of showing off in detail. There is no doubt that one likes a thing and has a desire for having it thinking it to be good, pleasant and beneficial for him whether immediately or in the future. If he knows that it is pleasant for him immediately, and harmful to him in the future, it becomes easy upon him to turn from it, like him who knows that the honey is delicious, but, learning that it is poisoned, he turns away from it. similarly, the way to remedy this desire is to know the harm that lies in a desired thing. Once a servant knows the harm that lies in showing off, and how it corrupts his heart and soul, deprives him of

success and guidance immediately, and of the good position in the Sight of Allah Almighty in the hereafter, exposes him to grievous punishment, heinous wrath and apparent humiliation when he will be called in front of all the people: "O wicked! O betrayer! O maker of show! Had you not felt shy when you sold the obedience of Allah Almighty for the fortunes of the world, observed the hearts of the servants, ridiculed the obedience of Allah, sought to obtain the love of people by displeasing Allah Almighty, get adorned to them by being shameful in the Sight of Allah, come close to them by becoming far from the Presence of Allah Almighty, seek to be praised by them by being dispraised by Allah Almighty, and invoke their pleasure by putting yourself to the danger of the displeasure of Allah Almighty? Was there not anyone more insignificant to you than Allah?"

When one considers all of that , and compares what he receives from the people in this world with what he will loose in the hereafter, and how the reward of his deeds becomes fruitless, given that by the reward of a single deed to be done with sincerity, the scale of good deeds might overweigh that of his evil deeds, and if it is corrupt by showing off, it will move to the scale of his evil deeds, causing it to overweigh the scale of his good deeds, leading him to the fire of Hell, of a surety, he turns from showing off. If showing off has no harm but to frustrate the reward of a single act of worship, it will be sufficient to know to which extent it is harmful. And even in the case his good deeds overweigh his evil ones, he knows that in the absence of showing off he would attain, by virtue of that deed, the highest rank in the company of the Prophets, martyrs and sincere affirmers of truth. But it is showing off that would lower his rank. Let alone the dispersion of his interests in pursuit of observing the hearts of people, for indeed to please all the people is unattainable. Whoever seeks their pleasure for the displeasure of Allah Almighty, of a surety, Allah becomes displeased with him, and causes them to be displeased with him. Moreover, which thing would he gain by praising them which exposes him to the dispraise of Allah Almighty? His praising them would not avail him in the least in regard with sustenance or time of death, nor would it benefit him on the day of his poverty and bankruptcy, i.e. the Day of Judgement.

As for covet of what is in their hands, its remedy is to learn that it is Allah Who subjugates their hearts: it is He Who causes them to give, and it is He Who causes them to withhold. There is no provider of sustenance other than Allah Almighty. The one who covets of the creatures exposes himself to humiliation; and if he achieves his objective, he becomes under obligation to them. How should one then leave what is with Allah Almighty for a false hope and corrupt imagination, which might or might not hit the mark? And even if it hits the mark, the pleasure obtained from it is not equal to the pain of humiliation caused by it. to displease the people is not harmful and does not cause one to be sinful unless he translates it into words which Allah writes as sins against him. It neither hastens death on him, nor increases his sustenance, nor causes him to be of the denizens of the fire if he is among the inhabitants of the Garden, nor causes him to be hateful in the Sight of Allah if he is praiseworthy to Him. That is because all

servants are helpless and have no power to benefit or harm each other.

Once he is sure of those evils, and of their causes and means, he then leaves showing off, and devotes himself to Allah Almighty, for the rational is he who does not take what harms him much and benefits him little. It is sufficient for him to know that if the people learn the purpose of showing off that is lurking in his heart, they would hate him. Sooner or later, Allah Almighty is to uncover his secret, until he causes him to be hateful to the people, as being a maker of show, hateful in the Sight of Allah Almighty. But if he proves sincere to Allah Almighty, surely, Allah uncovers to them his sincerity, causes them to love him, makes their hearts subject to him, and unleashes their tongues to praise and laud him, given that no perfection lies in their praise, nor does imperfection lie in their dispraise. It is narrated that a poet belonging to the sons of Tamim said: "My praise adorns and my dispraise defames." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You have told a lie, since the one who does so is Allah Almighty with Whom there is no god." (This is reported by Ahmad on the authority of Al-Aqra' Ibn Habis).

That is because adornment lies only in Allah's praise, and defamation lies in His dispraise. Which good do you have in the people's praise given that you are blameworthy in the Sight of Allah Almighty, and among the denizens of fire, and which evil do you receive from the people's dispraise given that you are praiseworthy in the Sight of Allah Almighty, in the company of those brought near to Him? So, whoever recalls to his mind the hereafter with its bliss and happiness would inevitably despise this world and all evils and embitterment that it contains.

This remedy of showing off and removing its causes pertains to knowledge. As for the practical remedy, it is to get himself accustomed to hide his acts of worship as much as he could from the people, and close all gates upon it in the same way as one closes the gates upon shameful deeds, until his heart is satisfied with the knowledge of Allah alone of his acts of worship, giving no importance to the knowledge of people. It is reported that one of the companions of Abu Hafs Al-Haddad condemned the world and its inhabitants, thereupon he said to him: "You have showed what you have been concealing. Do not sit with us after that day." This is why no concession was given afterwards to condemn it, for condemning the world carries a claim of abstinence in it.

There is no remedy of showing off better than concealment, which is difficult in the beginning of self-mortification. But if one keeps patient on it, it gradually becomes easy upon him. To be sure, " Verily never will Allah change the condition of a people until they change it themselves (with their own souls)." (Ar-Ra'd 11)

﴿ مِنْ أَمْرِ ٱللَّهِ ۗ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ ﴾

Mortification is due upon the servant, and guidance is incumbent upon Allah Almighty, and it is due upon the servant to knock at the door, and it is incumbent upon Allah Almighty to open it, " for Allah suffers not the reward to be lost of those who do good." (At-Tawbah 120)

﴿ إِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴾

"Allah is never unjust in the least degree: if there is any good (done) He doubles it, and gives from His own presence a great reward." (An-Nisa 40)

﴿ إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴾

The Second Is To Avert What Occurs Of It

This also should be learnt. When one removes showing off from himself, cuts off the roots and origins of it from the heart, by satisfaction and contentment, giving up covet of what is in the hands of people, lowering himself from the sight of people, and giving no importance to their praise or dispraise, Satan does not leave him alone during his engagement in the acts of worship: but rather, he tries to divert him by thoughts of showing off and dissimilation, and his tendencies and self-inclinations towards it do not cease at all. For this reason, one should be serious to avert from himself such thoughts of showing off. There are three thoughts of showing off, and they might occur to mind all at once, or in succession.

The first is the thought that people know his acts of worship, and that he likes them to know. This provokes in him the hope of their praise, and expectation for having a position in their hearts. Then, he is prompted to accept it and rely on it. those are three states: the first is called knowledge, the second is called desire, and the third is called determination. Perfect power lies in averting the first thought before it develops and brings about both the second and third states. If it occurs to his mind that the people know about his acts of worship, which encourages his hope for having them know, he should avert it by saying to himself: "What does it matter you whether or not the people know since Allah Almighty knows your state? Which benefit does lie in the knowledge of anyone else?" if the pleasure of praise is roused in his heart, let him remember the evil of showing off, and how it exposes him to the hate of Allah Almighty, and punishment and humiliation in the hereafter. As well as the information of people's knowledge of the acts of worship rouses the desire for showing off, the information of the evil of showing off provokes aversion for it to counteract that desire. He thinks of Allah's hate and punishment, and as well as desire invites him to accept (people's praise), aversion summons him to reject it, and the soul is attracted to the stronger of them.

Those three are necessary for averting showing off: knowledge, aversion and rejection. One might go on to do an act of worship with sincerity, and then the thought of showing off occurs to his mind unintentionally, which he accepts in the absence of knowledge and aversion. This is because he has love for praise and fear of dispraise, which causes him to skip the required knowledge of its evil and miserable consequence, for the heart in this case is fully occupied by the desire for praise and fear of dispraise. His example is like him who likens forbearance to himself and condemns anger, and is determined to adhere to forbearance once his anger is provoked. But later, it occurs to him what causes him to forget his determination of forbearance, and rather his heart is filled with rage that hinders him from remembering the evil of anger.

Similarly, the sweetness of desire fills the heart and drives out the light of knowledge and anger. To this Jabir "Allah be pleased with him" referred in his statement: "We gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" under the tree not to flee,, and we did not give him pledge of allegiance for death. But we forgot it on the day of (the battle of) Hunain." (This narration is reported by Muslim). That is because their hearts were filled with fear, which caused them to forget the previous pledge. This is the case of most desires that attack suddenly. Once it does so, it causes one to forget his knowledge that is included in the determination of faith; and once he forgets knowledge, the aversion does not appear, for aversion is the fruit of knowledge.

In some cases, man might remember, and know that the thought which occurs to his mind results from showing off, which exposes him to the displeasure of Allah Almighty. But, because of his overwhelming desire, he goes on it, for his inclination here overpowers his mind. As he could not give up the immediate desire, he delays his repentance, or engages himself from thinking about that due to his sweeping desire. How many a scholar who is motivated to do a thing only by the desire to make show of his deeds before the people, even though he knows it well. But he goes on it, strengthening the argument against him, for he accepts the caller for showing off, given his knowledge of its evil and grievous consequence, and its being blameworthy and condemned by Allah Almighty. Here, of no profit to him is his knowledge in the absence of aversion, which is its fruit.

Sometimes, both knowledge and aversion are present, but even he accepts the caller of showing off, for the aversion is weak in comparison with his overwhelming desire. In this case, the aversion is of no benefit, for the purpose of aversion is to divert one from the act. This means that the real benefit lies only in the combination of those three elements: knowledge, aversion and rejection. Rejection is the fruit of aversion, and aversion is the fruit of knowledge. Strength of knowledge is determined by the strength of faith, and weakness of knowledge is determined by heedlessness, love for worldly affairs, forgetfulness of the hereafter, lacking meditation of what is with Allah Almighty, and missing reflection on the evils of the life of this world, and the great bliss of the hereafter. Some of those are produced by others; The origin of all of that is the love for this world, and the dominance of desires. It is the head of all sins and the source of all mistakes. That is because the sweetness of the love for majesty and position, and the worldly good things provokes the anger of the heart, fascinates it, and hinders it from taking heed of the evil consequences, and seeking the lights of the Book and the sunnah in addition to the religious sciences.

You may argue: "If one really dislikes showing off, and rejects it, but even, he could hardly be free from having his heart inclined to it: would he be in the company of the makers of show (of deeds)?" in reply to that, it should be known to you that Allah Almighty did not lay upon the soul a burden more than it could bear, and one has no power to prevent the evil suggestions of Satan, or curb his nature in order not to incline to the desires. But the furthest aim is to endeavor

not to invest that desire, by learning the evil consequences of that, giving care to the religious knowledge, and supporting the foundations of faith in Allah and the Last Day. Once he does so, he has really reached the farthest end of his obligation.

This is confirmed by the narration in which some companions complained to the Messenger of Allah "Allah's blessing and peace be upon him" saying: "Sometimes there occur to our minds passing thoughts, and to fall down from the sky and be snatched away by birds or be vulnerable to wind to throw us in a very distant place, is dearer to us than to talk about them." He asked them: "Have you really experienced that?" they answered in the affirmative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "This is the evidently clear faith." (This narration is reported by Muslim on the authority of Ibn Mas'ud; and An-Nasa'i on the authority of A'ishah). It is further narrated on the authority of Ibn Abbas "Allah be pleased with them" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Praise be to Allah Who has reduced the plot of Satan to no more than whispering doubts." (This narration is reported by Abu Dawud and An-Nasa'i). according to Abu Hazim: "Whatever occurs to your mind and you dislike for yourself, no harm shall you receive from your enemy, and whatever occurs to your mind and you accept for yourself, then, blame it for it."

Therefore, the doubts roused by Satan and dispute of yourself cause no harm to you as long as you avert them by aversion and rejection. The passing thoughts pertaining to sciences, imaginations and remembrance which provoke showing off come from Satan; and desire and inclination stem from the self, and then aversion springs from faith and traces of mind. But here Satan devises a trick, i.e. if he fails to lead him to accept showing off, he tries to persuade him that his righteousness lies in debating Satan, until he deprives him of the reward of sincerity and presence of heart, for the occupation by arguing Satan and averting his plots divert the heart from the private conversation with Allah Almighty, which, in turn, decreases his position in the Sight of Allah Almighty.

Those who get rid of showing off by averting the passing thoughts of showing off are of four kinds:

The first is that he does not only return the passing thought to Satan and give lie to him, but also engages in arguing with him for a long time, thinking it to be safer for his heart. But with verification, it brings about deficiency, for in this case, he is diverted from the private conversation with Allah and from the good he receives in it, by fighting the highway man.

The second is to know that argumentation and fighting bring about deficiency in the behaviour, and this makes him limit himself to giving lie to and avert Satan, and not to engage in arguing and disputing with him.

The third is not to engage in giving lie to him at all, thinking it to delay him from private conversation with Allah Almighty. By so doing, he has decided in his mind the aversion of showing off and giving lie to Satan, and continues to do what he started to do, even in the presence of aversion, giving no care to belie Satan.

The fourth is to know that Satan is going to envy him by sowing within him the seeds of showing off. Thus, whatever evil suggestions Satan might whisper to him, he goes on doing his deed of worship with more sincerity and engagement with Allah Almighty, hiding his acts of worship in order to enrage Satan and suppress him. this is what infuriates Satan, and gives him to despair and disappointment. It is reported that it was said to Al-Fudail Ibn Ghazwan: "So and so mentions you (with evil)." He said: "By Allah, I would enrage him who commands him to do so." He was asked: "Who commands him to do so?" he said: "Satan. O Allah! Forgive for him." he meant that he would enrage Satan by obeying Allah in him. if Satan knows that form a servant, he would refrain from him, for fear he would increase his good deeds. According to Ibrahim At-Taimi: "Satan always invites a servant to the door of sin, and once he does not obey him, and does good instead, he leaves him." he says once again: "If Satan sees you wavering, he would covet of you; and if he sees you constantly firm, he would abscond you."

Al-Harith Al-Muhasibi "may Allah have mercy upon him" set forth an example for those four: "Their example is like four people who went to a gathering of knowledge and Hadith, with the intention to obtain benefit and favor, and guidance and assistance. A heretic innovator envied them, and feared they would know the real nature of things. He proceeded to meet one of them, and tried to hinder him by inviting him to a gathering of error and falsehood, but he rejected. When he was sure of his rejection, he engaged him by argument, thereupon he was involved in argumentation and disputation, with the intention to avert his error, thinking it to be for his benefit, although the purpose of the innovator is to make him miss the benefit of gathering as much as he delays to come.

When the second came upon him, he stopped him, and tried to forbid him to attend the gathering. He stopped a little and pushed the straying person in his chest, and did not engage himself in fighting him, and soon hastened to join the gathering. But the straying person rejoiced a bit with the little time he was able to stop him to push him. when the third came upon him, he gave no care to him at all, but he did not despair of him entirely. The fourth came upon him, and he did not only give no care to him, but also intended to enrage him. he quickened his pace more and more, and did not slow down in the least. The straying person reached certitude that if all of them returned and came upon him once again, he would try with all barring that last one."

You may argue: "Since one could not feel safe from the evil suggestions of Satan, should one be on the alert in expectation of him to come before he attacks the mind, or rely on Allah Almighty to avert it from him, or engage in worship and take no heed of him?" in reply to it, let's say that the people differ in this issue and are divided into three parties:

A party from Basrah are of the opinion that the strong among the people dispense with taking any precaution of Satan, for they devote themselves entirely to Allah Almighty, and engage themselves in loving Him, and the result is that Satan keeps away from them, and despairs of misguiding them, in the

same way as he despairs of inviting the weak among servants to wine and adultery. That is because the pleasures of this world, no matter permissible they might be, have become like wine and adultery in their sights. They absconded them entirely, leaving for Satan no way over them. Those are not in need to beware of him.

A second party from Sham are of the opinion that to take precaution of him is needed only for him who is less certain and reliant. That is for whoever is certain that there is no partner with Allah Almighty Who alone ordains the affairs of the universe, comes to know that it is of no significance to beware of Satan, for he is no more than a humiliated weak creature, and he has no power to do anything except what Allah Almighty dooms it to be, for it is Allah Alone Who benefits and harms. Thus, one should feel shy of bewaring of anyone other than Him Almighty. One's certainty of the Oneness of Allah then makes him not in need of caution.

A third party from the learned are of the opinion that to take precaution of Satan is necessary, arguing that, according to those of Basrah, that the strong among men who devote themselves entirely to Allah Almighty, and engage in the love of Allah Almighty, dispense with the love for this world and its pleasures, is a means used by Satan to deceive such men. The Prophets "peace be upon them" themselves were not able to get rid of the evil thoughts and suggestions of Satan entirely, then, how could anyone else have the power to do so? Not all the evil suggestions of Satan belong to the love and pleasures of this world. But some of them pertain to the attributes and names of Allah Almighty, the embellishment of religious innovations and errors, etc. none could be saved from the danger therein. For this reason, Allah Almighty says: " Never did We send a Messenger or a prophet before you, but, when he framed a desire, Satan threw some (vanity) into his desire: but Allah will cancel anything (vain) that Satan throws in, and Allah will confirm (and establish) His Signs: for Allah is full of knowledge and wisdom:." (Al-Hajj 52)

﴿ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ إِلَّآ إِذَا تَمَنَّىٰٓ أَلْقَى ٱلشَّيْطَٰنُ فِىٓ أُمْنِيَّتِهِۦ فَيَنسَخُ ٱللَّهُ مَا يُلْقِى ٱلشَّيْطَٰنُ ثُمَّ يُحْكِمُ ٱللَّهُ ءَايَٰتِهِۦ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Sometimes the stain (of what I do) is on my heart", given that his devil embraced Islam, and enjoined upon him nothing but good.

Whoever thinks that his engagement with the love for Allah Almighty is greater than that of the Messenger of Allah "Allah's blessing and peace be upon him" and all the Prophets and Messengers "peace be upon them", is, indeed, a deceived person. But even, this did not ensure to them to be safe from the evil plots and intrigues of Satan, from which Adam and Eve were not safe while they were in the Garden, which is the abode of security and pleasure. Allah Almighty had already warned them of him saying: "O Adam! verily, this is an enemy to you and your wife: so let him not get you both out of the Garden, so that you are landed in misery. There is therein (enough provision) for you not to go hungry nor to go naked, Nor to suffer from thirst, nor from the sun's heat." (Ta Ha 117-119)

﴿ فَقُلْنَا يَا آدَمُ إِنَّ هَٰذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقَىٰ (117) إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ (118) وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَىٰ (119) ﴾

Since one of the Prophets was not safe from the intrigue and plot of Satan in the Garden, which is the abode of security and happiness, then, how could anyone else be able to feel safe from his evil plots in this world, which is the homeland of afflictions and disasters, and the fountainhead of pleasures and desires that are forbidden? Moses "peace be upon him" said as told by Allah Almighty: "This is a work of Evil (Satan): For he is an enemy that manifestly misleads!" (Al-Qasas 15)

﴿ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ ۖ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ (15) ﴾

This is why Allah Almighty warned all the people of Satan saying: " O you Children of Adam! let not Satan seduce you, in the same manner as he got your parents out of the Garden, stripping them of their raiment, to expose their shame: for he and his tribe watch you from a position where you cannot see them: We made the Evil Ones friends (only) to those without Faith." (Al-A'raf 27)

﴿ يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا ۗ إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ (27) ﴾

The Qur'an entirely warns people of Satan and its plots. How then should one not beware of him? to beware of Satan whereas Allah Almighty has commanded does not stand against the engagement with the love of Allah Almighty; for it is out of loving Him to comply with His orders and commands. He Almighty ordered people to beware of the enemy, just as He ordered to beware of the disbelievers saying: " and let them pray with you, taking all precautions, and bearing arms: the Unbelievers wish, if you were negligent of your arms and your baggage, to assault you in a single rush." (An-Nisa' 102)

﴿ فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً (102) ﴾

He further says: "Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom you may not know, but whom Allah does know." (Al-Anfal 60)

﴿ وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ (60) ﴾

As well as you are required by Allah Almighty to take precaution of your enemy which you see well, then, it is preferable to take precaution of your enemy which sees you and you see it not. According to Ibn Muhairiz: "If it is a game which you see and it sees you not, You are likely to catch it, and if it is a game

which sees you and you see it not, it is likely to catch you." he refers here to Satan. To engage in the love for Allah Almighty is not to refrain from what He has warned of. It is on the basis of that argument that the opinion of the second party becomes invalid. I mean those who say that taking precaution of Satan stands against reliance on Allah Almighty. That the Messenger of Allah "Allah's blessing and peace be upon him" mobilized his soldiers, prepared the army well, dug the trench round Medina, and put on the shield and took up arms did not cancel his reliance on Allah Almighty. How then should the fear of what Allah Almighty frightened the people with, and taking precaution of what He commanded them to beware of stand against the reliance on Him?

we mentioned in the Book of Reliance that the meaning of reliance is not to refrain from all means and causes entirely. The statement of Allah Almighty: "Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom you may not know, but whom Allah does know" (Al-Anfal 60)

﴿ وَأَعِدُّوا لَهُم مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ ٱلْخَيْلِ تُرْهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمْ وَءَاخَرِينَ مِن دُونِهِمْ لَا تَعْلَمُونَهُمُ ٱللَّهُ يَعْلَمُهُمْ ﴾

Does not contradict the submission to reliance on Him, if the heart has faith in the fact that it is Allah Alone Who gives life and brings to death, who benefits and harms and none shares him in that matter. Similarly, one should beware of Satan, putting in mind that it is Allah Who guides and leaves to stray, and that causes are but means subjugated by Allah Almighty. This is the choice of Al-Harith Al-Muhasibi, and this is the right that is confirmed by the light of knowledge.

The members of the last party are divided into three divisions concerning the way they should take precaution of Satan. The first say: "If Allah Almighty warns us of the enemy, nothing should be more prevailing in our hearts than to remember him, be on the alert of him, and watchful of his attack at any time, for if we are heedless of him even for a single moment, he would likely ruin us." Others say: "This leads to the disengagement of our hearts from the celebration of Allah Almighty, and concentrate our attention to Satan, and this is the objective of Satan. The right is to engage in the celebration of Allah Almighty and worship, but without forgetting Satan, its enmity, and the need of taking precaution of him; and in this way, we would combine both things. That is because if we forget Satan entirely, he might attack us suddenly from where we do not expect, and if we devote ourselves to be watchful of him, we would neglect the celebration of Allah Almighty. This is why it is better to combine both things."

But some learned render both parties wrong. These of the first party devote themselves to the remembrance of Satan and take precaution of him, and the result is that they forget the celebration of Allah Almighty; and this is evidently wrong. We have been commanded to take precaution of Satan, in order not to hinder us from the celebration of Allah Almighty. Then, how should we make

remembering him prevail in our hearts over anything else, given that this is the goal of our enemy? This leads to the disengagement of the heart from the light of the celebration of Allah Almighty. If Satan attacks that heart which is void of the light of the celebration of Allah Almighty, he would likely possess it easily. We then are not commanded to be watchful in expectation of Satan.

As for the second party, its members share the first when they combine in their hearts both the celebration of Allah Almighty and the remembrance of Satan. As much as the hart is occupied by the remembrance of Satan, it withdraws from the celebration of Allah Almighty. Allah Almighty commanded that the hearts should be devoted entirely to remember Him, and forget anything else. The right then is that one should make it binding upon himself to take precaution of Satan, and have faith in his enmity, and once he does so, he wholeheartedly devotes himself to remember Allah Almighty, and give no care to Satan. If Satan comes to him and he knows well that he is his evident enemy, he would soon take heed of him, and once he takes heed of him, he would avert him from himself. To engage in the celebration of Allah does not prevent one from being vigilant to the evil suggestion of Satan.

It is such a heart that is able to avert the enemy from itself if the engagement in the celebration of Allah Almighty has killed inclination in it, brought to life in it the light of knowledge and mind, and exterminated in it the darkness of desires and lusts. The men of deep insight in this way instilled in their hearts the enmity of Satan, and the readiness to be watchful of it, and made it binding upon them to take precaution. But at the same time, they did not engage in remembering him, but in the celebration of Allah Almighty, therewith they averted the evil of the enemy, and illuminated themselves by the light of celebration until they were able to get rid of the thoughts of their enemy. The example of the heart in this case is like a spring intended to be purified from the dirty water in order for the sweet fresh water to gush forth therefrom. He who engages in remembering Satan has left in it the dirty water; and whoever combines the celebration of Allah and the remembrance of Satan has emptied it from the dirty water of one side, and left it running in the other side, and although he troubles himself so long, the spring does not become dry of the dirty water; and the man of insight is he who has blocked the course where the dirty water runs, and filled it with the pure water, in a way that if the dirty water comes, he averts it with the least trouble.

CHAPTER SEVEN

EXPOSITION OF CONCESSION TO DISCLOSE ACTS OF WORSHIP

It should be known that the benefit of concealing the deeds of worship is sincerity and salvation from showing off; and the benefit of disclosing them is to urge the others to imitate them, and exhort them to do good. But at the same time, the evil of showing off lies in it. according to Al-Hassan: "The Muslims know well that to conceal the deeds of worship is better." But there is benefit in disclosing them; and this is why Allah Almighty appreciates concealing and disclosing when He says: " If you disclose (acts of) charity, even so it is well, but if you conceal them, and make them reach those (really) in need, that is best for you: it will remove from you some of your (stains of) evil. And Allah is well

acquainted with what you do." (Al-Baqarah 271)

﴿ إِن تُبْدُوا ٱلصَّدَقَٰتِ فَنِعِمَّا هِيَ ۖ وَإِن تُخْفُوهَا وَتُؤْتُوهَا ٱلْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرُ عَنكُم مِّن سَيِّـَٔاتِكُمْ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾

Disclosing deeds is divided into two divisions: the first pertains to the deed itself, and the second to talking about it.

The First Division: To Disclose The Deed Itself

It is like giving in charity in front of the people in order to exhort them to do the same. This is confirmed by the narration in which an Ansari man brought a parcel (of food) as charity, and the people then brought their objects of charity in succession after him. on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who lays the foundation of a good deed, upon which the people act after him, will have its reward and the reward of such of men as follows him, without reducing anything from his reward." (This narration is reported by Muslim on the authority of Jarir Ibn Abdullah). The same is true of all the deeds like prayer, fasting, Hajj, Umrah, etc.

But the people more likely incline to imitate each other in giving in charity. If the fighter in the Way of Allah Almighty intends to set out, and saddles his riding mount and gets ready before the people to instigate them to follow him, it will be better for him, for fighting in itself is one of the public deeds which could not be concealed. Thus, to hasten to do it does not mean to disclose it in so much as to instigate the others to do the same. Similarly, a man might raise his voice with prayer at night in order to awaken his neighbours to imitate him. it is better then to hasten to do such of deeds as could not be concealed like fighting in the Way of Allah, Hajj, Umrah, etc, in order to stimulate others to do it, provided that it should have no stain of showing off.

As regards such of deeds as could be concealed, like prayer and giving in charity, if disclosing the charity, for instance, would harm its recipient, even though it would stimulate the others to give in charity, then, it is much better to conceal it, for harming is unlawful. But in case it would cause no harm, it is debatable. Some say that concealing is better than disclosing even if disclosing would motivate people to do it. others say that concealing is better than disclosing which would not instigate the others to follow him. but disclosing which would motivate the others to follow him is undoubtedly better.

The evidence is that Allah Almighty ordered the Prophets to disclose their good deeds in order for the people to follow them. As being Prophets, it is impermissible to think that they were deprived of the better of both. This is confirmed by the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "He, who lays the foundation of a good deed, upon which the people act after him, will have its reward and the reward of such of men as follows him, without reducing anything from his reward." According to another narration: "The (reward of the) deed to be done in secrecy is multiplied seventy times that of the deed to be done in public; and the (reward of the) deed to be done in public upon which the people act is multiplied seventy times that of the deed to be done in secrecy." (This narration is reported by Al-Baihaqi on the authority of Abu Ad-Darda').

There is no difference about that, for if the heart assumes sincerity, and is free from the stain of showing off in both cases of concealing and disclosing, no doubt, that which leads to imitation of good is better. But what is really feared is the emergence of showing off, for when the stain of showing off occurs, of no profit to him would be the people's following him, and rather he would be ruined for it; and in this case, to do deed in secrecy is better than to do it in public.

But, two duties is incumbent upon such of men as discloses the deed: the first is that he discloses it where he knows or at least thinks that he would be followed, and his deed be imitated by the people. How many a man who is followed by his family and not his neighbours, another by his neighbours and not the inhabitants of his market, and a third by the inhabitants of his town and not anyone else, and so on. It is the renowned religious scholar whom the people follow. But if anyone else discloses any of his deeds, he might be ascribed to showing off, and none would follow him, and in this case, it is not fitting for him to disclose his deed uselessly. That is because disclosing deeds is acceptable from him who is apt to be followed, to those who are eligible to follow him.

The second is to observe his heart for it might experience the love for hidden showing off, which summons him to disclose his deed under pretext of having others follow him, although the real purpose is the pleasure to get adorned by the deed, and by being followed by others. This is the case of almost such of people as disclose their deeds, barring the strong and sincere among them, and how few they are! So, the weak should not deceive himself with the result that he would be ruined unknowingly. This is the way many religious scholars and worshippers slip, for they try to imitate the strong among the people in disclosing their deeds, but their hearts fail to be sincere like theirs, and the result is that the reward of their deeds becomes fruitless by virtue of showing off. However, to make sense of that is very abstruse.

The touchstone is to be asked to hide his deed for the people to follow another worshipper of his fellows, on condition that he would receive in secrecy the same reward of doing the deed in public. If his heart is inclined to disclose his deed, then, he is motivated by showing off, and not by seeking the reward and the desire of having others do good, for the people desire good regardless of whom they are to follow. Given also that he would receive the same reward, then, what does cause him to disclose his deed other than the desire to have position in the sight of the people? So, let the servant beware of self-deception, for the self is a deceiver, and Satan is on the alert, and the love for position prevails in the heart. The apparent deeds are hardly safe from evils. So, one should not exchange safety for anything else, and safety here lies in concealing deeds, whereas disclosing deeds has of dangers what is beyond the power of men like us. So, it is preferable for us and all the weak to beware of disclosing deeds.

The Second Division Is To Talk About His Deed After Finishing From It

It is subject to the same ruling of disclosing the deed itself. But the danger

here is more grievous, for talking is easier on the tongue, and the narration might be subject to addition and exaggeration, for the sol takes pleasure from disclosing the claim. But in this case, it does not affect the deed itself particularly if one has really finished from it before talking about it. the ruling on that is if one has his heart perfectly strong and sincere, and the people are of no significance in his sight, and it is the same to him whether they praise or dispraise him, and he makes a mention of his deed to him who expected to follow him in good, it will be permissible, if not encouraged, particularly in case the intention is good and pure from all kinds of evil, for it will be exhortation to good, and the exhortation to good is good in itself.

The like of that is transmitted from many of the strong righteous predecessors. It is reported that Sa'd Ibn Mu'adh "Allah be pleased with him" said: "Since I embraced Islam, I have never offered a prayer and thought of anything else, and I have never followed a funeral procession and thought of anything else other than what it is saying, and what is to be said to it; and I have never heard the Prophet "peace be upon him" saying anything but that I learnt that it is a fact." According to Umar "Allah be pleased with him": "I do not care whether I have become in adversity or prosperity, for I do not know which of both is better for me." According to Ibn Mas'ud "Allah be pleased with him": "I have not become in a state and hoped to be in a different state other than it."

According to Uthman "Allah be pleased with him": "I have never made reminder of generosity, nor hoped (for anything false), nor touched my penis with my right hand since I gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him"." (This narration of Uthman is reported by Abu Ya'li on the authority of Anas). According to Shaddad Ibn Aws "Allah be pleased with him": "Since I embraced Islam, I have never uttered a word before I thought of it well barring that." That to which he refers is his statement to his slave: "bring us the provision to send it in order to join the early meal." When death approached Abu Sufyan, he said to his family: "Do not weep for me, for I have never committed a sin since I embraced Islam." According to Umar Ibn Abd-Al-Aziz "may Allah have mercy upon him": "Allah Almighty has never decreed for me a thing and I hoped that He would have otherwise decreed."

All of that is to disclose noble states, and it is indicative of showing off if it issues from people whose purpose is to make show of deeds. But at the same time, it is indicative of exhortation to good if it issues from one whose purpose is to have people follow him. the like of this then is permissible by way of exhortation to imitation for the strong among men, on the conditions we have already mentioned. For this reason, the door of disclosing deeds should not be closed entirely, for men are predisposed, by nature, to have love for imitation, and following each other. Furthermore, much good lies in disclosing the deed from a maker of show if the people do not know that it is showing off, although it is a source of evil for the maker of show himself. How many a sincere who became faithful in worship because of imitating a maker of show in the Sight of

Allah Almighty! To be sure, "Allah Almighty supports that religion by the wicked man, and by people who have no portion (in the hereafter)." (The first part of this narration is reported by both sheikhs on the authority of Abu Hurairah, and the second by An-Nasa'i on the authority of Anas). Some of the makers of show are among those who are followed and imitated by people in this respect; and Allah Almighty knows best.

CHAPTER EIGHT
EXPOSITION OF CONCESSION TO CONCEAL SINS

It should be known that the basic rule of sincerity is that one's secrecy and openness should be equal. It is reported that Umar "Allah be pleased with him" said to a man: "I advise you to do public deed." He said: "O Commander of Believers! What is the public deed?" he said: "It is that of which, if the people come to know, you would not feel shy." According to Abu Muslim Al-Khawlani "may Allah have mercy upon him": "I have never done a deed and cared whether or not the people would know it, except my sexual intercourse with my wife, excretion and urination." But this is a high rank which a very few receive, for none could be free from sins which he conceals and dislikes people to know, particularly his thoughts of desires, lusts and hopes, given that Allah Almighty is the knower of all things, no matter secret or public they might be.

One's will to conceal such things from the other people might be thought of as forbidden showing off. But it is not so. The forbidden showing off is to conceal that in order to give people the false impression that he is pious and god-fearing, although he is not so. This is the concealment of a maker of show. But the truthful person who seeks not to make show of deeds has the right to conceal his sins, and to grieve if the people know about them, and this is due to eight excuses:

The first is to rejoice with Allah's screening his sins, and grieve when Allah tears the screen off him, and puts him to shame, which provokes his fear that Allah would tear the screen off him on the Day of Judgement, in agreement with the narration that "If Allah screens a sin upon a man in this world, He will screen it on the Day of Judgement." This grief springs from the power of faith.

The second is that he knows that Allah Almighty dislikes the emergence of sins and likes them to be concealed. This is confirmed by the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Whoever commits anything of those evil sins, let him screen himself with the screen of Allah Almighty." (This narration is reported by Al-Hakim). If he has disobeyed Allah by committing a sin, he should not refrain from loving what Allah Almighty loves. This springs from the power of faith in Allah's dislike of sins to emerge. The trace of truthfulness in that is to dislike the emergence of the sin of anyone else, and grieve for it too.

The third is that he dislikes to be dispraised by people for that sin, for this aggrieves him, and occupies his heart and mind from the obedience of Allah Almighty. That is because one, by nature, is harmed by dispraise, and diverted from the acts of worship. It is for this reason too that he should dislike to be praised, for praise also diverts him from the celebration of Allah Almighty. This

results from the power of faith, for the true desire to disengage his heart for the obedience and worship is out of faith.

The fourth is that he screens himself for he dislikes people's dispraise, with which he is harmed, for dispraise is harmful as we know, in the same way as beating is painful to the body. The heart's fear of the pain of dispraise is not unlawful, nor is man sinful for it. but he would be sinful if he is scared by people's dispraise when it summons him to do what is impermissible, for fear of their dispraise. It is not binding upon one not to grieve or be pained by the people's dispraising him. it is true that the perfect truthfulness is to overlook the appreciation of all the people in a way that his praiser and dispraiser become equal in his sight, in view of his knowledge that both benefit and harm come from Allah Alone, and that all servants are powerless. But this does not happen except in rare cases, for most people are pained and harmed by dispraise, for it gives the impression of deficiency and shortcoming.

But in many cases, causing pain by dispraise is commendable , if the dispraiser belongs to those endued with insight of religion, for they are Allah's witnesses on earth, and their dispraise represents the dispraise of Allah Almighty, and indicates to deficiency in religion, for which one should grieve. But it is blameworthy to grieve for loosing the people's praise because of piety, as if he seems to like praise and appreciation, given that it is impermissible for one to like to be praised for his obedience of Allah Almighty, for in this case, he seems to seek a reward for that from anyone else other than Allah Almighty. If one finds that in himself, he should counteract it with aversion and rejection.

But it is not blameworthy to dislike to be dispraised for sin, and one has the right to conceal it for fear of that. Such a man is imagined to have aversion for praise but dislike dispraise, for his purpose is that the people should leave praising and dispraising him. how many a patient on missing the pleasure of praise could not persevere the pain of dispraise. In short, it is not forbidden to dislike people's dispraise for sin except for one reason, i.e. when his grief for people's knowing his sin diverts him from fear of Allah's knowing about it, for this is the greatest deficiency in religion. That is because he should grieve much more for Allah's knowing about it, and criticizing him for it.

The fifth is to have aversion for dispraise because the dispraiser has disobeyed Allah Almighty. This is out of faith, and its sign is that he dislikes his dispraise for anyone else in the same way as he dislikes it for himself. This kind of pain makes no difference between him and anyone else.

The sixth is to screen his sin in order not to be targeted with evil once he is recognized for it. That is caused by the pain of dispraise. Dispraise is harmful in the sense that it gives the heart the impression of one's shortage and deficiency. If one feels afraid of the evil of him who might know about his sin for one reason or another, he has the right to conceal it for fear of him.

The seventh is just that he feels shy of having his sin disclosed to the people. It is a kind of pain, which one experiences from the early days of childhood once the light of reason shines on him, causing him to feel shy of

the shameful deeds. It is praiseworthy. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Modesty as a whole is good." (This narration is reported by Muslim on the authority of Imran Ibn Hussain). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Modesty is a branch of faith." (This narration is reported by both sheikhs on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Modesty brings about nothing but good." (This narration is reported by both sheikhs on the authority of Imran Ibn Hussain). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, Allah likes the modest forbearing." (This narration is reported by At-Tabarani on the authority of Fatimah; and Al-Bazzar on the authority of Abu Hurairah).

To be sure, he who commits wickedness and dissoluteness and does not care whether or not the people would know his wickedness is more sinful than him who does so but screens himself and feels shy of people's knowing about his dissoluteness. But modesty here is much similar to showing off, and a very few among people could make sense of that. Every maker of show claims that he is modest, and that he makes good his acts of worship because he feels shy of people. But this is falsehood, for modesty is a moral character which originates from the honored disposition, and the motives of both showing off and sincerity are provoked after it. one might be sincere or might make show of deeds with it.

Its example is that a man asks his friend for a loan, and although the later is not pleased to give him, he feels shy of returning his demand with failure. But were this demand to be transmitted to him through a third party, he would not have felt shy of him, nor loaned him out of showing off, nor for the sake of seeking reward. Such a person is subject to one of many states: one of them is to give a clear reply, and do not care to his being ascribed to the lack of modesty. This is the practice of such of men as barefaced, for the modest should either give reason for his withholding or give loan. But in case of giving, he is subject to one of three states:

One of them is to have both showing off and modesty mixed. that is, the motive of modesty is provoked, which, in turn, prompts the thought of showing off, according to which he says to himself: "You should give in order to be praised and appreciated by him, and have your generosity propagate among the people; or you should give in order that he would not dispraise you and ascribe you to niggardliness." If he gives, he will have given by motive of showing off, which has sprung from modesty.

The second is to find it difficult upon himself to return him with failure by virtue of modesty, and the caller of sincerity is provoked within himself which causes him to say to himself: "The reward of charity is one, and that of the loan is eighteen times like it." there is a great reward for that, let alone the pleasure he would cause to the heart of his friend. This is praiseworthy in the sight of Allah Almighty. It is a kind of sincerity provoked by modesty.

The third is that one has no desire for reward, nor fear of dispraise, nor

wish for praise. Its sign is that if the demand of loan is transmitted to him through a third party, he would not respond to it. but he gives him only for the sake of modesty. had it not been for modesty, he would have returned him with failure. If anyone comes to him of whom he feels no shy, he would return him with failure, regardless of the reward or praise he would receive. This person is motivated only by modesty and nothing else. It occurs mostly with such of men as have shameful characteristics like niggardliness and wickedness. The maker of show also might feel shy of committing the permissible deeds. Sometimes, whenever he is seen walking with hastiness, he would return to quietness; and whenever he is seen laughing, he would return to silence and reverence, thinking that to be out of modesty, although it is evident showing off.

It is said that modesty is weakness in part; and this is true. It refers to feeling shy of what is lawful, like, for instance, feeling shy of preaching the people, or leading prayer. This kind of modesty is praiseworthy in regard with children and women; but in regard with men, it is not praiseworthy. Sometimes, you might see a sin to be committed by an old man and you feel shy of disapproving his act for it is out of glorifying Allah Almighty to respect the Muslim hoary-headed person. This shyness is praiseworthy. But better is to feel shy of Allah Almighty. So, you should not indulge in enjoining right and forbidding evil. The strong person favors to feel shy of Allah other than to feel shy of people, unlike the weak, who might not have power to do it.

The eighth is to fear that by disclosing his sin, people might dare to do the like of it in imitation of him. it is for the same reason only that the acts of worship might likely be disclosed. It is unique to the imams and persons whom people are apt to follow. For the same reason too, the sinful should hide his sin from his family and children in order not to take and learn it from him.

All of those excuses are fitting for concealing sins, but only the last excuse is fitting for disclosing the acts of worship. If one intends by concealing his sin to give people the impression of his piety and devoutness, he would be a maker of show; and the same is true if he has the same intention from disclosing his acts of worship.

You may ask: "Is it permissible for one to like that people praise him and love him for his righteousness? It is reported that a man said to the Messenger of Allah “Allah’s blessing and peace be upon him”: "Guide me to a deed for which Allah Almighty loves me and the people love me too." On that he said to him: "Abstain in this world perchance Allah would love you, and throw to people the chattels of it perchance they would love you."" (This narration is reported by Ibn Majah on the authority of Sahl Ibn Sa'd).

In reply to it, let's say that your liking that people should love you might be permissible, praiseworthy, or blameworthy. It is praiseworthy when you like this in order to know how Allah Almighty loves you, for if Allah Almighty loves a servant, he endears him to the hearts of His servants. It is blameworthy when you like their love and praise for your acts of worship, like prayer, fasting, Hajj, fighting in the Way of Allah, etc. that is because by so doing, you demand a

transitory compensation for your obedience of Allah other than the reward of the hereafter. It is permissible when you like them to love you for particular good merits you have other than the acts of worship. Your love for that is like your love for wealth, for the possession of hearts is a means to achieve your purposes like the possession of wealth.

CHAPTER NINE

EXPOSITION OF LEAVING SOME ACTS OF WORSHIP FOR FEAR OF SHOWING OFF AND EVILS

It should be known hat some people give up acts of worship for fear of the suspicion of showing of; and this is a clear fault, in which one agrees with Satan. The following discussion explains what should be left and what should not be left of the acts of worship for fear of the suspicion of showing off.

The acts of worship are divided into two: those which have no pleasure in themselves, like prayer, fasting, performing Hajj, and fighting in the Way of Allah. Those are body mortifications and sufferings. But they become pleasant when they bring about the praise of people, and the people's praise is pleasant. The second division includes those which are pleasant in themselves, and extend beyond the body to imply the dealing with the people, like ruling, judging, governing, etc. the evils of this division are more grievous than those of the former for the more it is related with the people, the more it becomes dangerous.

The First Division

It pertains to those which have no pleasure in themselves, and are related with the body, like prayer, fasting, performing Hajj, and fighting in the Way of Allah, etc. the passing thoughts of showing off are three in relation to those:

The first occurs to one before doing the act of worship, which prompts in him the desire for having the people know it, without being stimulated by the motive of religion. it should be left, for it is a sin in which there is no worship. Indeed, in this case, one puts on worship in order to seek the position in the hearts of people. If one has the power to avert that from him, let him do. It is to say to himself: "Do you not feel shy of your Lord? Do you do the deed for the sake of the people and not for the sake of Allah Almighty?" he continues to do so until the motive of showing off is removed and the soul does the deed for the Sake of Allah instead of showing off.

The second is that the motive of sincerity prompts him to do the deed, but on assuming it, the motive of showing off occurs to him. in this case, he should not leave the deed for it was initiated by a religious motive. Let him go on doing the deed, and mortify himself to avert from him showing off and strengthen the motive of sincerity by the remedies and medicines we have already mentioned, i.e. to enjoin upon himself the aversion and rejection of showing off.

The third is to intend and decide to do the deed with sincerity, and later on the motive of showing off occurs to him. in this case, he should do his best to avert showing off in order to return to the first state of sincerity with which he

intended to do the deed until he completes the deed. That is because Satan invites you to leave the deed, and if you do not respond and continue to do it, he leaves that and invites you to showing off, and if you do not respond and do your best to avert it, he leaves that and rather says to you: "This deed is not done with sincerity but you are a maker of show and your effort is fruitless. So, which benefit lies in doing a deed without sincerity?" he continues to entice you to leave the deed. If you leave it, you then will have achieved his purpose.

Similarly, it is of no significance to leave the deed out of fear for the people to ascribe him to showing off, therewith they disobey Allah Almighty. This is one of Satan's intrigues. That is because he has made a bad assumption of the Muslims, although he had no right to do so. Even if this is right, their saying should not cause harm to him and lead him to leave the act of worship and loose its reward. However, to leave the deed for fear of the people's saying that he is a maker of show is evident showing off. Had it not been for his love for their praise and dislike of their dispraise, he would have given no concern to their saying that he is a maker of show. What is the difference between his leaving the deed for fear of their saying that he is a maker of show, and his doing the deed perfectly for fear of their saying that he is indulgent and neglectful? To leave the deed in this context is more grievous.

Those are Satan's plots therewith to deceive the ignorant and heedless among men. There is no salvation from him but to know well the evil of showing off, i.e. that it is harmful in the hereafter, and no benefit lies in it in this world. The result is that both aversion and rejection of it are provoked in your heart. You should further continue to do the deed giving no care to his temptation. That is because leaving the deeds leads to idleness and loss of all good. As long as you find a religious motive to do the deed, do not give it up. You should strive against the passing thought of showing off, and stick to the feeling of shy of Allah Almighty if you are forced to exchange His praise for the praise of people. It is He Who knows well the mysteries of your hearts. If the people are to know your heart, and that you covet of their praise, surely, they would dislike you.

Moreover, if you could do more deed out of feeling shy of your lord, and mortification to yourself, you should do it without hesitation. If Satan suggests to you that you are a maker of show, you should know that he is a deceiver in view of your rejection of showing off, and feeling shy of Allah Almighty. But if you find no rejection nor fear of it, and the religious motive disappears, giving room for showing off, at that point, leave the deed. But this is unlikely, for whoever starts the work with the intention to do it for Allah Alone, the origin of the purpose for reward should remain with him.

But you may argue that it is reported from some people that they left the deed for fear of fame. It is narrated that a man entered upon Ibrahim Ibn Adham while he was reading in the Mushaf, thereupon he folded it and left recitation. In justification, he said: "This person should not see that we read the Qur'an regularly." According to Ibrahim At-Taimi: "If your speech appeals you, then, keep silent, and if your silence appeals you, then, speak." According to Al-

Hassan: "It was the habit of anyone of them to come upon a harmful thing in the street, and nothing prevented him from removing it but his fear of fame; and it was the habit of anyone of them that whenever it was necessary for him to weep, he would change it into laughter for fear of fame." However, there are many traditions in support of that argument.

In reply, let's say that this argument is counteracted by numerous narrations in favor of showing the acts of worship. Al-Hassan's preference of turning from weeping to laughter and not to remove the harmful things from the road for fear of fame belongs to preaching. But at the same time, he did not give it up entirely, given that it is permissible to leave the supererogatory deeds for the same purpose. But as we talk about the better in this respect, which is fitting only for the strong apart from the weak, it is to complete the deed and strive to avoid showing off and be sincere as much as one could. But the masters of work always remedy themselves by what is in opposition to the better out of their severe fear. But one should follow the strong and not the weak of men.

That Ibrahim An-Nakh'i folded the Mushaf might be because he knew that he was to leave recitation once this man came to visit him, and that he would need to resume recitation once he leaves. As he would be occupied from recitation, he did not like this man to see him reciting in avoidance of the suspicion of showing off, given that he intended to leave it during the visit and return to it once again. But those who did not remove the harmful things from the road, it was those who feared fame for themselves, and people's devotion to them, and diverting them from acts of worship, which are more important than removing a harmful wood from the street. In this way, they left that in order to ensure more important acts of worship.

The statement of Ibrahim At-Taimi "If speech appeals you, then, keep silent" might be possibly intended to refer to the permissible kinds of speech like eloquent speech in stories and the like of them, which summons self-importance; and the same is true of silence. It is then to turn from a permissible thing to another permissible thing in avoidance of self-importance. But this does not apply to the true speech to which one is encouraged to speak. The statement of Al-Hassan about turning from weeping to laughter and abstention from removing the harmful things from the road for fear of fame might be a narration of the states of some weak men who do not know really what is better in that issue, nor perceive those subtleties. But rather he mentioned that in order to frighten people from the evil of showing off, and deter them to seek after it.

The Second Division

This pertains to the dealing with the creatures, in which dangers and evils are so much grievous. The greatest of those is the office of caliphate, followed by judging, teaching and preaching and issuing fatwas, and spending money.

Caliphate and ruling are among the best acts of worship if they are done with justice and sincerity. The Messenger of Allah "Allah's blessing and peace be upon him" said: "A day to be spent by a just ruler is better than sixty-year worship of a worshipper who worships Allah individually." (This narration is

reported by At-Tabarani and Al-Baihaqi on the authority of Ibn Abbas). How excellent is a day whose worship is greater than the worship of sixty years. The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Three will be the first to enter the Garden: the first is the just ruler." (This narration is reported by Muslim on the authority of Ayad Ibn Hammad). Abu Hurairah "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Three do not have their invocations return with failure, one of whom is the just ruler." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He who will have his seat the closest to mine on the Day of Judgement is a just ruler." (This narration is reported by Al-Asbahani in his Targhib on the authority of Abu Sa'id Al-Khudri).

How great then is that act of worship, which the pious and devout among men strive themselves to avoid. That is because great danger lies in it. By it the internal characteristics are motivated, and the love of possession and majesty, in addition to the power of authority prevails in the heart, and those are the greatest pleasures in this world. If the ruling is lovable as such, the ruler seeks to obtain his own fortunes, and is about to follow his own desires and inclinations, with which he rejects to accept any threat for his ruling, regardless of being true, and rather does what establishes his authority more and more, regardless of being false. At this point, he exposes himself to destruction. Being so, a day to be spent by a wrongful ruler is worse than a sixty-year wickedness of individual wicked according to the concept given by the previous Hadith.

For this great danger that lies in it, Umar Ibn Al-Khattab "Allah be pleased with him" used to say: "Who could take it (the ruling) with all what it contains?" why not since the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no ruler of even (as little as) ten people but that on the Day of Judgement he will come with his hand tied to his neck, and either his justice will release him, or his injustice will destroy him." (This narration is reported by Ahmad on the authority of Ubadah Ibn As-Samit). When Ma'qil Ibn Yasar "Allah be pleased with him" was appointed a ruler by Umar "Allah be pleased with him", he said to him: "O Commander of Believers! Advise me!" he said: "Sit down and do not accept it from me."

It is reported on the authority of Al-Hassan that a man was appointed a ruler by the Messenger of Allah "Allah's blessing and peace be upon him" thereupon he said to him: "O Messenger of Allah! Chose the better for me." He said to him: "Sit at home (and reject the office)." (This narration is reported by At-Tabarani on the authority of Ismah Ibn Malik). It is further reported on the authority of Abd-Ar-Rahman Ibn Samurah "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O Abd-Ar-Rahman! Do not seek for ruling, for if it is given to you without seeking for it, you will be helped (by Allah) to achieve its burdens; and if you seek for it, its burdens will be entrusted to you." (This narration is reported by both sheikhs).

Abu Bakr "Allah be pleased with him" said to Abu Rafi' Ibn Umar: "Do not be a chief over even (as little as) two persons." Then, he was appointed the ruler of all the Muslims, and he undertook it to the best. Rafi' Ibn Umar asked him: "Have you not advised me not to be a chief of even (as little as) two persons? But you have been appointed the ruler of all the followers of Muhammad "peace be upon him"." On that he said to him: "And even now, I repeat my advice to you, for whoever does not do justice in it incurs upon himself the curse of Allah Almighty."

The man lacking insight might see that there is contradiction between the narrations that are reported about the excellence of ruling and the narrations about the forbiddance of it. But it is not right. The fact is that the strong in religion among men should not abstain from the offices of ruling, unlike the weak among them, who should not betake themselves to it lest they would be ruined. By the strong I mean him who is not swerved (from the truth) by this world, nor instigated by his covet of its vanities, nor cares, for the Sake of Allah Almighty, about the blame of a blamer. It is those in whose sight the people seem insignificant, and who abstain in this world and get bored of it, overpower and curb their own selves, and suppress Satan who comes to despair of them. Those are moved only by the truth, and become motionless only by the truth. They are fitting for the excellence of ruling and governing.

Whoever knows that he is lacking in those attributes, then, it becomes unlawful for him to seek for ruling; and whoever experiences himself and finds that he has the power to persevere the loss of desires and lusts but in fields other than ruling, and at the same time, fears for himself the temptation of tasting the pleasure of ruling, there is a debate among the scholars as to whether or not it is binding upon him to flee from ruling. Some say that it is not binding upon him for it pertains to the fear of something to occur in the future, and at present, he finds himself strong enough to adhere to the truth and leave the self pleasures and delights. But the right is that it is incumbent upon him to take heed of that, for the self is deceptive in its false claim of the truth and promise of good. If the self makes a decisive promise to adhere to good, there is fear lest it might be vulnerable to change because of ruling: What then about the wavering hesitating self? To abstain from accepting the office of ruling is much easier than to be sacked after assuming it. Dismissal is severely painful and it is the divorce for men as said. If one assumes the office of ruling, he would hardly accept to be sacked, and rather give himself to flattery and adulation, and negligence of the truth, which throws him into the bottom of the fire of Hell.

If the self is inclined to seek the office of ruling, and forced to beg and demand, this would be a portent of evil. This is why the Messenger of Allah "Allah's blessing and peace be upon him" said: "We do not appoint in our jobs such of men as asks us for them." (This narration is reported by both sheikhs on the authority of Abu Musa). If you understand the different points of view concerning the judgment on the strong and the weak, you then would know that Abu Bakr's advice to Abu Rafi' Ibn Umar not to be a ruler, and then Abu Bakr's being appointed the ruler of all the Muslims is not contradictory.

Judging, being less important and effective than ruling and governing, is subject to the same regulation. That is because every one in charge of a thing is regarded a ruler and his authority is effective. To be sure, the reward of judging is great, provided that one should follow the truth, and the punishment in it is severe if one deviates from the truth. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three kinds of judges: two will be in the fire (of Hell), and only one in the Garden." (This narration is reported by men of Sunan on the authority of Buraidah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He who is appointed a judge has been slain without a knife." (This narration is reported by the men of Sunan on the authority of Abu Hurairah).

It is subject to the same regulation of ruling as we have mentioned above, in the sense that the weak among men, and such of people as gives care to the pleasures and delights of this world should leave it. But the strong in religion among men, who are careless about the blame of the blamer for the Sake of Allah should undertake it. One should not undertake judging in case the rulers and governors are wrongful, and he finds that he would not be able to give his judgements unless he flatters and adulates them, and neglects the rights of people for their sake, for were he to judge on them with the truth, they would dismiss him. But in case he undertakes it, it becomes incumbent upon him to demand the rights from them, and not to make the fear of dismissal an excuse to allow for him to neglect the rights. On the contrary, if he is dismissed, the responsibility would lapse from him. For this reason, he should rejoice with the dismissal if he judges with sincerity for the Sake of Allah Almighty. If he does not accept to be dismissed, then, he should know that he judges out of following the desire and Satan: how should he expect reward for it? Of a surety, he will be in the company of the wrongdoers in the lowest bottom of the fire of Hell.

In regard with preaching, teaching, narrating Hadith, giving fatwas and religious verdicts, etc which contributes to raise the majesty and position of men in the hearts of people, their danger is grievous, the same as ruling and judging. These among the righteous predecessors who feared of that used to flee away from giving fatwas and religious opinions, as much as they could, saying in this respect: "To say that 'It is reported from so and so' is one of the gates of this world; and whoever says 'It is reported to us from so and so' seems as if he says 'Leave a place for me to occupy (in this world)'." Bishr said: "What prevents me from relating narrations is that I desire to narrate, and I could relate narrations only when I dislike to narrate."

Furthermore, the preacher finds in the people's submission and impression for his preaching, a matchless pleasure. If this prevails over his heart, he would be inclined to every kind of flowery discourse, which appeals to the laymen, and refrain from every kind of speech which the laymen get bored of, regardless of being true. That is because he gives entire interest to what moves the hearts of the laymen and subjugate them to his influence and authority. It is also subject to the same regulation of ruling and judging, i.e. if one has no motive but to seek

majesty and position in the hearts of people, gain wealth through religion, and show pride over others, he should leave it in opposition to his desire until he becomes strong enough in religion to feel safe from temptation. At that point, he could return to it.

But you may argue that this judgement on the religious scholars might result in the idleness and disappearance of all sciences and branches of knowledge, and the emergence of ignorance among the people. In reply, let's say that the Messenger of Allah "Allah's blessing and peace be upon him" forbade people to seek ruling, and threatened them of that. He "peace be upon him" said: "You seek after ruling although it will e a cause of grief and regret on the Day of Judgement, except for him who undertakes it rightfully." (This narration is partially reported by Al-Bukhari on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "How good the suckling is, and how bad the weaning is!" (This is a part of the previous Hadith).

It is a well-known fact that if ruling and governing are idle, both religion and world would become idle, tumult would spread among the people, security and safety would vanish, the countries and states would be ruined, and in general, living would become inoperative. But in spite of all of that, why did he forbid it? Once, Umar "Allah be pleased with him" beat Ubai Ibn Ka'b "Allah be pleased with him" when he saw some people following him, although he used to say about him: "Ubai is the chief and master of Muslims." Although he used to recite the Qur'an to him, he prevented people from following him, and said in this respect: "This is a cause of temptation to the followed, and humiliation for the follower." Umar "Allah be pleased with him" himself used to preach and teach, and did not abstain from that. A man sought the permission of Umar "Allah be pleased with him" to preach and admonish the people after the Morning prayer but he gave him no permission. He asked him: "Do you prevent me from admonishing and advising the people?" he said: "I fear you would be blown with pride." He saw in him the desire for position and majesty through preaching.

Ruling, governing, judging, like preaching are very crucial to the living and religion of people. Each of them has its own pleasure and temptation, and there is no difference between them in this issue. But to say that forbidding most people to engage in them leads to the obliteration of knowledge is wrong. That the Messenger of Allah "Allah's blessing and peace be upon him" forbade most people to engage in judging did not lead to the idleness of judging. Allah Almighty promised to support this religion with people who have no portion (in the hereafter). So, do not engage yourself with the matter of people, for Allah never wastes them; and rather take care of yourself.

Therefore, if there are in a particular city a group of people who engage in preaching, for instance, then, the forbiddance does not include all its inhabitants. If the city has but a single man who engages in preaching, and is recognized for his good speech, deep influence on the hearts of people, and he gives the impression that he seeks with his preaching only the Countenance of Allah, we

should not prevent him from that: On the contrary, we should encourage him to engage in it, and mortify himself. If he says that he could not overpower himself, we ask him to engage in preaching and mortify himself as much as is within his capacity, for we know well that if he leaves preaching, the religion of all the people would be ruined, for there is none to maintain it other than him. If he goes on that, and his desire is to seek majesty, then he alone would be ruined. The safety of the religion of the group is dearer and more important in our sight than the safety of the religion of an individual. So, we make him redemption for the people. Perhaps it is he in whom the Messenger of Allah "Allah's blessing and peace be upon him" said: " Allah Almighty supports this religion with people who have no portion (in the hereafter)." (This narration is reported by An-Nasa'i).

The real preacher is he who desires for the hereafter and refrains from this world with its vanities as shown in his speech and outward conduct. But as regards the flowery discourse and rhymed speech invented by the modern preachers that do not frighten the people from the punishment of Allah, but rather causes them to dare to commit sins and mistakes, all of them should be eliminated from the countries for they are the deputies of imposters and successors of Satan on earth. But we mean the preacher of good preaching and beautiful outward, who inwardly intends to be acceptable to the people. In the Book of Knowledge, what we mentioned concerning the threat and punishment that await the evil learned is sufficient for showing the obligation of caution of the evils and afflictions of knowledge.

It is within this context that the following statement of the Messiah "peace be upon him" should be understood: "O evil scholars! You pray, fast, and give in charity, but at the same time you do not do what you command others to do, and study what you do not act upon. How evil is your judgement! You repent only with words and hopes, but act according to your own desires. What does avail you to cleanse your bodies and leave your hearts contaminated and impure? Let me tell you the truth: do not be like the sifter from which the pure and fine powder comes out and only the dregs remains in it. So are you: you bring wisdom from your mouths and rancor and hatred remain within your hearts. O slaves of this world! How should such of you as whose desires from this world never cease attain the (good fortunes of the) hereafter? Let me tell you the truth: your hearts are weeping in sigh for your evil deeds. You have made the world under your tongues, and thrown the deed underneath your feet. Let me tell you the truth: you have corrupted your hereafter with the correctness of your world. The correctness of your world is dearer to you than the righteousness of your hereafter. Which people then are more despicable than you if you know? Woe to you! Until which time will you continue to describe the way to the walkers, and you yourself remain in your very places, as if you invite the inhabitants of this world to leave it for you? Be quiet! Be quiet! What does avail the dark house to place a lamp on its top if its inside remains dark and lonely? Similarly, it does not avail you to have the light of knowledge on your tongues, while your insides remain lonely and idle. O slaves of this

world! You are neither pious slaves nor honored free. The world is about to uproot you and throw you prone on your faces and then on your nostrils, and your mistake seize you by your forelocks, and the knowledge behind you drives you and delivers you to the King, barefooted and naked, Who will show you your shame, and punish you for your evil deeds." When Al-Muhasibi narrated this tradition in his book, he mentioned that it refers to the evil learned among men who are a cause of affliction and temptation to the people, for they desire for the vanities of this world and give it preference over the hereafter, and subjugate religion to the world. They are ashamed in this world and will be the losers in the hereafter.

But you may argue that those evils of preaching and teaching are evident. At the same time, many narrations exhort to engage in them. The Messenger of Allah "Allah's blessing and peace be upon him" said in this respect: "If Allah guides through you even an individual (to the truth) it will be better for you than this world and what it contains." (This narration is reported by both sheikhs on the authority of Sahl Ibn Sa'd). the Messenger of Allah "Allah's blessing and peace be upon him" further said: "If a caller calls to guidance in which he is followed by anyone, he will receive his reward and the reward of such of people as follows him." (This narration is reported by Ibn Majah on the authority of Anas). Thus, a scholar should be advised to engage in teaching knowledge, but without the intention to make show of his deeds, just as a praying man who experiences a stain of showing off mixed with his sincerity is encouraged not to leave the prayer but rather to complete it, and strive himself (to get rid of showing off).

In reply to it, it should be known that the excellence and importance of knowledge are great, like ruling and judging. We do not tell anyone of the worshippers to leave knowledge for knowledge in itself has no evil. But the real evil lies in him who intends to make show of his knowledge, by undertaking the task of preaching and teaching, narrating Hadith, etc. We also do not tell him to leave it as long as he has a religious motive to do it, even if it is mixed with the motive of showing off. But if nothing but showing off motivates him, then, to leave making show of knowledge is more beneficial and much safer for him. The same is true of the supererogatory prayers. But if the thought of showing off occurs to him during prayer and he dislikes that, he should not leave the prayer for its sake, for indeed the evil of showing off in the acts of worship is weaker than it is in such matters as ruling, judging and preaching and teaching.

In short, we could say that there are three levels: the first pertains to the offices of ruling, and its evil is very dangerous. For this reason, it was left by many of the righteous predecessors for fear of that evil. The second pertains to such acts of worship as fasting, praying, performing Hajj and Umrah, and fighting in the Way of Allah. Both the strong and the weak among the righteous predecessors undertook them, and there is no report from anyone of them that he left that for fear of evil; and this is due to the weakness of evils implied in them, and the power to overcome them by virtue of completing the worship with sincerity to Allah Almighty. The third level is in the middle between both

extremes. It is to undertake the offices of preaching, teaching, issuing fatwa, narrating Hadith, etc. their evils are weaker than those of ruling and judging, but stronger than those of such acts of worship as prayer. The prayer should not be left no matter how strong or weak one might be. But one should avert from himself the passing thought of showing off, unlike the offices of ruling which should be left by the weak apart from the strong; and the offices of knowledge lie in the middle between both. Whoever experiences the evil of knowledge comes to know that one more resembles rulers and governors, and it is safer for the weak to beware of it; and Allah knows best.

There lies a fourth level, i.e. to gather wealth and distribute it on these eligible to take it. To be sure, spending and showing generosity bring about the praise and thanks of people, and causing others to become happy gives rise to a pleasure in the soul. But at the same time, many evils lie in that. For this reason, when Al-Hassan "may Allah have mercy upon him" was asked about two men, one demanded his sustenance and no more, and the other demanded more and gave in charity what is beyond his sustenance, he said: "The sitter (who demands only his sustenance) is much better." That is because they knew well that little safety lies in this world, and it is more secure to abstain in it in order to come closer to Allah Almighty. According to Abu Ad-Darda' "Allah be pleased with him": "I will not be pleased to stand at the threshold of the mosque of Damascus, and receive a daily earnings of fifty Dinars, even to give them in charity. Behold! I do not forbid trade, but I like to be of those whom no trade nor transaction divert from the celebration of Allah Almighty."

There is a debate among the religious scholars over that matter. Some say that if one demands this world from lawful sources, is safe from its evils, and gives in charity as much as he could, it will be better than to engage in supererogatory acts and deeds of worship. Others say that to sit in permanent celebration of Allah Almighty is better than to engage in anything that diverts from Allah Almighty. The Messiah "peace be upon him" said in this issue: "O seeker of world to be dutiful therewith, it is more dutiful for you to leave it." To be sure, the remembrance of Allah Almighty is much better and greater. This is due to him who is safe from the evils. But if one is exposed to the evil of showing off, of a surety, it will be more dutiful for him to leave the world entirely, and rather engage in remembrance of Allah Almighty.

In short, many evils arise in all deeds in which one deals with the people, and this brings about pleasure in the soul. It is better for one to do it and avert evils from himself. If he fails, let him consider, strive himself as much as he could, seek the advice of his heart, compare evil with good, do what he is guided to by the light of knowledge, and give no care to his natural inclination. In total, what is felt to be easier upon the hart is frequently more harmful upon him, for the self more often points out evil and hardly takes pleasure from good. But the details of these matters could not be judged by simple affirmation and negation: They are entrusted to the diligence of the heart and mind to determine what is more right and fitting for his religion, and leave what he doubts to what he doubts not.

Furthermore, an ignorant might be deceived in this respect. He might collect

wealth and withhold it and abstain from spending it for fear of the evil of showing off; and this is evident niggardliness. There is no difference that to distribute money on what is permissible, in addition to the charitable gifts is much better than to withhold it. But the difference is over him who needs to gain his earnings, as to whether it is better for him to gain and spend or to devote himself to the remembrance of Allah Almighty due to the evils that lie in earning. As for the money that is gained from lawful sources, to distribute it (on what is permissible) is better than to withhold it.

You may ask: "By which sign could you distinguish the scholar or preacher who is sincere and true to his religion from him whose purpose is to make show of his deed?" in reply to it, let's say that there are many signs for that, one of which is that if emerges a preacher or scholar who is better than him in knowledge and preaching, to whom the people are more inclined, he never envies him. It is true that Ghibtah (harmless jealousy) i.e. to desire for himself the like of his knowledge is blameworthy. Another sign is that when the celebrities and dignitaries attend his gathering, his speech never changes: on the contrary, it remains the same as it was before their arrival. This means that he looks at all the people with the same eye. A third one is that he dislikes people to follow him in the streets or markets. There are many other signs for that, which are beyond calculation.

It is reported on the authority of Sa'id Ibn Abu Marwan that he said: I was sitting beside Al-Hassan "may Allah have mercy upon him" when Al-Hajjaj entered the mosque from one of its gates on a yellow workhorse and the guards were surrounding him. He turned sideways in the mosque, and saw no ring-shaped gathering more crowded with people than that of Al-Hassan. He turned towards it and when he became near it he dismounted and walked towards Al-Hassan who, on seeing him, moved away a bit for him to sit, and so I did, and he came and sat in between us. Al-Hassan was delivering the same speech he used to deliver everyday, which he did not interrupt. I said to myself: "I will consider Al-Hassan today, and see whether the presence of Al-Hajjaj would lead him to make any change in his speech, either by addition to become closer to him, or by reduction in awe of him." But Al-Hassan spoke the same words he used to speak, without the least change. When he finished from his speech, giving no care to Al-Hajjaj, the latter raised his hand and patted on the shoulder of Al-Hassan and said: "This sheikh is true and dutiful. Stick to those gatherings and the like of them and take them a custom for you. Indeed, I was reported that the Messenger of Allah “Allah’s blessing and peace be upon him” said: "The gatherings of remembrance (of Allah) are the gardens of Paradise." Had it not been for the responsibility of ruling people that is entrusted to us (which occupies us more often), surely, you would not have attended those gatherings more than us, in view of our knowledge of their excellence."

Then, Al-Hajjaj smiled and went on delivering a speech so impressive that Al-Hassan and his companions were astonished by its eloquence and elegance. When he finished he stood and left. Then, a man from the inhabitants of Sham came and said: "O Muslim servants of Allah! Do you not wonder? I am an aged

old man who fights in the Way of Allah, which costs me a horse, a mule and a tent. My income is no more than three hundred Dirhams, and I have seven daughters." He complained of his state of destitution, until Al-Hassan and his companions sympathized for him. When the man finished from his speech, Al-Hassan raised his head and said: "What is the matter with them, may Allah kill them? They have taken the servants of Allah as subjects, and wealth as their possession, and killed the people for Dirham and Dinar. If one of them fights an enemy of Allah, he would fight in graceful tents and on racing mules, and at the same time, if he makes his brother fight, he would make him fight on foot and as hungry." Al-Hassan did not finish before he mentioned them with the most shameful of their misdeeds.

A man from the inhabitants of Sham who was sitting in the company of Al-Hassan stood and came to Al-Hajjaj, and went about with calumnies against Al-Hassan. A short while later, the couriers of Al-Hajjaj came to invite Al-Hassan to him. He went with them and we feared for him due to the severity of his speech he had delivered. Some time later, Al-Hassan returned to his gathering smiling, and he hardly smiled. He came until he sat in his gathering. He then exalted trustworthiness and said: "Indeed, you sit with us by virtue of trustworthiness, thinking that treachery lies only in the money. Nay! The greatest treachery is that a man sits with us and we feel confident of him, and then he goes and carries out calumnies against us. I went to this man (Al-Hajjaj), who asked me to hold back my tongue and abstain from saying that "If one of them fights an enemy of Allah, he would fight in graceful tents and on racing mules, and at the same time, if he makes his brother fight, he would make him fight on foot and as hungry." He said to me: "I do not think you instigate the people against us, and I do not doubt your sincerity in advice." However, Allah Almighty averted his evil from me." Al-Hassan rode his donkey with the intention to go home and when he turned, he saw some people following him. He asked them: "Do you have any need to fulfill for you? If you have no need, then, return."

It is by those signs that the sincere and true scholars and preachers could be distinguishable. When you see scholars have mutual hatred, envy and hate each other, and behave in opposition to and not in cooperation with each other, you should know that they have sold their hereafter for their world: they will be the losers. O Allah! Bestow mercy upon us, O Most Merciful of those who show mercy.

CHAPTER TEN

EXPOSITION OF WHAT IS VALID FOR A SERVANT TO DO TO PRACTICE HIS ACTS OF WORSHIP BECAUSE OF PEOPLE'S SEEING HIM

It should be known that a man might spend the night with some people, and all or some of them might stand for Tahajjud prayer. It is the habit of that man to stand for Tahajjud prayer for a portion of the night whenever he is in his house. But he is motivated by those to stand and pray more in agreement with them, or at least pray if he is not accustomed to pray in the house. Similarly, he might be in a place where its occupants observe voluntary fasts, thereupon he is motivated by their act to observe fast, and had it not been for that, he would not have

observed fasts. This might be thought of as showing off, and being so, one is advised to leave the deed. But even, this is not right. It is subject to profound details.

Every faithful believer has the desire to worship Allah Almighty, to stand for supererogatory prayer at night, and observe voluntary fasts by day. But he is hindered by impediments, prevented by occupations, and overpowered by desires and lusts, and possessed by heedlessness. It may be that his seeing others do the deed is a means to avert that heedlessness, impediments or occupations. A man in his house might be hindered from standing for Tahajjud prayer by his lying on a smooth bed, enjoying of his wife, talking with his family, etc. when he spends the night in another house, those impediments would be removed from him which weaken his desire for good. That is because by seeing them, he is motivated to do good, as he sees them having devoted themselves to Allah Almighty, and turned away from this world and its occupations. When he looks at them, he is motivated to compete them, and it becomes difficult upon him to let them excel him in good. Being so, what stimulates him is a religious motive and not showing off.

Similarly, he might find it difficult upon him to observe voluntary fasts in his house due to the availability of the delicious pleasant kinds of food, which he could not abstain from. But when those kinds of food are lacking, fasting becomes easy upon him supported by the religious motive. It is well-known that the present desires are impediments and motives that overpower the religious motive. If one is safe from them, the religious motive becomes stronger. The cause that lies behind all of that is one's seeing the people do the deeds and acts of worship. But at the same time, Satan suggests to him not to do the deed, lest he would be a maker of show. Furthermore, his desire for doing more might be caused by his seeing them and fear of being dispraised by them, particularly if they think he stands for Tahajjud prayer all the night. That is because he does not accept to let himself fall from their sight, and rather he prefers to preserve his position in their hearts. At that point, Satan says to him: "Pray for you are sincere, and you do not pray for their sake, but for the Sake of Allah Almighty. You did not pray in your house every night because of the much impediments and occupations; and now you are motivated by the desire to remove the impediments and not by your desire for their seeing you."

This matter is suspicious except for those of deep insight and understanding. If one knows that the motive is showing off, he should not add to what he used to do even a single rak'ah for by so doing, he disobeys Allah when he seeks the praise of people through acts of worship. If the motive is to remove the impediments and occupations, his Ghibtah (harmless jealousy) to compete them, let him agree with them. The sign of that is to wonder that were he to see them praying from behind a screen where they see him not, should he desire to pray while they do not see him? If he has such desire, let him do it, for in this case it is the religious motive which stimulates him; and if he finds difficult upon himself to pray, he should leave it, for the motive is showing off.

On Friday, one might become active to go to attend the prayer in the

mosque more than he does on any day else. Such activity might be caused by his love for people's praise, or by his imitation of their activity, and his heedlessness might be removed by their devotion to Allah Almighty. In this case, the religious motive might be mixed with his tendency to the love for people's praise. If he finds that the religious motive is preponderant, he then should continue to do the deed, and develop within himself the aversion for the love of praise. Similarly, one might see some people weeping, thereupon he weeps in imitation of them, not for the sake of showing off but for fear of Allah Almighty. Were he only to hear the speech (which led the people to weep), he might not weep. But people's weeping helps make the heart smooth. At other times, he might not be ready to weep for their weeping, but he forces himself to weep, once for the sake of showing off, and once with sincerity, for fear of his heart to become hardened, when they weep while his eyes shed no tears. However, this might likely be praiseworthy. The sign of sincerity is to offer to him the suggestion that were he to hear their weeping from behind a screen where they see him not, would he weep for fear of his heart to become hardened, giving no importance to his absence from their sight? If he weeps only for fear that they would accuse him of being heart-hardened, he should give up weeping. Luqman "peace be upon him" said to his son: "Do not show to the people that you fear Allah, perchance they would honour you, while your heart is wicked." The same is true of the other acts and deeds of worship.

All of those belong to the intrigues of Satan and self evil tendencies. If any of them occurs to his mind, he should soon remember that were the people to know his hypocrisy and showing off, and learn what is lurking in his conscience, surely, they would hate him. But Allah Almighty knows well what is lurking in his conscience, for which He hates him more than they do. It is reported in a particular narration: "Seek refuge with Allah from the submission caused by hypocrisy." (This narration is reported by Al-Baihaqi on the authority of Abu Bakr As-Siddiq). The submission caused by hypocrisy is that the organs apart from the heart become submissive.

You should observe your heart in every thought that occurs to your mind, and consider its sources. If it is for the Sake of Allah, then, go on it, but with caution of having any hidden implication of showing off, which is like the creeping of ants. Furthermore, be in awe of your worship, whether or not it would be accepted by Allah, for fear of your sincerity in it. You should also beware of having the thought of people's praise occur to you anew after starting the deed with sincerity. However, this more often happens. If it happens to you, then, think that Allah Almighty knows you well, and hates you for your showing off. Remember also the statement of one of the three persons who argue Job "peace be upon him": "O Job! Do you not know that one's disclosure of deeds with which he used to deceive himself always misleads him, and that he is rewarded only for his real intention?" another one of them said: "O Job! Do you not know that those who maintain their outward and neglect their inward, their faces would blacken when they ask Allah Most Gracious for their needs?"

A righteous predecessor used to say: "O Allah! I seek refuge with You from

having the people see that I fear You, although You hate me." Ali Ibn Al-Hussain "Allah be pleased with him" used to supplicate: "O Allah! I seek refuge with You from having my outward seem good in the sight of people, while my inward hideous in Your Sight, from maintaining my showing off before the people, and neglecting that which You know about myself, from showing to the people the best of my affairs, and to you the worst of my deeds, in order to come close to the people with my good deeds, and flee away from them to You with my evil deeds, with the result that Your displeasure and wrath become due upon me: save me from all of that, O (Allah) Lord of the worlds."

Those are some evils of showing off. One should observe his heart in order to make sense of them. According to a particular narration: "Showing off has seventy doors." Some of them are more abstruse than others; and some are as hidden as the creeping of ants, and some more hidden than the creeping of ants. How would one perceive that which is more hidden than the creeping of ants except by strong inspection and observation? And would that he is able to perceive it after doing his best to do so. How should one covet of perceiving it without inspecting the heart and examining the soul in order to know well its deception. We ask Allah Almighty to provide us with wellbeing by virtue of His favor, generosity and kindness.

CHAPTER ELEVEN
EXPOSITION OF WHAT IS BINDING UPON A NOVICE TO DO BEFORE AND AFTER AN ACT OF WORSHIP

It should be known that it is incumbent upon the novice to be satisfied, in all acts of worship, with the knowledge of Allah Almighty, and no one else; and none is satisfied with the knowledge of Allah but he who fears none and expects reward from none but Allah Almighty, unlike him who fears anyone else, and has hope in him, in which case he wishes to let him know the best of his affairs and states. If one finds himself in that state, he should then instill with himself the aversion for it, from his heart and faith, due to the danger of wrath and anger of Allah that lies in it. He should also observe himself while doing the great difficult acts of worship which none could do but he, for at that point, the self is about to boil out of longing for disclosing the deed of worship, saying: "If the people know such a great act/fear/weeping from you, they would fall in prostration to you (out of honouring you). Since none among the people has the power to do the like of it, how do you accept to conceal it? If you conceal it, the people would ignore your rank and underestimate your position, and are deprived of taking you as an example to follow." In this matter, one should make firm his feet, and, in opposition to his great deed, remember the greatness of the dominion of the hereafter, the everlasting bliss of the Garden, and the momentous anger and wrath of Allah upon him who asks for his deed of worship a reward from His servants.

He should also know that if his disclosing the deed to anyone else is dear to him, it causes him to fall from the Sight of Allah Almighty, and suffers his great deed to be fruitless. In this respect, let him say to himself: "How should I follow that great deed by the people's praise for it, given that the people are too

powerless to avail me in sustenance or death?" He should persist in that thought and further say: "It is only the strong among men who are able to adhere to sincerity; but those who mix (showing off with their deeds), sincerity is not their portion." By saying and thinking so, he shall have no need to strive himself for sincerity. Indeed, the need of the person who mixes (showing off with his deed) to strive himself for sincerity is more pressing, for if the obligatory deeds of the pious become corrupt, his supererogatory deeds will continue to suffice him, unlike the mixer, whose obligatory deeds could hardly be free from shortage, and they are always in need to be amended by the supererogatory deeds. If they are not faultless, he would be punished for the shortage of his obligatory deeds.

Thus, the mixer has more need for sincerity. It is narrated on the authority of Tamim Ad-Dari that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The first thing for which a servant will be reckoned on the Day of Judgement is his (obligatory) prayers: If he completed it, it would be written as additional (good deed) for him. But if he did not complete it, Allah Almighty would say to His angels: "Look: Do you find any voluntary (prayers) to be offered by My servant therewith to complete whatever obligatory (prayers) he missed?" If this is available, it is good, otherwise, he would be seized by his hands and feet and thrown into the fire of Hell." (This narration is reported by both Abu Dawud and Ibn Majah).

The mixer will come on the Day of Judgement with his obligatory deeds short, and his sins very much. So, he needs to strive to mend the obligatory deeds and plot out his sins. This could not be done except by being sincere in doing the supererogatory deeds. But the pious strives to increase his degrees, in a way that if his optional deeds become fruitless, his good deeds would remain to overweigh his evil ones, thereby he would enter the Garden.

Thus, one should not have a desire for anyone other than Allah Almighty to know about his deeds, in order that his supererogatory deeds would be held valid. He should abide by that also after finishing from the deed, in the sense that he should neither show nor talk about it. If he does all of that, he should also remain in awe of his deed, lest something of hidden showing off might have been mixed with his intention, which stands against the acceptance of his work. Both awe and doubt should accompany him during and after finishing from the work, but not on assuming it. On assuming the work, he should be certain that he is sincere and that he intends by his work only the Countenance of Allah Almighty. But a short moment after he starts the work, and because of an unintentional heedlessness or forgetfulness, he experiences a fear of any hidden stain of showing off or haughtiness that might render fruitless his work. But in this way, his hope should overweigh his fear, for he is certain that at least he has assumed the work with sincerity. For this reason, the pleasure of private conversation with Allah and doing the acts of worship becomes so much, for in sincerity one is certain, while in showing off he is only doubtful. His fear caused by that doubt is to compensate for any passing thought or feeling of showing off that might occur to him heedlessly.

On the other hand, whoever comes close to Allah Almighty by doing his best

to fulfill the needs of people, and benefit them with knowledge, should put in his mind the expectation of the reward for causing pleasure to whomever he fulfills his need or teaches knowledge. Indeed, he should expect the reward for that from Allah Almighty, and not any praise or thanks from anyone else lest his work would become fruitless. To be sure, if he expects anything from whomever he fulfills his need or teaches knowledge, he will be regarded to have received the reward for his work. It is true that if he does not expect anything of that, and does not intend but the reward from Allah Almighty, he will have the like of his reward. But there is no blame on him if his pupil serves him, on condition that he has no previous expectation for it. We hope this would not frustrate his work.

But in spite of that, many scholars used to beware of that. It is reported that a man fell in a well of water and some people came and dropped a rope to raise him. He took an oath that none to whom he has read even a single Verse of the Qur'an or heard from him a Prophetic narration should stand with them, lest his work would become fruitless. Shaqiq Al-Balkhi said: "I presented a dress to Sufyan Ath-Thawri who returned it to me thereupon I said to him: "O Abu Abdullah! I am not of those who hear the Prophetic narrations from you to return my gift to me." He said: "I know that. But your brother hears Hadith from me, and I fear I would incline to him more than I do to anyone else."

A man brought one or two handfuls of Dirhams to Sufyan Ath-Thawri and his father was a friend of him, and Sufyan used to frequent him. The man asked him: "O Abu Abdullah! Do you feel something bad about my father?" He said: "May Allah bestow mercy upon your father. He was such and such..." and he praised him. He said: "O Abu Abdullah! You know how this wealth has become mine. I like that you should take this money to seek its aid in spending on your dependents." Sufyan accepted it from him. But when he came out, Sufyan said to his son: "O Mubarak! Catch and return him to me." He caught and invited him and when he entered he said to him: "I like that you should take back your money." He asked him pressingly until he took it back. Since the bond of brotherhood that was between him and his father was for the Sake of Allah Almighty, he seemed to have disliked to take money because of that. His son said: When the man came out I could not help saying to my father: "May Allah bestow mercy upon you! What kind of heart is yours? Do you not think that you have children? Do you not show mercy to me, my brothers, and family?" When I worried him with my questions, he said to me: "O Mubarak! You would really eat it with pleasure and satisfaction, and I would be questioned about it on the Day of Judgement."

The scholar then should abide by the expectation of reward from Allah Almighty, and nothing else, whereas the learner should abide by praising and thanking Allah Almighty for His favor on him, and seeking the high rank in His Sight, and expecting the reward from Him, giving no care to his position in the sight of his teacher or the people. Perhaps the learner thinks that he has the right to make show of his obedience to his teacher in order to obtain the high position in his heart. But this is a big mistake, for if he intends by his obedience anyone else other than Allah Almighty, he will lose immediately.

The knowledge might or might not benefit. He should learn for the Sake of Allah, worship none but Allah, and serve his teacher only for the Sake of Allah Almighty, not for the purpose of having a good position in his heart, particularly if he likes his learning to be an act of worship to Allah Almighty. The servants are commanded to worship none but Allah, and intend by their obedience none but Allah. Similarly, whoever serves his parents should not do so to seek the position in their hearts, except in the sense that Allah's pleasure with him lies in their contentment with him. He should not make show of his obedience to have a position in the sight of his parents, for this is an immediate sin, and sooner or later, his showing off would inevitably be uncovered by Allah Almighty, and his position would subsequently fall from their eyes.

Nevertheless, the ascetic who isolates himself from the people, should abide by the permanent celebration of Allah Almighty, and give no importance to make his asceticism known to anyone else other than Allah Almighty, lest the seed of showing off would be planted in his heart. Being so, the acts of worship in solitude become easy upon him. Ibrahim Ibn Adham said: "I have learnt knowledge from a monk called Sam'an. I entered his monastery and asked him: "O Sam'an! How long have you been here?" he said: "Seventy years." I further asked: "What is your food?" he said: "O Hanafi! What has caused you to raise that question to me?" I said: "I just like to know." He said: "A single grain of pea every night." I asked him: "Then, what is that in your heart which helps you be satisfied only with a single pea every night?" he said: "Do you see that church?" I answered in the affirmative, thereupon he said: "Every year, its dwellers come on one day to adorn my monastery, circumambulate round it, and honour me. So, every time I feel worship heavy on my soul, I soon remind it of the honour of that hour. In this way, I endure the effort of a whole year just for the honour I receive in that hour. So, O Hanafi, endure the effort of one hour in order to receive honour for the whole of your lifetime." The knowledge then was inspired to me.

He asked me: "Should I give you more or you are satisfied?" I said:" Nay, give me more." He asked me to dismount of the monastery and then he gave me a pot containing twenty grains of pea. He said to me: "Enter the church for they have seen what I gave you." The Christians gathered to me and asked: "O Hanafi! What is that which the monk has given to you?" I said: "Something of his sustenance." They said: "What do you do with it since we have more right over it than you?" they asked me to haggle with them over it and I suggested twenty Dinars, which they gave to me. I took the money in exchange for the pea. I returned to the monk who asked me what I had done. I said: "I have sold that to them for twenty Dinars." He asked me about the price and I told him: "Twenty Dinars." On that he said: "You have made a mistake! Had you haggled with them to give you even as much as twenty thousand Dinars, they would have agreed to do. That is the honour of whomever you worship not. What about the honour of Him Whom you worship? O Hanafi! Devote yourself wholeheartedly to your Lord, and give up going and returning."

The point is that the feeling of honour in the hearts is a motive to worship in solitude. But a servant might not feel it at all. Anyway, he should abide by caution of it. The sign of that is that men should be in the same rank as animals in his sight. If they change their thought of him, he should not be scared nor disturbed, except in so far as he has a weak aversion for that, which he should repel at once by virtue of his mind and faith. Were he to be in worship and the people to know him, that would not cause him to add more to his worship, nor would it please him that the people know about it. But in case he entertains a simple pleasure, it will be a sign of his weakness. But if he is able to repel it with the aversion for it he has in his mind, and by virtue of his faith, which causes him to hasten to reject that pleasure, his endeavor is expected not to fail.

However, if he increases in piety and anguish in order that they would not rejoice at him, there is no blame. But a kind of deception lies in it, for the soul might have a hidden desire for making show of piety, and give a good reason for seeking anguish. None is saved from that but he who has a firm faith that there is none in existence but Allah Almighty. This causes him to do the same work which, being even alone on the surface of the earth, would do. This means that his heart gives no care to the people except in so far as it is in the form of passing thoughts, too weak to remove. Being so, he never changes by the people's seeing him.

The sign of truthfulness in this is that if he has two companions, one rich and another poor, both would be in the same position in his heart, except in case one of them has more knowledge and piety. Whoever then gets comforted with seeing the rich more than the poor, he is a covetous maker of show, otherwise, seeing the poor increases the desire for the hereafter, and endears neediness and meekness to the heart, whereas seeing the rich gives a different impression. It is reported that the rich were not seen humiliated in a gathering more than they were seen in the gathering of Sufyan Ath-Thawri. He used to make them sit in the rear, and bring the poor forward to the extent that they wished would that they were poor in his gathering.

It is true that you have the right to honour the rich more if he is closer to you in relation, or there is a bond of friendship between you and him, but in the sense that were the poor to have the same from you, you would not give the rich priority to him at all. To be sure, the poor is dearer to Allah Almighty than the rich. In this way, your preference of the rich would be caused by your covet of his richness, and desire for making show before him. But even, if you deal with them equally in the gathering, it is feared that you might probably show wisdom and piety to the rich more than the poor. This is evidently hidden showing off or covet as Ibn As-Simak said to his slave-girl: "What is the matter with me that if I come to Baghdad, the gates of wisdom would be opened to me?" He said: "Indeed, the covet sharpens your tongue." She has told the truth. One speaks in the presence of a rich what he speaks not in the presence of a poor; and the same is true of piety.

Self intrigues in this respect are countless. Nothing saves you from them but

to drive anything away from your heart other than Allah Almighty, live in awe for yourself for your entire lifetime, and accept not the fire for it because of the embittering desires and lusts. You should be like a king in this world who is well-established in pleasures and lusts, and he suffers illness in his body, and he fears destruction might overtake him at any time. But at the same time, he knows well that were he to protect himself by striving against his desires and lusts, he would live and his kingdom would survive. Being certain of that, he comes to sit with physicians and chemists, and gets himself accustomed to drink bitter medicines, abscond all pleasures and keep patient on them. Although his body grows thinner day by day, his illness decreases gradually because of self protection he abides by. Every time his soul attracts him to a particular desire, he soon remembers the subsequent pains and troubles he might receive, which brings him to death that is to separate him from his kingdom, a thing at which his enemies might glee. Similarly, every time he feels it difficult upon himself to drink a bitter medicine, he soon remembers the cure he will get benefit from because of it, which is the cause of enjoyment of his kingdom and abiding bliss.

Similarly, the faithful believer who seeks for the dominion of the hereafter protects himself from all that might ruin it, i.e. the pleasures and splendor of this world, from which he takes only the minimum requirements, and gives preference to thinness, wilt, loneliness, solitude, grief and fear, over affability with the people, for fear the wrath of Allah would become due upon him, thereby he would be ruined, and in the hope of being saved from His punishment. Because of his certainty of faith, his belief in the good end of his journey, and in the abiding bliss that is prepared for him, under the shade of the pleasure and satisfaction of Allah with him, all of that becomes easy upon him. He also knows that Allah Almighty is Most Merciful and Kind to His servants who seek His Countenance, and helps them please Him well. Had He willed, he could make them free of such trouble. But He Almighty liked to test them, and know how true they are to their will, out of His wisdom and justice.

If one endures the trouble in the beginning, Allah Almighty will turn to facilitate the matter to him, remove burdens from him, make it easy upon him to persevere, endear obedience to his heart, and bestow therefrom upon him of the pleasure of private conversation (with Allah Almighty) what entertains him from all other pleasures, help him deaden all desires and lusts, have the best leadership of him, and provide him with His aid. It is the habit of the Generous not to suffer to be lost the endeavor of the one who has hope in Him, nor to frustrate the expectation of the lover. It is He Almighty Who says: "Whoever draws as little as a span close to Me, I draw as much as a cubit close to him." He further says: "The longing of the pious for meeting Me has become long, and My longing for meeting them is greater." For this reason, a servant should be serious, faithful, truthful and sincere in the beginning of his endeavor, and spare no effort to draw close to Him, as it is fitting for His generosity, bounty, mercy and kindness.

End of the Book of Condemnation of majesty and showing off; and praise be to Allah Alone.

It is the ninth book of the quarter of destructives

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah, the Creator, the Evolver, the Bestower of Forms (or Colours), the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme, Whom none is able to turn from His Glory, the Irresistible to Whom every strong tyrant is submissive in humiliation, and every arrogant, in the shade of His Honour, is poor and humble, the Supreme, Whom nothing could avert His will, the Free of Want, Who has no partner nor anyone to dispute Him, the Omnipotent, Whose brilliance and Majesty have dazzled the sights of all the creatures, Who has established Himself over the glorious Throne (of Majesty), Who is beyond the description and appreciation of all the Prophets and Messengers, that His angels and Prophets "peace be upon them" acknowledged their failure to encompass in description and understanding His Majesty and Glory, Whose Power and Supremacy broke the dominion of Khosraus and Caesars, for indeed Greatness is His lower garment, and Supremacy is His upper garment, and whoever disputes with Him over any of both would be given to destruction: Exalted and Glorified be He, and Hallowed be His Names.

Allah's blessing and peace, as much as it is fitting, be upon Muhammad, upon whom the light that illuminating over all the universe was sent, as well as upon his family and companions, Allah's lovers, friends, allies, and well-chosen from among His creatures.

Coming to the point:

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty says: "No doubt, Greatness represents My lower garment, and supremacy My upper garment; and whoever disputes with Me over any of both, would be broken by Me." (This narration is reported by Al-Hakim). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "There are three destructives: niggardliness that is obeyed, an inclination that is followed, and self-vanity." (This narration is reported by Al-Bazzar, At-Tabarani and Al-Baihaqi on the authority of Anas). Both arrogance and haughtiness are destructive diseases, and both arrogant and haughty are hateful sick in the Sight of Allah Almighty.

If our purpose from this quarter of the revival of religion sciences is to clarify the destructive evils and sins, it is incumbent upon us then to explain what arrogance and vanity are. Indeed, they are among the shameful deeds. We are going to explain them in two parts: the first part pertains to arrogance, and the other to vanity.

PART ONE
CONDEMNATION OF ARROGANCE

It includes:
Exposition of condemnation of arrogance
Exposition of condemnation of boasting
Exposition of excellence of humbleness
Exposition of the real nature and evil of arrogance
Exposition of him to whom one behaves arrogantly; and the levels of arrogance
Exposition of constituents of arrogance
Exposition of motives of arrogance
Exposition of the manners of the humble
Exposition of remedy of arrogance
Exposition of self-discipline to acquire the character of humbleness; and praiseworthy and blameworthy extent of humbleness

CHAPTER ONE
EXPOSITION OF CONDEMNATION OF ARROGANCE

Allah Almighty has condemned arrogance and criticized every arrogant boaster in many places of His Book. He Almighty said: " Those who behave arrogantly on the earth in defiance of right, them will I turn away from My Signs: even if they see all the Signs, they will not believe in them." (Al-A'raf 146)

﴿ سَأَصْرِفُ عَنْ ءَايَـٰتِيَ ٱلَّذِينَ يَتَكَبَّرُونَ فِي ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا ﴾

He further said: "Thus does Allah seal up every heart of arrogant and obstinate transgressors." (Ghafir 35)

﴿ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ﴾

He said: "But they sought victory and decision (there and then), and frustration was the lot of every Powerful obstinate transgressor." (Ibrahim 15)

﴿ وَٱسْتَفْتَحُوا۟ وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴾

He Almighty said too: "Undoubtedly, Allah does know what they conceal, and what they reveal: verily He loves not the arrogant." (An-Nahl 23)

﴿ لَا جَرَمَ أَنَّ ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْتَكْبِرِينَ ﴾

He also said: " Indeed they have an arrogant conceit of themselves, and mighty is the insolence of their impiety!" (Al-Furqan 21)

﴿ لَقَدِ ٱسْتَكْبَرُوا۟ فِىٓ أَنفُسِهِمْ وَعَتَوْ عُتُوًّا كَبِيرًا ﴾

He said too: "but those who are too arrogant to serve Me will surely find themselves in Hell, in humiliation!" (Ghafir 60)

﴿ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾

The Messenger of Allah “Allah’s blessing and peace be upon him” said: "None shall enter the Garden, in whose heart there is the weight of a mustard seed of arrogance; and none shall enter the fire (of Hell), in whose heart there is the weight of a mustard seed of faith." (This narration is reported by Muslim on the authority of Ibn Mas'ud). Abu Hurairah “Allah be pleased with him” said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Allah Almighty says: "No doubt, Greatness represents My lower garment, and supremacy My upper garment; and whoever disputes with Me over any of both, I would throw him into (the fire of) Hell, and I would not care." (This narration is reported by Muslim, Abu Dawud and Ibn Majah).

It is narrated on the authority of Abu Salamah Ibn Abd-Ar-Rahman that he said: Both Abdullah Ibn Umar and Abdullah Ibn Amr “Allah be pleased with them” met on Safa (mountain), and stopped for a while and then Abdullah Ibn Amr went while Abdullah Ibn Umar remained and went on weeping. They asked him: "What does cause you to weep O Abu Abd-Ar-Rahman?" He said: "This, i.e. Abdullah Ibn Amr, pretends that he heard the Messenger of Allah “Allah’s blessing and peace be upon him” saying: "He who has in his heart a mustard seed's weight of arrogance, Allah would throw him prone on his face into the fire (of Hell)." (This narration is reported by Ahmad and Al-Baihaqi). The Messenger of Allah “Allah’s blessing and peace be upon him” further said: "A man would continue to feel self-important until he is enrolled among the tyrants, with the result that he would receive the same punishment they receive." (This narration is reported by At-Tirmidhi on the authority of Salamah Ibn Al-Akwa').

It is reported that Solomon, son of David “peace be upon them” one day ordered men, jinn, animals and birds to set out, and they set out in two hundred thousand each. He was raised until he heard the voice of angels glorifying (Allah Almighty) in the heavens, and was lowered until his feet touched the sea, whereas he heard a voice saying: "If there is, in the heart of your companion, the weight of a mustard's seed of arrogance, I would cause him to sink down farther than I have raised him up." The Messenger of Allah “Allah’s blessing and peace be upon him” said: "There will come out from the fire (of Hell) a neck having two hearing ears, two seeing eyes, and a speaking tongue. It will say: "I have been entrusted to deal with three: every obstinate tyrant, every one who associated partners with Allah in worship, and the picture makers." (This narration is reported by At-Tirmidhi on the authority of Abu Hurairah).

The Messenger of Allah “Allah’s blessing and peace be upon him” said: "No niggard, nor a tyrant nor a bad-mannered will enter the Garden." It is further narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "There was a dispute between the Hell and the Paradise and it (the Hell) said: "The haughty and the proud would find abode in me." The Paradise said: "The meek and the humble would find their abode in me." On that Allah “Exalted and Glorified be He” (addressing the Paradise) said: "You are only My Mercy by

means of which I shall show mercy to those whom I wish." (addressing the Hell) He said: "You are (the means) of My punishment by which I punish those of My servants whom I wish, but each one of you would have its fill." (This narration is reported by both sheikhs).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "What an evil servant is he who tyrannizes and behaves arrogantly, forgetting the Supreme Irresistible! What an evil servant is he who tyrannizes and boasts, forgetting the Most Supreme, Most High! What an evil servant is he who neglects and takes no heed, forgetting the graves and trials! What an evil servant is he who transgresses and oppresses, forgetting the beginning and the end!" (This narration is reported by At-Tirmidhi on the authority of Asma' Bint Umais). It is reported on the authority of Thabit that he said: We have been informed that it was said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! How arrogant is so and so!" on that he said: "Is there anything after it but death?" (This narration is reported by Al-Bihaqi).

Abdullah Ibn Amr "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When death approached Noah "peace be upon him" he invited both his sons and said to them: "I order you to do two things, and forbid you to do two things. I forbid you to ascribe partners to Allah in worship, and to be arrogant. I order you to bear testimony to the fact that there is no god to be worshipped but Allah. No doubt, were the heavens and the earths and all that they contain to be placed in a scale of the balance, and the testimony that 'There is no god to be worshipped but Allah' in the other scale, it would overweigh; and were the heavens and the earths and all that they contain to be a ring, and the testimony that 'there is no god to be worshipped but Allah' to be placed over it, it would break it. I further order you to glorify and praise Allah Almighty, for it is the prayer of all beings, and therewith all beings are given sustenance." (This narration is reported by Ahmad and Al-Hakim, and Al-Bukhari in his Adab).

Jesus "peace be upon him" said: "Blessed be he whom Allah Almighty teaches His Book and then he dies while being not arrogant." It is further narrated on the authority of Harithah Ibn Wahb "Allah be pleased with him" that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "May I not inform you about the denizens of Hell-Fire?" They said: "Yes." He said: "Every haughty, fat and proud (person)." (This narration is reported by both sheikhs). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Those who are the most hateful to me, that will have their seats the farthest from mine (on the Day of Judgement) are chatterers, loudmouths and ranters." They said: "O Messenger of Allah! Who are ranters?" He "peace be upon him" said: "They are the arrogant. "(This narration is reported by Ahmad on the authority of Abu Tha'labah; and At-Tirmidhi on the authority of Jabir).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "On the Day of Judgement, the arrogant will be mustered in the form of

atoms trampled by the people, atoms in the form of men, underneath all things. Then, they will be driven into a prison in the Hell called Bolis, where the fire of fires will be over them. Then, they will be made to drink from Tinat Al-Khabal, i.e. the pus of the denizens of the fire of Hell." (This narration is reported by At-Tirmidhi on the authority of Amr Ibn Shu'aib from his father from his grandfather). Abu Hurairah "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, the tyrants and arrogant people will be mustered in the form of atoms trampled by all things due to their slightness in the Sight of Allah Almighty." (This narration is reported by Al-Bazzar).

It is narrated on the authority of Muhammad Ibn Wasi' that he said: I entered upon Bilal Ibn Abu Burdah to whom I said: Your father reported to me from his father (Abu Musa) that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, in Hell, there is a valley called Habhab, and it is incumbent upon Allah to make it the abode of every arrogant tyrant. So, O Bilal! Beware of being one of those who live in it." (This narration is reported by Abu Ya'li, At-Tabarani and Al-Hakim).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "In the fire (of Hell), there is a palace assigned by Allah to the arrogant and it will be folded upon them." (This narration is reported by Al-Baihaqi on the authority of Anas). The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! I seek refuge with You from being blown with arrogance." He "peace be upon him" said: "He, whose soul leaves his body while being free from the following three, will enter the Garden: arrogance, debt and misappropriation." (This narration is reported by At-Tirmidhi, An-Nasa'i and Ibn Majah on the authority of Thawban).

From among the traditions and sayings, a mention may be made of the following:

Abu Bakr As-Siddiq "Allah be pleased with him" said: "None should look down upon a Muslim, for such as seems trivial in your sight is honoured in the Sight of Allah Almighty." According to Wahb: "When Allah Almighty created the Garden of Eden, He looked at it and said: "You are forbidden to every arrogant tyrant." It is reported that Al-Ahnaf Ibn Qais used to frequent Mus'ab Ibn Az-Zubair and sit on his throne beside him. One day he came and Mus'ab was stretching his legs. He did not withdraw them, and Al-Ahnaf sat down. He pushed them a little, and the traces of disturbance were visible on his face. On that he said: "How amazing mankind is! He proves arrogant although he is born from the (vagina which close to the) urethra."

According to Al-Hassan "may Allah have mercy upon him": "How astonishing mankind is ! he washes his excretion with his hand once or twice everyday, and then comes to oppose (Allah) the Irresistible of the heaven and the earth." One of the interpretations given to the following statement of Allah Almighty: " As also in your own selves: will you not then see?" (Adh-Dhariyat 21)

﴿ وَفِىٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ﴿٢١﴾ ﴾

"It refers to both channels of urine and excretion." According to Muhammad Ibn Al-Hussain Ibn Ali: "No man in whose heart arrogance enters but that something equal is reduced from his reason." Solomon "peace be upon him" was asked about the evil deed which no good deed could remove, thereupon he said: "The arrogance."

An-Nu'man Ibn Bashir "Allah be pleased with him" said while addressing the people from over the pulpit: "Indeed, Satan has snares and traps (therewith to catch mankind), and among Satan's snares and traps are to be too haughty to be grateful to the favors of Allah Almighty, to boast because of Allah's gifts, to behave arrogantly towards the servants of Allah Almighty, and to follow the inclination but not for the Sake of Allah Almighty." We ask Allah Almighty to provide us with wellbeing and power in the world and the hereafter, by His bounty and generosity.

CHAPTER TWO
EXPOSITION OF CONDEMNATION OF BOASTING

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never looks (with the eye of mercy) at him who drags his lower garment out of haughtiness." (This narration is reported by both sheikhs on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "While a man was strutting in his Burdah since he was proud of himself, Allah Almighty caused him to sink down into the earth and he will be sinking deeper and deeper in it until the Day of Judgement." (This narration is reported by both sheikhs on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who drags his dress out of boasting, Allah will not look at him (with the eye of mercy) on the Day of Judgement."

It is narrated on the authority of Zaid Ibn Aslam that he said: I came to visit Abdullah Ibn Umar "Allah be pleased with them" and Abdullah Ibn Waqid was passing, getting dressed in a new dress. I heard Ibn Umar "Allah be pleased with them", On seeing him, having said to him: "O my son! Raise your garment, for I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "Allah never looks (with the eye of mercy) at him who drags his dress out of haughtiness." (This narration is reported by Muslim). It is narrated on the authority of Busr Ibn Jahhash Al-Qurashi that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" spat in his palm, and then he put his index finger (on it) and said: Allah Almighty says: "How should you frustrate me, O son of Adam, since I created you from the like of that (water), until when I fashioned you and made you in due proportion, you walked heavily on the earth in two garments, where you collected (wealth) and withhold it until when your soul reaches here (and he pointed to his throat), you say: Let me give in charity! But how should the time of charity come?" (This narration is reported by Ibn Majah and Al-Hakim).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "When my people come to walk with haughtiness, and both Persians and Romans serve them, then, it is time for Allah Almighty to invest them with

authority over each other." (This narration is reported by At-Tirmidhi and Ibn Hibban on the authority of Ibn Umar). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He who makes much of himself and walks with haughtiness, will meet Allah Who will be angry with him." (This narration is reported by Ahmad, At-Tabarani, Al-Hakim and Al-Baihaqi on the authority of Ibn Umar).

From among the traditions and sayings, a mention may be made of the following:

It is narrated on the authority of Abu Bakr Al-Hudhali that he said: While we were sitting with Al-Hassan, Ibn Al-Ahtam passed by us, intending the Maqsurah, and he was wearing a garment of Khazz which he prepared neatly, and he was strutting in his walk. Al-Hassan looked at him and said: "Fi! Fi! How he is raising his nose, twisting his body, swelling his cheek, and looking at both his sides! Which foolish are you? You are not grateful to the favors bestowed upon you (by Allah), which you neither take with the right of Allah, nor give what is due upon of the right of Allah." Hearing that, Ibn Al-Ahtam returned to him and apologized to him. On that he said to him: "Apologize not, and rather repent to your Lord. Have you not heard the statement of Allah Almighty: " Nor walk on the earth with insolence: for you can not rend the earth asunder, nor reach the mountains in height." (Al-Isra' 37)

﴿ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴾

It is reported that a young man came upon Al-Hassan and he had a smart suite on him. On that Al-Hassan invited him and said to him: "Mankind is proud of his youth, fond of his characteristics, as if the grave has covered your body, and you have met your deed. Woe to you! Remedy your heart for Allah's need of His servants is the soundness of their hearts." It is reported that once Umar Ibn Abd-Al-Aziz performed Hajj before he was appointed as caliph, and when Tawus saw him boasting in his walk, he poked his flank with his finger and said to him: "This is not the walk of him who has excretion in his belly." On that Umar said to him apologizing: "O my uncle! Every part of my body was struck to get accustomed to that walk until I have been accustomed to it."

Once, Muhammad Ibn Wasi' saw his son boasting in his walk, thereupon he said to him: "O my son! Do you know who you are? Your mother is a slave-girl whom I buy for two hundred Dirhams, and your father (is not so good): let not the Muslims have any more like him." Ibn Umar "Allah be pleased with them" saw a man dragging his lower garment, thereupon he said: "Satan has many brothers!" he said it twice or thrice. It is reported that once Mutarrif Ibn Abdullah Ibn Ash-Shakhir saw Al-Muhallab strutting in a cloak of Khazz, thereupon he said to him: "O servant of Allah! This is a walk which Allah and His Messenger never like." Al-Muhallab asked him: "Do you not know me?" he said: "Nay! I know you well. In the beginning, you were a sperm scattered (and thrown into the womb), and in the end you will be a putrefied corpse, and in the interval between both, you are carrying dung (in your belly)." On that Al-Muhallab went away and gave up his way of walking.

In his comment on the following statement of Allah Almighty: " Then did he

stalk to his family in full conceit!" (Al-Qiyamah 33)

﴿ ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِۦ يَتَمَطَّىٰٓ ﴾

Mujahid said: "i.e. strutting in his walk."

Since we made a mention of the condemnation of arrogance and boasting, let's now make a mention of the excellence of humbleness; and Allah Almighty knows best.

CHAPTER THREE
EXPOSITION OF EXCELLENCE OF HUMBLENESS

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Giving in) charity, in no way, decreases the wealth. No servant forgives (others), but that Allah adds to his respect, and no one behaves humbly (towards others) for the sake of Allah, but that Allah elevates him (in the sight of the people)." (This narration is reported by Muslim). The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no servant but that there are two angels with him, and something like a tie over him by which they seize him: If he elevates himself, they would soon pull it saying: "O Allah! Humiliate him!" and if he humbles himself they would say: "O Allah! Raise him!" (This narration is reported by Al-Aqili and Al-Baihaqi on the authority of Abu Hurairah; and Al-Baihaqi alone on the authority of Ibn Abbas).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Blessed be he who behaves humbly (towards the people) without meekness, spends wealth he has collected without disobedience, shows mercy for the people of humiliation and poverty, and mixes with men of jurisprudence and wisdom." (This narration is reported by Al-Baghawi, Ibn Qani' and At-Tabarani on the authority of Rakb Al-Misri; and Al-Bazzar on the authority of Anas). It is narrated on the authority of Abu Salamah Al-Madini from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was in our house in Quba' and he was fasting. At the time of breaking fast, we served him with a drink of milk mixed with honey. When he raised it to his mouth and tasted it, he detected the sweetness of the honey, thereupon he asked about it, and we said: "O Messenger of Allah! We have mixed some honey with it." He put it down and said: "Behold! As for me, I do not forbid it (although I would not drink of it). Indeed, whoever behaves humbly (towards the others) for the Sake of Allah, Allah Almighty elevates him (in rank), and whoever is arrogant, Allah Almighty humiliates him, and whoever is thrifty, Allah Almighty enriches him, and whoever is extravagant, Allah Almighty impoverishes him, and whoever celebrates Allah more often, Allah Almighty loves him." (This narration is reported by Al-Bazzar; and At-Tabarani on the authority of A'ishah).

It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" was in his house with his companions and they all were eating when a beggar knocked at the door, and he had a bothersome disease. The Messenger of Allah "Allah's blessing and peace be upon him" admitted him and made him sit on his thigh and told him to share food with them. A man from the Quraish

seemed as if he was disgusted by him, thereupon he did not die before he was afflicted with the same bothersome disease. The Messenger of Allah "Allah's blessing and peace be upon him" further said: "My Lord has given me the freedom to choose whether to be a Messenger servant or to be a Prophet king, and I did not know what to choose. Gabriel "peace be upon him" was my selected angel. I raised my head towards him and he said to me: "Show humbleness for the Sake of your Lord." I said: "Then, I have chosen to be a Messenger servant." (This narration is reported by Abu Ya'li on the authority of A'ishah; and At-Tabarani on the authority of Ibn Abbas).

It is reported that Allah Almighty revealed to Moses "peace be upon him": "I accept the prayer of him who shows humbleness for the Sake of My Greatness, and does not regard himself superior to My creatures, i.e. he who persists in fear of Me, celebrates Me more often during his day, and desists from desires and lusts for My Sake." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Generosity lies in piety and honour lies in humbleness, and certainty (of faith) provides one with richness." (This narration is reported by Ibn Abu Ad-Dunya). The Messiah "peace be upon him" said: "Blessed be the humble in this world: they will be the owners of pulpits (of light) on the Day of Judgement. Blessed be those who make peace among the people in this world: They will inherit the Paradise on the Day of Judgement. Blessed be those whose hearts are purified in this world: they will look at Allah Almighty on the Day of Judgement."

It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whomever Allah Almighty guides to Islam, makes good his face, keeps him faultless, and endows him with humbleness, he is among these selected by Allah Almighty." (This narration is reported by At-Tabarani on the authority of Ibn Mas'ud). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "There are four things which Allah Almighty never gives but to whomever He loves among His servants: silence, which is the beginning of worship, reliance on Allah Almighty, humbleness, and abstinence in this world." (This narration is reported by At-Tabarani and Al-Hakim on the authority of Anas).

Ibn Abbas "Allah be pleased with them" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a servant shows humbleness, Allah Almighty raises him to the seventh heaven." (This narration is reported by Al-Baihaqi). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Humbleness does not add to a servant but highness. So, behave humbly (toward each other), perchance Allah Almighty would bestow mercy upon you." (This narration is reported by Al-Asfahani in his Targhib on the authority of Anas; and Ibn Adi on the authority of Ibn Umar). It is reported that once, the Messenger of Allah "Allah's blessing and peace be upon him" was having his meal when a black man afflicted with variola came to share food with him. He never came to sit beside anyone but that he stood in flight from him. On that, the Messenger of Allah "Allah's blessing and peace be upon him" made him sit beside him.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "I

appreciate a man who carries anything in his hand in service of his family, therewith to remove arrogance from himself." It is reported that one day, the Messenger of Allah "Allah's blessing and peace be upon him" said to his companions: "Why do I not see on you the sweetness of worship?" They asked: "What is the sweetness of worship?" he said: "Humbleness." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If you see the humble from among my nation, then, show humbleness for them; and if you see the arrogant from among my nation, then, behave arrogantly towards them, for this will be a means of humiliation and disgrace for them."

From among the traditions and sayings, a mention may be made of the following:

Umar "Allah be pleased with him" said: "If a servant shows humbleness for the Sake of Allah, Allah Almighty raises him saying: "Refresh, may Allah Almighty raise you!" and if he proves arrogant, Allah Almighty puts him down to earth saying: "Be disgraced, may Allah disgrace you!" although he is great in his sight, he seems despicable in the sight of people, and more despicable than a pig." Jarir Ibn Abdullah "Allah be pleased with him" said: "I came to a tree and found a man sleeping underneath it, shading himself with his sheet, and the sun had passed over it and touched a part of his body which was exposed. I then straightened the sheet over his body (to cover him from the heat of sun), and when he woke up, behold! He was Salman Al-Farisi. I made a mention to him of what I have made, thereupon he said to me: "O Jarir! Show humbleness for the Sake of Allah in this world, for whoever shows humbleness for the Sake of Allah in this world, Allah Almighty raises him in rank on the Day of Judgement. O Jarir! Do you know what the darkness of fire will be on the Day of Judgement?" I answered in the negative, thereupon he said: "It will result from the people's wronging each other in this world."

A'ishah "Allah be pleased with her" said: "You indeed are heedless of the best act of worship, i.e. humbleness." According to Yusuf Ibn Asbat: "The one of little piety is rewarded if he does many deeds, and the one of little humbleness is rewarded if he strives so much." When Al-Fudail was asked about humbleness, he said: "It is to submit to the truth and accept it even if you hear it from a child, and even from the most ignorant of people." According to Ibn Al-Mubarak: "The head of humbleness is to lower yourself to a position lesser than him who is inferior to you in favor of this world until you get him know that you have no superiority over him; and to raise yourself to a position higher than him who behaves arrogantly towards you until you get him know that he has no superiority over you."

According to Qatadah: "Whoever is given property, beauty, knowledge, etc, in which he does not show humbleness, this would become an evil against him on the Day of Judgement." It is said that Allah Almighty revealed to Jesus "peace be upon him": "If I confer a favor on you, receive it with humility, perchance I would perfect it upon you." According to Ka'b: "No servant was given a favor from Allah in this world for which he gives thanks to Allah, and shows humbleness for the Sake of Allah but that Allah Almighty endows him

with its benefit in this world and raises him a degree higher in the hereafter; and No servant was given a favor from Allah in this world for which he gives no thanks to Allah, nor shows humbleness for the Sake of Allah but that Allah Almighty deprives him of its benefit in this world and opens to him a gate to the fire of Hell in the hereafter to punish him therewith if He so likes, or forgive him if He so likes."

It was said to Abd-Al-Malik Ibn Marwan: "Which of men is the best?" He said: "It is he who shows humbleness in spite of his power, abstains in this world in spite of his richness, and refrains from helping (the wrongful) in spite of his strength." Once, Ibn As-Simak entered upon Harun Ar-Rashid and said to him: "O Commander of Believers! Your humbleness in your honour is more honoured for you than your honour." On that he said: "How good is that which you have said." He said: "O Commander of Believers! A man was endowed with beauty, high social status, and abundance of wealth, thereupon he refrained (from evil) in regard with his beauty, spent out of his property to console the needy, and showed humbleness in spite of his high social status, and the result is that he was enrolled among the selected devotees of Allah Almighty." On that Harun called for a pen and a parchment in which he wrote it with his own hand.

It was the habit of Solomon, son of David "peace be upon him" every morning to look at the faces of the rich and dignitaries until when he came to the poor, he would sit with them (apart from the rich) and say: "A poor sits with the poor like him." A wise man said: "As well as you dislike that rich people should see you in cheap garments, you should dislike to have the poor see you in very expensive garments." It is reported that Yunus, Ayyub and Al-Hassan set out and went to a particular place and started to discuss humbleness. Al-Hassan asked: "Do you know what humbleness is? It is that if you come out of your house you do not meet a Muslim but that you see that he has superiority over you."

According to Mujahid: "When Allah Almighty drowned the people of Noah "peace be upon him" all the mountains rose up and pronged themselves except the Judi which showed humbleness, thereupon Allah Almighty rose it above all the mountains and made the ark land on it." Abu Sulaiman said: "Allah Almighty looked at the hearts of mankind and found no heart more humble than that of Moses "peace be upon him", thereupon He favored him from among all of them with speaking direct to him." When he turned away from Arafat, Yunus Ibn Ubaid said: "I have no doubt about the mercy (of Allah), but that since I was with them, I fear they might have been deprived of it because of me."

It is said that a believer becomes in the highest position in the Sight of Allah Almighty when he becomes the humblest in his own sight; and he becomes in the lowest position in the Sight of Allah Almighty when he becomes the loftiest in his own sight." According to Ziyad An-Namri: "The abstinent who does not show humbleness is like a tree which produces no fruits." According to Malik Ibn Dinar: "By Allah, if a caller is to call at the door of the mosque that the

worst of you should come out, by Allah, no one shall precede me except by force or speed." When his statement reached Ibn Al-Mubarak, he said: "It is with that conduct that Malik has become (in such a position as fitting for none but) Malik."

According to Al-Fudail: "Whoever loves authority never prospers." According to Musa Ibn Al-Qasim: "We were under earthquake and stormy wind thereupon I went to Muhammad Ibn Muqatil and said to him: "O Abu Abdullah! You are our imam. So, please, supplicate Allah for us." He wept and said: "Would that I should not be a cause of your destruction." Then, I saw the Messenger of Allah "Allah's blessing and peace be upon him" in a dream and he said to me: "Indeed, Allah Almighty has relieved you because of the supplication of Muhammad Ibn Muqatil." A man came to Ash-Shibli and he asked him: "Who are you?" this was his habit. He said: "I am no more than the dot that is under the letter Ba'." On that Ash-Shibli said to him: "May Allah eliminate your witness! Do you assign a place to yourself?" it is said that whoever sees he has some value, has no portion of humbleness.

It is reported that Abu Al-Fath Ibn Shukhruf said: "I saw Ali Ibn Abu Talib "Allah be pleased with him" in a dream, thereupon I said to him: "O Abu Al-Hassan! Give me admonition." On that he said: "How good is the humbleness of a rich in the gathering of the poor out of their desire for the reward of Allah Almighty; and how good is the carelessness a poor give to the rich out of their confidence of Allah Almighty." According to Abu Sulaiman: "No servant shows humbleness until he knows well himself." According to Abu Yazid: "As long as a servant thinks there is among the people such as worse than him, he then is an arrogant." He was asked: "Then, when should he be humble?" he said: "When he thinks he has no place nor position on earth. However, every man shows humbleness as much as he knows his Lord Almighty and knows his own self."

According to Abu Sulaiman: "Were all the people to gather to put me down as I put down myself, they would not be able to do." According to Urwah Ibn Al-Ward: "Humbleness is one of the traps of evil, and man is envied because of all favors except for humbleness." It is said that humbleness is good if it is observed by all the people, but if it is observed by the rich, it will be better; and arrogance is bad if it is observed by all the people, but if it is observed by the poor, it will be worse. It is further said that none receives honour unless he shows humbleness for the Sake of Allah Almighty, and none receives security unless he fears Allah Almighty, and none profits unless he sells himself to Allah Almighty.

According to Abu Ali Al-Jawzajani: "The soul is mixed with arrogance, greediness and envy; and if Allah intends to ruin a person, He deprives him of humbleness, advice and satisfaction ; and if Allah intends good for him, He endows him with all of those: If the fire of arrogance is kindled within himself, it will be extinguished by the water of humbleness with the assistance of Allah; and if the fire of envy is kindled within himself, it will be extinguished by the water of advice with Allah's help; and if the fire of greediness is kindled within himself, it

will be extinguished by the water of satisfaction with Allah's aid." Al-Junaid used to sit in his gathering every Friday: "Had it not been for the statement reported from the Messenger of Allah "Allah's blessing and peace be upon him" that 'A time will come upon my nation where the chief of people will be the most lowly among them', I would not have talked before you."

It is reported that Amr Ibn Shaibah said: I was in Mecca between Marwah and Safa (mountains), when I saw a man riding a mule and there were servants ahead of him, pushing the people to give way for him to pass. Some time later, I returned to Baghdad, and while being on the bridge, I saw a barefooted man, of short clothes which left parts of his body exposed, and long hair. I kept looking at him and in the end I said to him: "You resemble a man whom I saw in Mecca doing such and such..." and I related to him his state, thereupon he said: "It is I." I asked him: "What has Allah done with you?" He said: "I raised myself in a place where people should be humble, thereupon Allah Almighty humiliated me where people should raise." Al-Mughirah said: "We used to be in awe of Ibrahim An-Nakh'i as a chief or a governor is feared, and he used to say: "The time in which I have become the jurisprudent of Kufah is indeed an evil time."

It was the habit of Ata' As-Sulami that whenever he heard the thunder he would stand and sit and his belly would pain him as if he were a woman suffering from the pain of childbirth. On that he used to say: "This evil afflicts you because of me, and should Ata' (meaning himself) die, the people would be relieved." Bishr Al-Hafi used to say: "Your greeting of the inhabitants of this world is to give up greeting them." A man supplicated to a good effect for Abdullah Ibn Al-Mubarak saying: "May Allah Almighty give you what you ask for!" on that he said: "No doubt, the hope always follows knowledge: where is the knowledge (that should have preceded your expectation)?" One day, the Quraish people vied in glory before Salman Al-Farisi "Allah be pleased with him" thereupon he said: "But as for me, I have been created from a despicable sperm thrown (into the womb), and I would be a putrefied corpse, and then I would come to the balance of deeds: if the scale of my good deeds overweighs, , I would be honoured, and if it overweighs not, I would be wicked." Abu Bakr As-Siddiq "Allah be pleased with him" said: "We have found out that generosity lies in piety, richness in certainty (of faith), and honour in humbleness." We ask Allah, the Exalted in Honour to help us with good success.

CHAPTER FOUR

EXPOSITION OF REAL NATURE AND EVIL OF ARROGANCE

It should be known that arrogance is divided into internal and external. The internal is a built-in character in the self; and the external is the acts and deeds that issue from the organs and parts of body. The internal division is more entitled to have the name of arrogance. But the works and deeds are no more than fruits of that character. For this reason, if it appears on the organs, it is said that one is arrogant, and if it does not emerge, it is said that he has arrogance within himself. The origin of arrogance then is that character which lies in the self. It is to get comforted and rely on regarding oneself superior to another,

whom he regards inferior to him. Arrogance summons a second party whom the arrogant regards inferior to him, and a thing with which he becomes arrogant. It is with this that arrogance is distinguished from vanity as we shall see later. That is because vanity does not summon anyone other than him who is swollen with pride, and were he to be created alone, he would likely be a proud, whereas he would unlikely be an arrogant unless in relation with anyone else, for as an arrogant, he sees himself above that other person.

He regards himself superior in the attribute of perfection. At that point, he becomes an arrogant. It is not sufficient for him to make much of himself in order to be given the name of arrogant, for one might make much of himself, but at the same time, he sees anyone else greater than or at least as great as him. It is also not sufficient for him to scorn the other, for were he to see himself more despicable than anyone else, he would not be an arrogant. He then should place himself in a particular position, and place the other in another position in a way that lets him see himself above him in rank and position. Those three elements give rise to arrogance within himself. Once those occur, he thinks himself to be self-important and overjoyed and relies on what he has thought of himself, and those are the components of the character of arrogance.

For this reason, the Messenger of Allah “Allah’s blessing and peace be upon him” said: "I seek refuge with You (O Allah) from the swelling of arrogance." Umar “Allah be pleased with him” also said to him who sought his permission to give admonitions after Morning prayer: "I am afraid you would get swollen until you reach the Pleiades." If man sees himself with the eye of loftiness, he would get swollen and over-confident. Arrogance then is that state that is stimulated in the self by those three beliefs. It is also called self-importance and self-magnificence. For this reason, in his comment on the following statement of Allah Almighty: " there is nothing in their breasts but (the quest of) arrogance, which they shall never attain to" (Ghafir 56)

﴿ إِن فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُم بِبَالِغِيهِ ﴾

Ibn Abbas “Allah be pleased with them” said: "It refers to the greatness which they never attain." He thus explained arrogance by the greatness.

Furthermore, this self-importance requires internal and external works, which are their fruits. This is called showing of arrogance. The more one makes much of himself in relation to another, the more he despises the other, scorns him, keeps him away from himself, disdains to sit with him or share food with him. That is because he sees him in the position of his servant; and if he is more arrogant, he would even disdain to accept him as a servant. But if he is less arrogant, he would disdain to regard him as equal to himself, hasten to have precedence over him in the streets, raise himself above him in gatherings, expect him to be the first to greet him, etc. if he is in the office of teaching, he would not be kind to the learners: on the contrary, he would humiliate them, repulse them, put them under obligation to him, and use them in his service. Therefore, he looks down upon the laymen as if he looks at asses, out of scorning them, and ascribing them to ignorance. To be sure, the works springing from arrogance are

numerous, and too famous to mention.

This is the arrogance: Its evils are extremely dangerous, and its adversities are radically tremendous, in which the private among the people would probably be ruined, and from which none among worshippers, ascetics and scholars could be free, let alone the laymen. Why should its adversity not be tremendous since the Messenger of Allah "Allah's blessing and peace be upon him" said: "None shall enter the Garden in whose heart there is an atom's weight of arrogance." It becomes a veil to prevent one from the Garden for it deprives the arrogant of all the good manners characteristic of the faithful believers. Those good manners represent the different gates of the Garden. Arrogance and self-importance close all of those gates. That is because one is not able to like for the other believers the same as he likes for himself as long as he has in himself an atom's weight of arrogance, nor is he able to be humble, which is the fountainhead of all the good manners characteristic of the pious as long as he feels supercilious, nor is he able to purify his heart from rancor, envy and resentment as long as he is haughty, nor is he able to persist in truthfulness as long as he is bigheaded, nor is he able to give up anger as long as he is arrogant, nor is he able to curb his fury as long as he is arrogant, nor is he able to give good advice as long as he is arrogant, nor is he able to accept advice from others as long as he is arrogant, etc.

In short, there is no blameworthy characteristic but that the arrogant is forced to do in order to maintain his arrogance, whereas there is no praiseworthy characteristic but that he keeps himself from, in order not to lose his arrogance. For this reason, none shall enter the Garden in whose heart there is an atom's weight of arrogance.

The worst arrogance is that which prevents the arrogant from acquiring the knowledge and accepting the truth. It is in this connection that there are many Holy Verses in condemnation of arrogance and arrogant persons. Allah Almighty says: " the angels stretch forth their hands, (saying), "Yield up your souls: this day shall you receive your reward, a penalty of shame, for that you used to tell lies against Allah, and scornfully to reject of His Signs!"" (Al-An'am 93)

﴿ أَخْرِجُوٓاْ أَنفُسَكُمُ ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى ٱللَّهِ غَيْرَ ٱلْحَقِّ وَكُنتُمْ عَنْ ءَايَٰتِهِۦ تَسْتَكْبِرُونَ ﴾

"So enter the gates of Hell, to dwell therein. Thus evil indeed is the abode of the arrogant." (An-Nahl 29)

﴿ فَٱدْخُلُوٓاْ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا فَلَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ﴾

He Almighty tells that the one who will receive the most severe punishment is he who is in the worst obstinate rebellion against Allah Almighty as shown from His statement: " Then shall We certainly drag out from every sect all those who were worst in obstinate rebellion against (Allah) Most Gracious." (Maryam 69)

﴿ ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى ٱلرَّحْمَٰنِ عِتِيًّا ﴾

He Almighty further says: " as to those who believe not in the Hereafter, their hearts refuse to know, and they are arrogant." (An-Nahl 22)

﴿ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۚ فَٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ قُلُوبُهُم مُّنكِرَةٌ وَهُم مُّسْتَكْبِرُونَ ﴾

He also says: "those who had been despised will say to the arrogant ones: "Had it not been for you, we should certainly have been believers!"" (Saba 31)

﴿ يَقُولُ ٱلَّذِينَ ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ لَوْلَآ أَنتُمْ لَكُنَّا مُؤْمِنِينَ ﴾

He Almighty says too: " but those who are too arrogant to serve Me will surely find themselves in Hell, in humiliation!" (Ghafir 60)

﴿ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾

He says: " Those who behave arrogantly on the earth in defiance of right, them will I turn away from My Signs." (Al-A'raf 146)

﴿ سَأَصْرِفُ عَنْ ءَايَٰتِىَ ٱلَّذِينَ يَتَكَبَّرُونَ فِى ٱلْأَرْضِ ﴾

For this reason, the Messiah "peace be upon him" said: "As well as the plant grows in the valley, and grows not on the rock, the wisdom works positively in the heart of the humble and not in the heart of the arrogant. Do you not see that whoever raises his head up to the ceiling injures it, and he who lowers it, the ceiling shades him?" this is a parable given by him for the arrogant and how they are deprived of wisdom. In confirmation of that, the Messenger of Allah "Allah's blessing and peace be upon him" made one of the aspects of arrogance is to be grateful to the truth (according to the narration of At-Tirmidhi on the authority of Ibn Mas'ud).

CHAPTER FIVE
EXPOSITION OF HIM TO WHOM ONE BEHAVES ARROGANTLY; AND THE LEVELS OF ARROGANCE

It should be known that those towards whom the arrogant behaves arrogantly are Allah Almighty, His Messengers, or anyone of His creatures. That is because man was created as ignorant and wrongful. He sometimes behaves arrogantly towards the people, and sometimes towards the Creator, i.e. Allah Almighty. From the perspective of these towards whom the arrogant behaves arrogantly, arrogance then is divided into three divisions:

The first is to behave arrogantly towards Allah Almighty; and this is the most odious arrogance. Its only motives are mere ignorance and transgression. A typical example is Numrudh, who thought of fighting the Lord of the heaven. The same is true of anyone claiming lordship, like Pharaoh, who, out of his arrogance, claimed that he was their supreme lord, and disdained to be only one of the servants of Allah Almighty. For this reason, Allah Almighty said: " but those who are too arrogant to serve Me will surely find themselves in Hell, in humiliation!" (Ghafir 60)

﴿ لَكُمْ ۚ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾

He also said: "Christ disdains not to serve and worship Allah, nor do the angels, those nearest (to Allah): those who disdain His worship and are arrogant, He will gather them all together unto Himself to (answer)." (An-Nisa' 172)

﴿ لَّن يَسْتَنكِفَ ٱلْمَسِيحُ أَن يَكُونَ عَبْدًا لِّلَّهِ وَلَا ٱلْمَلَٰٓئِكَةُ ٱلْمُقَرَّبُونَ ۚ وَمَن يَسْتَنكِفْ عَنْ عِبَادَتِهِۦ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا (١٧٢) ﴾

He said too: " When it is said to them, "Adore you (Allah) Most Gracious!" they say, "And what is (Allah) Most Gracious? Shall we adore that which you command us?" And it increases their flight (from the Truth)." (Al-Furqan 60)

﴿ وَإِذَا قِيلَ لَهُمُ ٱسْجُدُوا۟ لِلرَّحْمَٰنِ قَالُوا۟ وَمَا ٱلرَّحْمَٰنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ۩ (٦٠) ﴾

The second is to be arrogant towards the Messengers “peace be upon them” out of self-conceit and refraining from submission to men belonging to mankind. Such is sometimes diverted from reflection and consideration, and thus persists in the darkness of ignorance which hinders him from submission, and sometimes abstains from submission, in spite of his knowledge, since his own self does not accept to submit to the truth and humble themselves before the Messengers and Prophets. This is what Allah Almighty relates about them when He says: "Shall we believe in two men like ourselves? And their people are subject to us!" (Al-Mu'minun 47)

﴿ فَقَالُوٓا۟ أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَٰبِدُونَ (٤٧) ﴾

"He is no more than a man like yourselves; he eats of that of which you eat, and drinks of what you drink. "If you obey a man like yourselves, behold, it is certain you will be lost." (Al-Mu'minun 34-35)

﴿ وَلَئِنْ أَطَعْتُم بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذًا لَّخَٰسِرُونَ (٣٤) أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنتُمْ تُرَابًا وَعِظَٰمًا أَنَّكُم مُّخْرَجُونَ (٣٥) ﴾

"Such as fear not the meeting with Us (for Judgment) say: "Why are not the angels sent down to us, or (why) do we not see our Lord?" Indeed they have an arrogant conceit of themselves, and mighty is the insolence of their impiety!" (Al-Furqan 21)

﴿ ۞ وَقَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا لَوْلَآ أُنزِلَ عَلَيْنَا ٱلْمَلَٰٓئِكَةُ أَوْ نَرَىٰ رَبَّنَا ۗ لَقَدِ ٱسْتَكْبَرُوا۟ فِىٓ أَنفُسِهِمْ وَعَتَوْ عُتُوًّا كَبِيرًا (٢١) ﴾

"They say: "Why is not an angel sent down to him?" If We did send down an angel, the matter would be settled at once, and no respite would be granted them." (Al-An'am 8)

﴿ وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِىَ ٱلْأَمْرُ ثُمَّ لَا يُنظَرُونَ (٨) ﴾

Pharaoh said as Allah Almighty related about him: "Then why are not gold bracelets bestowed on him, or (why) come (not) with him angels accompanying him in procession?" (Az-Zukhruf 53)

﴿ فَلَوْلَآ أُلْقِىَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَآءَ مَعَهُ ٱلْمَلَٰٓئِكَةُ مُقْتَرِنِينَ (٥٣) ﴾

Allah Almighty said: "And he was arrogant and insolent in the land, beyond reason, he and his hosts: they thought that they would not have to return to Us!" (Al-Qasas 39)

﴿ وَٱسْتَكْبَرَ هُوَ وَجُنُودُهُۥ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَظَنُّوٓا۟ أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ (٣٩) ﴾

In this way, Pharaoh behaved with arrogance towards Allah and His Messengers. According to the narration of Wahb: Moses "peace be upon him" said to him: "Believe in Allah and you will keep all that is in your possession." He said: "Give me respite until I consult Haman." When he consulted Haman the latter said to him: "After you were a Lord to be worshipped by people, you would then be no more than a servant to worship another." Thus, he disdained to be a servant of Allah Almighty, and to follow Moses "peace be upon him".

The Quraish people said as Allah Almighty related about them: "Why is not this Qur'an sent down to some leading man in either of the two (chief) cities?" (Az-Zukhruf 31)

﴿ وَقَالُوا۟ لَوْلَا نُزِّلَ هَٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ عَظِيمٍ ﴾

They referred, according to Qatadah, to both Al-Walid Ibn Al-Mughirah of Mecca, and Abu Mas'ud Ath-Thaqafi of Ta'if. They exclaimed: "How should an orphan poor man, i.e. the Prophet "peace be upon him" be sent by Allah to us as a Prophet apart from us?" in reply to them, Allah Almighty said: " Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in the life of this world." (Az-Zukhruf 32)

﴿ أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ ﴾

He further said: "Thus did We try some of them by comparison with others, that they should say: "Is it these then that Allah has favoured from amongst us?" Does not Allah know best those who are grateful?" (Al-An'am 53)

﴿ وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّٰكِرِينَ ﴾

The Quraish further said to the Messenger of Allah "Allah's blessing and peace be upon him": "How should we sit with you while your gathering includes the poor and indigent of the Muslims?" they despised them because of their poverty, and were too arrogant to sit with them. On that occasion, Allah Almighty revealed: " Send not away those who call on their Lord morning and evening, seeking His Face. In naught are you accountable for them, and in naught are they accountable for you, that you should turn them away, and thus be (one) of the unjust." (Al-An'am 52)

﴿ وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ يُرِيدُونَ وَجْهَهُۥ ۖ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَىْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ ٱلظَّٰلِمِينَ ﴾

He further said: "And keep your soul content with those who call on their Lord morning and evening, seeking His Face; and let not your eyes pass beyond them, seeking the pomp and glitter of this Life; nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds." (Al-Kahf 28)

﴿ وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ يُرِيدُونَ وَجْهَهُۥ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا ﴾

(This narration is reported by Muslim on the authority of Sa'd Ibn Abu Waqqas, but with a slight variation of wording). Then, Allah Almighty told about their wonder when they would enter the Hell as they would not see those whom they despised, saying: "What has happened to us that we see not men whom we used to number among the bad ones?" (Sad 62)

﴿وَقَالُوا مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُم مِّنَ الْأَشْرَارِ ٦٢﴾

They meant both Bilal, Ammar, Suhaib and Al-Miqdad "Allah be pleased with them".

Some of those disbelievers were prevented by arrogance from consideration and knowledge, and thus ignored that the Messenger of Allah "Allah's blessing and peace be upon him" was on the truth; and others knew that, but were prevented by their arrogance from acknowledgement of him. Allah Almighty says about them: " When there comes to them that which they (should) have recognized, they refused to believe in it." (Al-Baqarah 89)

﴿وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُم مَّا عَرَفُوا كَفَرُوا بِهِ ۚ ٨٩﴾

He further said: "And they rejected those Signs in iniquity and arrogance, though their souls were convinced thereof: so see what was the end of those who acted corruptly!" (An-Naml 14)

﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ١٤﴾

Although this kind of arrogance is close to the showing of arrogance towards Allah Almighty, it is lesser in degree. But anyway, it is an arrogance to accept the command of Allah Almighty, and submit to His Messenger "peace be upon him".

The third is to show arrogance to the servants, i.e. to make much of himself and despise the others, with the result that his own self rejects to submit to them, and summons him to refrain from them. Thus, he scorns and shows contempt for them, and rejects to regard them as equal to him. Although this kind of arrogance is lesser in degree than the previous two, it is grievous for two reasons:

The first is that loftiness, superiority and magnificence are fitting but for Allah Almighty, Who is the Omnipotent King. But as for the powerless and helpless servant, who is too powerless to do anything, how should loftiness be fitting for him? If a servant regards himself lofty, he indeed has disputed with Allah Almighty over one of His attributes, which is not fitting but for His Majesty. Its example is like a servant who takes the hat of the king and puts it on his head and sits on his throne: how daring he is! How rude and wicked he is! How disgraceful and shameful he is! How deserving of punishment and torment he is! To this meaning, Allah Almighty refers by His statement: "No doubt, Greatness represents My lower garment, and supremacy My upper garment; and whoever disputes with Me over any of both, I would throw him into (the fire of) Hell, and I would not care." (This narration is reported by Muslim, Abu Dawud and Ibn Majah). Since showing loftiness over the servants of Allah Almighty is not fitting but for Him, so, whoever does so has indeed committed a crime against Him. All the people are servants of Allah Almighty, and all majesty in the

heavens and on earth belongs to Him Alone. For this reason, whoever shows arrogance to anyone of Allah's servants has indeed disputed with Him over one of His rights, which is fitting only for Him.

The other reason for which the vice of arrogance is grievous is that it summons one to disagree with Allah Almighty in His commands. That is because if an arrogant heard the truth from anyone of the servants of Allah Almighty, he would disdain to accept it from him, and rather would reject it. Therefore, the debaters about the religious matters claim they try to discover the mysteries of religion, and in the course of argument, they end by rejecting each other like arrogant; and even if the truth becomes evident on the tongue of anyone of them, the other would disdain to accept it, and rather would strive to reject it, and use trickery in order to avert it. That is the conduct of disbelievers and hypocrites as described by Allah Almighty: " The Unbelievers say: "Listen not to this Qur'an, but talk at random in the midst of its (reading), that you may gain the upper hand!" (Fussilat 26)

﴿ وَقَالَ ٱلَّذِينَ كَفَرُواْ لَا تَسْمَعُواْ لِهَٰذَا ٱلْقُرْءَانِ وَٱلْغَوْاْ فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٦﴾ ﴾

Thus every debater who debates only to gain the upper hand, and not to obtain the truth whenever and wherever it might be, has indeed been involved with them in that mistake.

The same is true of disdaining from accepting wisdom and admonition as described by Allah Almighty in His statement: " When it is said to him, "Fear Allah," he is led by arrogance to (more) crime. Enough for him is Hell; an evil bed indeed (to lie on)!" (Al-Baqarah 206)

﴿ وَإِذَا قِيلَ لَهُ ٱتَّقِ ٱللَّهَ أَخَذَتْهُ ٱلْعِزَّةُ بِٱلْإِثْمِ ۚ فَحَسْبُهُۥ جَهَنَّمُ ۚ وَلَبِئْسَ ٱلْمِهَادُ ﴿٢٠٦﴾ ﴾

It is reported that Umar "Allah be pleased with him" recited that Holy Verse and then commented: "We all belong to Allah, and to Him we shall return. A man stood and enjoined good thereupon he was killed. Another stood and said: "Do they kill those who enjoin justice from among the people?" The arrogant then killed the one who disagreed with him, and him who commanded him to do good." According to Ibn Mas'ud "Allah be pleased with him": "It suffices man for sin that if it is said to him: 'Fear Allah' he would say in reply: 'Advise only yourself'."

It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" said to a man: "Eat with your right hand." The man said: "I could not do so." The Messenger of Allah "Allah's blessing and peace be upon him" ordered him once again and he gave the same reply. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Then, let you not be able (to eat with it) once again." The result was that he never raised it once again (as it was paralyzed). However, nothing but his arrogance prevented him from responding to the command of the Prophet "peace be upon him". (This narration is reported by Muslim on the authority of Salamah Ibn Al-Akwa').

This is why one's arrogance to the people is grievous, for it would inevitably summon him to be arrogant to the command of Allah Almighty. It is for this state that the case of Iblis was presented as an example for the people to learn.

He said: "I am better than he: You did create me from fire, and him from clay." (Al-A'raf 12)

﴿ أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ﴾

Which caused him to abstain from falling in prostration to him. That is because his principle is to show arrogance to Adam and envy him, which led him to be arrogant to the command of Allah Almighty. This was the cause of his destruction forever.

This is one of the great evils of arrogance to the servants of Allah Almighty. However, the Messenger of Allah "Allah's blessing and peace be upon him" explained arrogance by those two evils: it is reported that Thabit Ibn Qais "Allah be pleased with him" asked the Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Messenger of Allah! I am a man to whom beauty is endeared as you see: does it belong to arrogance?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "No, but arrogance is to reject the truth and despise the people." (This narration is reported by Muslim and At-Tirmidhi) it is not fitting for anyone to despise the people for they are the servants of Allah, like him, if not better than him. This is the first evil; and the other is to reject the truth.

So, whoever regards himself higher than his brother, despises and scorns him, looks at him with slightness, or rejects the truth although he knows that it is the truth, is indeed arrogant to the servants of Allah Almighty. Whoever disdains to submit to Allah Almighty, to comply with His orders, and to humble himself before Allah Almighty by obeying Him and following His Messengers, is arrogant to Allah Almighty and His Messengers.

CHAPTER SIX
EXPOSITION OF CONSTITUENTS OF ARROGANCE

It should be known that one does not show arrogance unless he makes much of himself; and he does not make much of himself unless he sees it has an attribute of perfection. The perfection might belong to religion or the world. The religious perfection lies in work and knowledge; and the worldly perfection lies in good ancestry, beauty, power, wealth and number of patrons. Those are seven constituents which represent the reasons for arrogance.

The first pertains to knowledge; and how fast the scholars become arrogant with their knowledge! For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The evil of knowledge is haughtiness." (This narration is reported by Al-Quda'i on the authority of Ali, but he says in it: "The evil of knowledge is forgetfulness; and the evil of beauty is haughtiness"). The scholar soon cherishes himself by the honour of knowledge, feels in himself the beauty and perfection of knowledge, makes much of himself, despises the people, and looks at them with the same eye with which he looks at animals, and renders them ignorant. He always expects them to show great respect for him, and hasten to greet him first. But if he himself hastens to greet anyone of the people, or at least returns the greeting joyfully, or stands for him, he would regard it to be a favor he has bestowed upon him, for which he should receive thanks. More

often, he thinks that it is they who should be dutiful to him and visit him, and inquire about his health, although it is not incumbent upon him to be dutiful to them, to visit them, or to inquire about their health as they do with him. Furthermore, he likes to use whomever he mixes with among them to work in his service; and if they fall short of fulfilling any of his needs, he would disapprove that conduct as if they were no more than his servants. That is because his teaching knowledge to them seems to him as if it were a favor upon them for which they should be under obligation to him. This is in regard with arrogance to them in the world.

In regard with the hereafter, he shows arrogance to them by seeing himself in a position higher than them in the Sight of Allah Almighty. Thus, he fears for them more than he fears for himself, and expects for himself more than he expects for them (from Allah Almighty). Such a person is more entitled to be called ignorant than to be called a learned. The real knowledge is that with the help of which one knows well himself, his Lord Almighty, the danger of the conclusion of his deeds, the argument of Allah against the learned, in addition to the great danger of the knowledge upon himself as we shall see later. This kind of knowledge should make him more humble, submissive and fearful. It requires him to see all people better than him in view of the great argument of Allah against him by knowledge, and his failure to thank Him for the favor of knowledge. This is the significance of the statement of Abu Ad-Darda' "Allah be pleased with him": "The more one advances in knowledge, the more his pain becomes."

You may ask: "What is the matter with some people who become more arrogant and safer by knowledge?" You should know than that there are two reasons for that: The first is that he engages in what is called knowledge, although it is not the real knowledge. That is because the real knowledge is that with the help of which the servant knows well himself, his Lord Almighty, the danger of meeting Him, and of being screened from him. Of a surety, this develops in him more piety and humbleness, and not safe and arrogance. In confirmation of that, Allah Almighty says: " Those truly fear Allah, from among His Servants, are those who have knowledge: for Allah is Exalted in Might, Oft-Forgiving." (Fatir 28)

﴿ وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلْأَنْعَـٰمِ مُخْتَلِفٌ أَلْوَٰنُهُۥ كَذَٰلِكَ ۗ إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَـٰٓؤُا۟ ۗ
إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾ ﴾

As regards the other sciences like medicine, poetry, arithmetic, linguistics, grammar, jurisprudence, philosophy and logic, the more one devotes himself to and fills himself with any of them, the more he is swollen with pride and arrogance. Those are more entitled to be included under arts rather than knowledge. That is because the real knowledge is that with the help of which one knows the significance of his being a servant of Allah Almighty, and the way of worshipping Him Alone, which develops humbleness and piety as we have mentioned.

The other reason is that a man delves into knowledge while he is wicked, cunning, bad-mannered and ill-behaved,. Before going on knowledge, he does

not engage in disciplining himself and purifying his heart by self-mortification, nor does he satisfy himself in the worship of his Lord Almighty. But rather, he remains wicked. If he is to delve into knowledge while being in such a state, and knowledge happens to have an evil place in his heart, it becomes fruitless and ineffective. For that state, Wahb presents the following example: "Knowledge is like a rain that falls from the sky as pleasant and pure, and trees absorb it through their roots and turn it, each according to its own taste and flavour. The sore among them becomes sorer, and the sweet sweeter. Similarly, knowledge is preserved by men and turned by them each according to his endeavour, inclination and benefit. Thus, the arrogant becomes more arrogant, the humble more humble, and so on."

That is because if one endeavours to be arrogant and is ignorant and then acquires knowledge, he finds that by which he becomes arrogant, and in this way, he becomes more arrogant. If a man is fearful and he is ignorant, and then he acquires knowledge, he knows well that the argument of knowledge has become established against him, and thus he becomes more fearful, scared and humble. Knowledge is one of the greatest things by which the arrogant becomes arrogant. For this reason, Allah Almighty said to His Prophet "peace be upon him": " And lower your wing to the Believers who follow you." (Ash-Shu'ara 215)

﴿ وَٱخۡفِضۡ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلۡمُؤۡمِنِينَ ﴿٢١٥﴾ ﴾

He further said: "It is part of the Mercy of Allah that you do deal gently with them. Were you severe or harsh-hearted, they would have broken away from about you: so pass over (their faults), and ask for (Allah's) forgiveness for them." (Al Imran 159)

﴿ فَبِمَا رَحۡمَةٖ مِّنَ ٱللَّهِ لِنتَ لَهُمۡۖ وَلَوۡ كُنتَ فَظًّا غَلِيظَ ٱلۡقَلۡبِ لَٱنفَضُّواْ مِنۡ حَوۡلِكَۖ فَٱعۡفُ عَنۡهُمۡ وَٱسۡتَغۡفِرۡ لَهُمۡ ﴿١٥٩﴾ ﴾

He described His friends and devotees saying: " lowly with the Believers, mighty against the Rejecters, fighting in the Way of Allah, and never afraid of the reproaches of such as find fault. That is the Grace of Allah, which He will bestow on whom He pleases. And Allah encompasses all, and He knows all things." (Al-Ma'idah 54)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ مَن يَرۡتَدَّ مِنكُمۡ عَن دِينِهِۦ فَسَوۡفَ يَأۡتِي ٱللَّهُ بِقَوۡمٖ يُحِبُّهُمۡ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلۡمُؤۡمِنِينَ أَعِزَّةٍ عَلَى ٱلۡكَٰفِرِينَ يُجَٰهِدُونَ فِي سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوۡمَةَ لَآئِمٖۚ ذَٰلِكَ فَضۡلُ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٥٤﴾ ﴾

It is narrated on the authority of Al-Abbas "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "A people will come and they will recite the Qur'an, but it will never go beyond their throats. They will say: "We recite the Qur'an well. Who could recite better than we? Who does have knowledge better than we have?"" then he turned his face to his companions and said: "They will be from you O my people! They are

the fuel of the fire." (This narration is reported by Ibn Al-Mubarak). Umar "Allah be pleased with him" also said: "Do not be tyrants of scholars lest your knowledge would not compensate for your ignorance." Tamim Ad-Dari sought the permission of Umar "Allah be pleased with him" to relate narrations, but he refused to give him permission and said: "This is likely to bring you to destruction." Another man who was the imam of his people in prayer sought his permission to admonish them once he finished from Morning prayer, thereupon he said to him: "I fear you would be swollen with pride until you reach the Pleiades." Once, Hudhaifah "Allah be pleased with him" led the prayer and when he finished he said to the people: "Seek for another imam otherwise, pray individually, for I saw in myself that there is among the people none better than I."

How should we find the like of Hudhaifah "Allah be pleased with him"? if Hudhaifah "Allah be pleased with him" did not feel safe, how would the scholars of this time feel safe for themselves? Had it not been for the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "A time will come upon the people in which, if anyone of them sticks to one-tenth what you are on now, he would be saved (from the fire of Hell)" (according to the narration of Ahmad on the authority of Abu Dharr), we would have been given to despair and hopelessness in view of our shameful deeds and wickedness, we seek refuge with Allah. Do you see that we are able even to stick to one-tenth, if not one-hundredth what they were on? How far! We ask Allah Almighty to treat us with what is fitting for Him and not for us, and screen our shameful deeds upon us, out of His bounty and generosity.

The second pertains to work and worship. It could hardly be free from the vice of arrogance and self-importance, which attract the hearts of both worshippers and ascetics. The arrogance lies in both religion and world.

As regards the world, it is that they see they are more fitting to be visited by others than to visit them, and expect the people to hasten to fulfill their needs, show respect for them, make it spacious for them to sit in the gatherings, ascribe them to piety and righteousness, give them precedence over all the people, etc. that is because they see their worship a favor upon the people.

In relation to religion, it is that such an arrogant sees that all the people would be ruined and he is the only one to be saved, although he would be ruined if he has such a vision. The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you hear a man saying that the people would be ruined, you should know that he would be ruined more than them." (This narration is reported by Muslim on the authority of Abu Hurairah). This means that such an arrogant despises the people, feels safe from the plans of Allah Almighty, and fears not of His onslaught. Why not since it suffices him for evil to despise the people? The Messenger of Allah "Allah's blessing and peace be upon him" said: "It suffices a man for evil to look down upon his Muslim brother." (This is reported by Muslim on the authority of Abu Hurairah).

How different is he from the person who loves and honours him for the Sake of Allah Almighty, and expects for him more than he expects for himself! Those

who love him for the Sake of Allah attain salvation. Although they come close to Allah Almighty by their closeness to him, he, at the same time, becomes hateful in the Sight of Allah by refraining from them. As they love him for his righteousness, they deserve to be moved up to his degree; and as he despises them, he deserves to be neglected by Allah Almighty. In this respect, it is narrated that there were among the children of Israel a man known as the Dissolute person of the children of Israel in view of his wickedness, and another man known as the worshipper of the children of Israel in view of his asceticism and piety. One day, the dissolute person passed by the worshipper over whose head there was a cloud shading him. He said to himself: "I am the dissolute person of the children of Israel; and this is the worshipper of the children of Israel: why do I not sit with him, perchance Allah would bestow mercy upon me." He sat with him and the worshipper said to himself: "I am the worshipper of the children of Israel; and this is the dissolute person of the children of Israel: how should I sit with him?" he refrained from him and ordered him to stand and leave him. Allah Almighty revealed to the Prophet of that time to tell them to resume their work for 'I have forgiven for the dissolute person and made fruitless the deed of the worshipper'. The cloud then turned to be over the head of the dissolute person according to another narration.

This lets you know that Allah Almighty wants from His servants only their hearts. If a disobedient ignorant humbles himself before Allah Almighty in awe of Allah, and humiliates himself out of fear of Him, he will have obeyed Allah Almighty with his heart. He then is more obedient to Allah Almighty than the arrogant scholar and the conceited worshipper. It is further narrated that a man belonging to the children of Israel came to a worshipper and trampled on his neck while he was falling in prostration. On that he said to him: "Raise your feet for by Allah, Allah would not forgive for you." On that Allah Almighty revealed to him that "Allah would not forgive for you, who swears (by Allah)." (This narration is reported by Abu Dawud on the authority of Abu Hurairah).

However, almost all the people persist in this evil, i.e. if one is harmed or looked upon down by another, he thinks that Allah would not forgive for him, and does not doubt that he would be hateful in the Sight of Allah Almighty. But if another Muslim is harmed alike, he would not have the same aversion and disapproval; and this is due to his making much of himself, and regarding himself with arrogance and vanity. The stupidity of anyone of them sometimes leads him to say to such a causer of harm: "You would say the evil he will receive later." Moreover, if he is exposed to calamity, he would claim that he was afflicted because of him, as Allah Almighty wanted to get him slake his anger by exacting retribution from him. But even, he knows well that although many of the disbelievers abused Allah and His Messenger, and others from among the Jews killed their Prophets, Allah Almighty gave them respite and did not hasten on punishment for them in this world. Moreover, some of them embraced Islam, with the result that they received no punishment in this world as well as in the hereafter.

This is the belief of the conceited man. But the intelligent among the

servants are those who say what Ata' As-Sulami used to say whenever there was a stormy wind or thunder and lightning: "What has befallen them is only because of me, and were Ata' to die, they would be relieved" and the statement of the other after returning from Arafat: "I expected mercy for them all had I not been among them." Consider then the difference between those two kinds of men: One fears Allah Almighty outwardly and inwardly, and is afraid for himself, and despises his work, no matter how much it might be; and the other conceals of hatred, envy, arrogance, rancor and showing off what causes Satan to mock at him. Moreover, he regards his deed a favor from him upon Allah Almighty.

On the other hand, if one thinks that he is above anyone of the servants of Allah Almighty, his entire work would become fruitless, by virtue of his ignorance. To be sure, ignorance is the most odious of sins, which removes one far from the mercy of Allah Almighty. His judgement that he is better than anyone else is out of his ignorance on the one hand, and feeling safe of the plan of Allah Almighty on the other hand; and none feels safe of the plan of Allah Almighty but the losers. In this connection, it is narrated that a man was mentioned with good before the Messenger of Allah "Allah's blessing and peace be upon him". One day he came and the people said: "O Messenger of Allah! This is the man of whom we have already made a mention to you." The Messenger of Allah "Allah's blessing and peace be upon him" looked at him and said: "I see in his face a slap of Satan." The man greeted and stood by the side of the Messenger of Allah "Allah's blessing and peace be upon him". Then, the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "I beseech you by Allah to tell me: have you not ever talked to your own self that there are none among the people better than you?" he said: "Yes, by Allah." (This narration is reported by Ahmad and Al-Bazzar on the authority of Anas). The Messenger of Allah "Allah's blessing and peace be upon him" saw by the light of Prophethood what was concealed within that man in the form of a slap of Satan on his face.

Almost all among men have this evil, except him who is protected by Allah Almighty. But even, both scholars and worshippers are of three degrees in regard to the evil of arrogance.

The first degree is that arrogance resides in one's heart in a way that makes him see himself better than the others. But he strives to humble himself and behave in a way of him who sees the others better than him. Although this man has the tree of arrogance fixed in his heart, he has cut off its branches.

The second is that this evil is visible on his acts by refraining from the people, giving himself precedence in the gatherings, and disapproving of him who falls short of fulfilling his rights. This is visible on the countenance of both the worshiper and scholar with a slight difference, forgetting that piety does not lie in the appearance in so much as it lies in the heart. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Piety is here", and he beckoned to his breast. (This narration is reported by Muslim on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him"

was the most generous, the most pious and the most god-fearing, and he had the best manners among all the people. But at the same time, he was the most joyful, the most cheerful and the most smiling. For this reason, Al-Harith Ibn Juz' "Allah be pleased with him" the companion of the Messenger of Allah "Allah's blessing and peace be upon him" said: "I admire from among the reciters (of the Qur'an) the one who is cheerful and smiling." But he whom you meet joyfully and cheerfully, and he meets you gloomily an frowningly, may Allah create the like of him among the Muslims! Were Allah Almighty to accept that conduct, He would have not said to his Prophet "peace be upon him": " And lower your wing to the Believers who follow you." (Ash-Shu'ara 215)

﴿ وَٱخْفِضْ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ﴾

But anyway, those are less grievous than those of the third degree.

The third is that arrogance appears on one's tongue, and motivates him to show pride, vie in glory, blow his own horn, and sing his own praises. As for the worshipper, he says to the people in the course of boasting: "Who is he? What is his deed? How does he abstain from this world?" and the like of those questions which lead him to defame them. At the same time, he praises himself by ascribing himself to the best of deeds, saying, for example: "I have never left fasting for such and such days; and I have not slept the night without standing for supererogatory prayers; and I am in the habit of reading the Holy Qur'an entirely everyday, whereas so and so sleeps until the last portion of the night, and does not recite the Qur'an more often." He might give prestige to himself implicitly like saying: "So and so harmed me thereupon his son was ruined, his wealth was lost, and he was overtaken by disease." One aspect of how he vies in glory is that if he happens to be in the company of people who stand at night for prayer, he would imitate them, and offer more prayers than usual, and if they are to persevere hunger, he would force himself to keep patient on hunger so much in order to get the better hand. He also strives himself in worship lest it would be said that so and so worships Allah more or better than he does.

As regards the scholar, he shows pride by attempting to defame the other scholars and praise his knowledge and understanding of facts. As to how he vies in glory, it is that he does his best in the debate in order not to be overpowered, and spend his day and night in acquiring such of sciences as therewith he adorns himself in gatherings, like polemics, argumentation, devices of speech, etc. he keeps the strange things in order to show how he excels his fellows. He also keeps the Prophetic traditions, their bodies and chains of transmission for nothing but to pick up the faults of the others, showing his excellence in contrast with the shortage of his fellows. He rejoices at the mistake of anyone of his fellows in order to be able to correct it, and grieve if anyone of them is correct lest he would seem better than him.

All of those represent the evils and traces of arrogance that ensue from showing pride of knowledge. Who among the people could be free from all or at least some of them? Alas! How could one who heard the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "None shall enter the Garden in whose heart there is a mustard seed's atom of arrogance"

regard himself with greatness and boast over the people, given that the Messenger of Allah "Allah's blessing and peace be upon him" made such a person from the denizens of the fire of Hell? The great is he who is free from all of those vices and evils. The real scholar is he who understands that Allah Almighty says to him: "You have a good position in Our Sight as long as you do not regard yourself significant; and once you regard yourself significant, you loose your position with Us." Whoever does not know that, does not deserve the name of scholar. Whoever knows it is bound not to be arrogant nor to regard himself significant. This is the arrogance that ensues from knowledge and work.

The third pertains to arrogance because of good ancestry and high social status. Whoever has a good ancestry and belongs to a high social class despises him who is of no good ancestry nor belongs to a high social class, even though the latter might be higher than him in knowledge and work. One of those might be arrogant to the extent that he sees that the other people are but his chattels and servants. The result is that he disdains to mix or sit with them. That is a natural instinct which is inherent to most people no matter how righteous they might be. It might not be visible in normal states; but once the anger is provoked, its darkness would soon extinguish the light of insight.

In confirmation of that, it is narrated on the authority of Abu Dharr "Allah be pleased with him" that he said: I was engaged in a quarrel with a man in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" and I said to him: "O son of the black woman!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Dharr! The son of the white-complexioned woman has no superiority over the son of the black-complexioned woman." (This narration is reported by Ibn Al-Mubarak). Abu Dharr "Allah be pleased with him" said: I lay down and said to the man: "Tread on my body with your foot (in retaliation)." Consider how the Messenger of Allah "Allah's blessing and peace be upon him" brought to his attention the fact that he had seen superiority for himself as being the son of a white-complexioned woman over him who was the son of a black-complexioned woman, and that this was a big mistake. Consider also how he repented soon and removed from himself the tree of arrogance with the toe of him over whom he was arrogant. That is because he knew well that arrogance could be removed only by humiliation.

It is further narrated that two men vied in glory with each other in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" and one of them said to the other: "I am so and so, son of so and so. Who are you, let your mother be bereaved of you?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Two men vied in glory with each other in the presence of Moses "peace be upon him" and one of them said to the other: "I am so and so, son of so and so..." until he counted nine of his grandfathers. On that Allah Almighty revealed to Moses "peace be upon him": "Tell him who showed pride with his nine grandfathers that all of them would be in the fire of Hell, and he would be their tenth." (This narration is reported by

Abdullah Ibn Ahmad in Zawa'id Al-Musnad on the authority of Ubai Ibn Ka'b; and Ahmad on the authority of Mu'adh without tracing it up to the Prophet). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Let some people cease to vie in glory with their grandfathers for they are no more than (burnt pieces of) coal of the coal of the fire (of Hell), otherwise they would become more trivial in the Sight of Allah Almighty than the small animals which avert nasty excrement with their noses." (This narration is reported by Abu Dawud, At-Tirmidhi and Ibn Hibban on the authority of Abu Hurairah).

The fourth is to vie in glory with beauty; and this happens most among women. It summons them to defame and backbite each other, and make mention of the defects of the people. It is narrated on the authority of A'ishah "Allah be pleased with her" that she said: A woman entered upon the Messenger of Allah "Allah's blessing and peace be upon him" and I said (with the help of a signal) with my hand that she was such and such, i.e. she was very short. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "No doubt, you have backbitten her." This arises from the concealed arrogance, for even if she was short as such, she had not to make a mention of her shortness. She seemed to have admired the woman's beauty, and regarded her short in her sight.

The fifth pertains to arrogance because of wealth. It always occurs among the kings in their treasuries, the traders and merchants in their goods and commodities, farmers in their farms, etc. the rich always despises the poor, and becomes arrogant over him. That is because he regards richness with significance and poverty with slightness, out of his ignorance of the virtue of poverty and evil of richness. To this meaning, Allah Almighty refers in the story of the two men: " he said to his companion, in the course of a mutual argument: "More wealth have I than you, and more honour and power in (my following of) men."...(His companion said): "if you do see me less than you in wealth and sons, It may be that my Lord will give me something better than your garden, and that He will send on your garden thunderbolts (by way of reckoning) from heaven, making it (but) slippery sand! Or the water of the garden will run off underground so that you will never be able to find it."" (Al-Kahf 34-41)

﴿ إِن تَرَنِ أَنَا۠ أَقَلَّ مِنكَ مَالاً وَوَلَدًا ﴿٣٩﴾ فَعَسَىٰ رَبِّيٓ أَن يُؤْتِيَنِ خَيْرًا مِّن جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ ٱلسَّمَآءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾ أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُۥ طَلَبًا ﴿٤١﴾ ﴾

That is because he was arrogant because of his children and wealth. Then, Allah Almighty showed to him the evil consequence of that by saying: "and he could only say, "Woe is me! would I had never ascribed partners to my Lord and Cherisher!" (Al-Kahf 42)

﴿ وَيَقُولُ يَٰلَيْتَنِى لَمْ أُشْرِكْ بِرَبِّيٓ أَحَدًا ﴿٤٢﴾ ﴾

A mention may be also made here of the arrogance of Qarun over his people as told by Allah Almighty about him: " So he went forth among his people in the (pride of his worldly) glitter. Said those whose aim is the Life of this World: "Oh!

that we had the like of what Qarun has got! For he is truly a lord of mighty good fortune!" (Al-Qasas 79)

﴿ فَخَرَجَ عَلَىٰ قَوْمِهِۦ فِى زِينَتِهِۦ ۖ قَالَ ٱلَّذِينَ يُرِيدُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا يَـٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِىَ قَـٰرُونُ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ ﴾

The sixth pertains to arrogance with power and strength. In this, the powerful and strong always is arrogant over the weak and oppressed.

The seventh pertains to arrogance with the number of followers, adherents, servants, pupils, clan members, tribe, folk, etc. it occurs among kings in regard to showing pride with the number of soldiers, among scholars in regard to pupils and students, etc.

In short, one could be arrogant with every kind of favor thought to have something of perfection, although it is not perfect in its real nature. The effeminate, for example, might be arrogant with his knowledge of both women and men alike, no matter how evil his conduct might be. Similarly, the wicked might be arrogant with his drinking wine and sexual relation with women and youngsters, thinking this to be perfection, although it is not so. We could say that everyone becomes arrogant over him whom he thinks to be inferior to him, or lesser than him in the thing with which he is arrogant, although his thought might be false: we ask Allah Almighty to provide us with good aid by His mercy and bounty: He has power over all things.

CHAPTER SEVEN
EXPOSITION OF MOTIVES OF ARROGANCE

It should be known that arrogance in origin is an internal character, and what emerges outwardly of acts and behaviours is its fruits and outcomes. Those acts should belong to showing pride and haughtiness. There is one main reason for arrogance, i.e. self-vanity and pride, for if one is proud of his moral character, knowledge, wealth, etc, he soon makes much of himself, and behaves arrogantly towards the people. But in regard with the outward arrogance, it has three reasons, one pertains to the arrogant, another to the one over whom he is arrogant, and the third to others. The reason pertains to the arrogant is the self-vanity and pride. That which pertains to him over whom one becomes arrogant is rancor and envy. That which pertains to others is showing off. Under that consideration, there are then four reasons: self-vanity and pride, rancor, envy, and showing off.

As regards self-vanity, we have already mentioned that it summons internal arrogance, which, in turn, produces apparent showing pride and haughtiness in terms of deeds, words and states.

As for rancor, it invites one to show arrogance without vanity, like the one who is arrogant over him whom he sees equal if not above him in rank, but he has become angry with him because of a lurking feeling of rancor he has towards him due to a certain cause. This makes him reject to humble himself before him, even though he sees he deserves to humble himself before him. He also disdains to accept the truth once it comes from him, to accept his

advice no matter sincere he might be, and rather strives to get precedence over him, knowing that he deserves it not, and does not apologize to him even if he wrongs him, etc.

As for envy, it summons hatred and aversion for the envied, even he does no harm to the envier, or there is nothing to give rise to his anger and rancor. Envy also summons one to be ungrateful to the truth and thus reject the advice whatever it might be, or even learn knowledge. How many an ignorant that has remained in the darkness of ignorance for nothing other than he rejects to get benefit of anyone of his fellows, out of envy and hatred for him: On the contrary, he turns away from him, and behaves with arrogance towards him, although he knows well that he deserves to humble himself before him by virtue of his knowledge. But it is envy that motivates him to treat him with the manners of the arrogant, even if he sees him above him in rank.

As for showing off, it also summons one to behave in accordance with the behaviours of the arrogant. An arrogant might debate him whom he knows to have better knowledge than him, given that he is not motivated neither by envy, nor by rancor, nor by anger: but it is the desire of showing off that induces him to do so. He abstains from accepting the truth from him, or getting benefit from him just for fear the people might say that he is better than him. In this way, nothing other than showing off instigates him to do so. Were he to be alone with him, perhaps he would not be arrogant over him.

An arrogant also might claim a false thing to himself, like, for instance, his belonging to a good ancestry, or a high social class, with which he becomes arrogant over him who is lacking those things. But this arrogance is only apparent because within himself, he is not arrogant for he knows well that he is a liar in his false claim. But it is showing off that leads him to do the acts of the arrogant. Arrogance then is given to anyone who does this acts because of self-vanity and pride. We ask Allah Almighty to save us and grant us success; and Allah Almighty knows best.

CHAPTER EIGHT
EXPOSITION OF GOOD MANNERS OF HUMBLE; AND THE TRACES OF BOTH HUMBLENESS AND ARROGANCE

It should be known that arrogance is visible in appearance, deeds, words, the way of doing things, walking, sitting, movement and silence, etc: in short it is visible in all of states and acts. Some arrogant are arrogant entirely, others in part and humble in part, and so on. One might be arrogant when he likes that people should stand in awe and respect for him. In this respect, Ali “Allah be pleased with him” said: "He who likes to see a man from the denizens of the fire (of Hell), let him look at a sitting person and the people standing before him." Anas “Allah be pleased with him” said: "No one was dearer to them than the Messenger of Allah “Allah’s blessing and peace be upon him”. But in spite of that, whenever they saw him, they would not stand for him, for they knew well that he disliked that."

A second aspect of arrogance is that one does not like to walk but with another to walk behind him. Abu Ad-Darda' “Allah be pleased with him” said:

"One is increasingly removed far from Allah Almighty so long as he has others walk behind him." Abd-Ar-Rahman Ibn Awf "Allah be pleased with him" was not recognizable from his servants outwardly, for he did not distinguish himself from them. Some people walked behind Al-Hassan Al-Basri, thereupon he prevented them. Sometimes, the Messenger of Allah "Allah's blessing and peace be upon him" walked with some of his companions, thereupon he ordered them to walk before him and he in the rear of them. (This narration is reported by Mansur Ad-Dailami on the authority of Abu Umamah). He did so either to teach them the good manners of humbleness, or to remove from himself the doubts roused by Satan of arrogance and vanity. In confirmation of that, he took off the new garment and exchanged it for an older one in prayer just for one of both reasons.

A third one of those aspects is that the arrogant never visits him over whom he is arrogant, regardless of the religious benefits he might obtain from those visits. It is in opposition to humbleness. In this respect, it is narrated that Sufyan came to Ramlah, and Ibrahim Ibn Adham sent a messenger to him that 'Come to talk to us'. Sufyan came and it was said to Ibrahim: "O Abu Ishaq! Do you send to him to come in that way of seemingly contempt?" he said: "I like to know to what extent he is humble."

A fourth aspect is that the arrogant disdains to have the other sit close to him unless he is in front of him. This is also in opposition to humbleness. It is reported that Ibn Wahb said: "I sat beside Abd-Al-Aziz Ibn Rawwad and when my thigh touched his, I moved aside. Thereupon he took hold of my garment and pulled me towards himself and said: "Why do you do with me the like of what you do with the tyrants? I do not know that there is anyone among you worse than me."" Anas "Allah be pleased with him" said: "It happened that a slave-girl took hold of the hand of the Messenger of Allah "Allah's blessing and peace be upon him" and he would not withdraw his hand from hers until she went with him wherever she liked."

A fifth aspect is to avoid sitting with the patient and destitute among people. It is an evident arrogance. In this respect, It is reported that once, the Messenger of Allah "Allah's blessing and peace be upon him" was having his meal when a black man afflicted with variola came to share food with him. He never came to sit beside anyone but that he stood in flight from him. On that the Messenger of Allah "Allah's blessing and peace be upon him" made him sit beside him. Furthermore, it was the habit of Abdullah Ibn Umar "Allah be pleased with them" not to prevent anyone, be he a leper, or afflicted with any disease, from his repast of food: on the contrary, he would make such sit beside him and share food with him.

A sixth aspect is to disdain not to do anything in his own house, for it is also in opposition to humbleness. In this issue, it is reported that there was a guest in the house of Umar Ibn Abd-Al-Aziz who was engaged in writing something. Then, the lamp was about to be off. The guest said to him: "Let me stand to maintain it." He said: "It is not out of generosity that a man causes his guest to serve him." He said: "Then, let me tell the servant to do

it." Umar said: "He is sleeping." Umar then stood, and filled the lamp with oil. On that the guest said to him: "Do you do it yourself O Commander of Believers?" Umar said: "I have gone and I was Umar, and returned and I am still Umar, with no reduction. The best of people is he who is humble in the Sight of Allah."

A seventh aspect is to disdain to carry his things by himself to his house. This is counter to the habit of the humble. The Messenger of Allah "Allah's blessing and peace be upon him" used to carry his own things by himself (according to the narration of Abu Ya'li on the authority of Abu Hurairah). According to Ali "Allah be pleased with him": "Nothing decreases from the perfection of the perfect man to carry things for his own dependents." Abu Ubaidah Ibn Al-Jarrah "Allah be pleased with him" used to carry a wood container of water to the bathroom whenever he liked to take bath or perform ablution, given that he was a governor at that time. Thabit Ibn Abu Malik said: I saw Abu Hurairah "Allah be pleased with him" who was at that time the successor of Marwan in Medina, carrying a bundle of fire wood to his house, and he said to me: "Give room for the governor to pass O Ibn Abu Malik!" it is reported on the authority of Al-Usbugh Ibn Nubatah that he said: "It seems as if I am seeing Umar "Allah be pleased with him" carrying meat in his left hand, and the stick was in his right hand while taking a tour in the market until he entered his house." It is also reported that Ali "Allah be pleased with him" bought meat for a Dirham which he carried in his covering. One said to him: "Let me carry it on behalf of you O Commander of Believers!" he said: "No, the one in charge of dependents has more right to carry his own things."

An eighth pertains to clothes which might be a sign for arrogance or humbleness. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wearing cheap clothes is out of faith." (This narration is reported by Abu Dawud and Ibn Majah on the authority of Abu Umamah). It is reported that Zaid Ibn Wahb said: "I saw Umar Ibn Al-Khattab "Allah be pleased with him" having come out to the market and the stick was in his hand, and his lower garment had over fourteen patches, some of which were of leather. Once, Ali "Allah be pleased with him" was blamed for putting on a patched lower garment, thereupon he said: "It is by it that the faithful believer is guided, and to which the heart submits." According to Jesus "peace be upon him": "The smart garment indicates to haughtiness." According to Tawus: "I wash those two garments of mine, and my heart disapproves it as long as they are clean."

It is reported that before his being appointed the caliph, Umar Ibn Abd-Al-Aziz used to have his suite purchased for him by as much as one thousand Dinars thereupon he would say: "How smart and pretty it is, had it not been coarse." When he was appointed the caliph, he used to have his garment purchased for him by five Dirhams, thereupon he would say: "How good it is, had it not been soft." It was said to him: "Where is your smart clothes, perfume and vehicle O Commander of Believers?" he said: "I have a good taste, and the

more my soul tasted anything, the more it had longing for what is above it until it tasted the caliphate, the highest in this life, thereupon it had longing for what is with Allah Almighty."

Sa'id Ibn Sawid said: "Once, Umar Ibn Abd-Al-Aziz led us in Jumu'ah prayer and then sat down, having over him a shirt of many patches in its front and on its back. A man said to him: "O Commander of Believers! Allah Almighty has given you: would that you put on good clothes!" he lowered his head for a while after which he raised it and said: "No doubt, the best moderation is that which is observed when one is wealthy; and the best pardon is that which is observed when one has the power to punish." The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who gives up adornment for the Sake of Allah, and puts down a smart garment out of humbleness to Allah Almighty, and seeking His Good Pleasure, it becomes incumbent upon Allah to reward him with the rich Carpets of the Garden." (This narration is reported by Abu Na'im on the authority of Ibn Abbas).

But you may argue that Jesus "peace be upon him" said: "The smart clothes brings about haughtiness", and when our Prophet "peace be upon him" was asked about the beauty of garment, and whether it was out of arrogance, he said: "No, but the arrogance is to reject the truth and despise the people": how should both be combined? In reply to it, let me say that it should be known that the new and smart garment does not cater for arrogance with everyone and at every time and in every state. This is the same which the Messenger of Allah "Allah's blessing and peace be upon him" referred to. This is also the same which the Messenger of Allah "Allah's blessing and peace be upon him" recognized from the state of Thabit Ibn Qais "Allah be pleased with him" who said: "I am a man to whom the beauty is endeared as you see." It was then known that he inclined to cleanness and smartness of clothes not to become arrogant over the people.

But in some cases, seeking the smart garment might indicate to arrogance, just as the satisfaction with the cheap garment to humbleness. However, the sign of arrogance is that the arrogant seeks beauty where the people should see him, and gives no care where he should be alone. But to love beauty in all states, times and places, is not out of arrogance. This is why the smart garment might bring about haughtiness in many cases according to the statement of Jesus "peace be upon him" on the one hand, but it does not require it in all cases as understood from the statement of the Messenger of Allah "Allah's blessing and peace be upon him" on the other hand. In brief, people are of different states as to that which is loved. Nothing is dearer than the moderate of clothes, which brings about no fame, either by extreme smartness or untidiness in accordance with the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Eat, drink, dress and give in charity, as much as you like but with no extravagance nor haughtiness." (This narration is reported by An-Nasa'i and Ibn Majah on the authority of Amr Ibn Shu'aib from his father from his grandfather). Bakr Ibn Abdullah Al-Mazni said: " Dress yourselves in the dresses of kings, and wrap your harts in piety." By saying so,

he addressed people who sought arrogance by the garments of those of righteousness. Jesus "peace be upon him" said: "What is the matter with you that you come to me having the dresses of monks, while your hearts are the harts of lost wolves? Dress yourselves in the dresses of kings, and wrap your hearts in piety."

A ninth aspect is to humble himself by endurance of harm once he receives harm and takes back his right. We have already transmitted what is reported from the righteous predecessors in regard with endurance of harm in the Book of Condemnation of Anger and Envy. In short, all good manners regarding humbleness are represented in the conduct and behaviours of the Messenger of Allah "Allah's blessing and peace be upon him". One should imitate him, copy his conduct, and learn from his guidance. In this respect, it is narrated on the authority of Abu Salamah that he said: I asked Abu Sa'id Al-Khudri "Allah be pleased with him": "What is your opinion about the changes made by the people concerning the clothes, food, drink and vehicle?" he said: "O son of my brother! Eat for the Sake of Allah; drink for the Sake of Allah; and dress yourself for the Sake of Allah; and if vanity, or pride, or showing off, or arrogance is mixed with anything of that, it will be a sin. Furthermore, do in your house the like of the service which the Messenger of Allah "Allah's blessing and peace be upon him" used to do in his house: he used to provide the camel used for irrigation with fodder, tie the camel, milk the sheep, stitch the sandal, patch up the garment, eat with his servant, and grind on behalf of him whenever he fell ill, buy things from the market by himself, and shyness did not prevent him from carrying his things in his hand or in the end of his garment. On his way to his family, he used to shake hands with the rich and the poor, the old and the young, and was the first to salute whomever he met, be he old or young, black or red, free or slave. He had no two different suits for his exit and entrance. He never felt shy of responding to the invitation of everyone whatever he might be, nor did he look down upon what he was invited to, no matter trivial or insignificant it might be. Therefore, he was light-burdened, tractable, lenient, easygoing, even-tempered, generous, bountiful, cheerful, and joyful. Whenever he smiled, he would not extremely laugh, and whenever he grieved, he would not frown. He was strong but without violence, humble but not with humiliation, generous but without extravagance. He showed merciful towards everyone of kith and kin. He was kind. He never ate his fill, nor stretched his hand covetously."

Abu Salamah resumed: "I entered upon A'ishah "Allah be pleased with her" and told her about what Abu Sa'id "Allah be pleased with him" had related to me regarding the abstinence of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon she said: "He has not been mistaken even in a single letter, except that he fell short of telling you that the Messenger of Allah "Allah's blessing and peace be upon him" never ate his fill, nor complained to anyone (of his pains). No doubt, poverty was dearer to him than richness. It happened that he spent his night in the state of severe hunger, but this did not prevent him from observing fast in the coming day. Had he liked, he would have asked his Lord to provide him with the treasures of this earth, the abundant living, fruits from East

to West, and his Lord would have responded to him accordingly. Many times, I wept out of pity for him in view of the severe hunger he was suffering. I passed my hand over his abdomen and said: "Let my life be sacrificed for you! Would that you seek from this world what sustains you, and removes hunger from you!" he said: "O A'ishah! My brothers from among the Messengers of determination kept patient on what is more severe and harder than that. They went on their way, and came to their Lord Who, in turn, honoured them, and multiplied their reward. So, I feel shy of falling short if I get luxury in my living. So, to keep patient for a few days in this world is better for me than to have my portion in the hereafter decrease. However, there is nothing dearer to me than to join my brothers and friends." A'ishah "Allah be pleased with her" said: "By Allah, it was not a week later that Allah Almighty caused him to die."

Thus, whoever likes to adhere to humbleness, let him imitate the Messenger of Allah "Allah's blessing and peace be upon him", and whoever sees himself above that rank, and does not accept for himself the same as the Messenger of Allah "Allah's blessing and peace be upon him" accepted for himself, is indeed an ignorant. There is neither honour nor power without imitating him "peace be upon him". For this reason, when Umar "Allah be pleased with him" was blamed for the cheap garment he was wearing on his way to Sham, he said: "We are a people whom Islam has honoured, and we do not seek the honour in anything else."

According to Abu Ad-Darda' "Allah be pleased with him": "It should be known to you that Allah Almighty has servants called the Abdal (Substitutes), i.e. the Prophets "peace be upon them". When the Prophethood was over, they were exchanged for a people from among the nation of Muhammad "peace be upon him". They excel the people not by much prayers, nor fasts nor good ornaments, but by being sincere in piety, true in intention, faithful and loyal to all the Muslims, sincere in advising them, and seeking the Good Pleasure of Allah Almighty, through patience without cowardice, and humbleness without humiliation. They are a people whom Allah Almighty chose and selected for Himself. They are forty sincere affirmers and lovers of truth, or thirty men, whose hearts have the same certainty of faith of Abraham, the bosom friend of Allah Most Merciful "peace be upon him". None of them dies before Allah Almighty creates him who is to succeed him.

It should be known to you O my brother that they never curse, nor despise, nor look upon down, nor cause harm, nor abuse, nor envy anyone. They are not keen on this world. They are the best and the most kind, the most tractable, the most lenient, the most generous, and the most bountiful of people. Their characteristic sign is generosity, their nature is cheerfulness, and their character is peace and safety. They are not of those who fear now and are heedless tomorrow: but they are in the same state. They are, in their relation to their Lord, unsurpassed. Their hearts ascend with comfort and satisfaction to Allah Almighty, out of longing for Him, while their feet hasten to the good things. They are the party of Allah, and behold! It is the party of Allah that will prosper." The narrator said: I said to him: "O Abu Ad-Darda'! I have never heard a

description more difficult upon me than that. How should I attain it?" he said: "Nothing separates you from it but to dislike this world. That is because if you dislike this world, you will devote yourself to the love of the hereafter, and as much as you love the hereafter, you abstain in this world, and as much as you do so, you see what benefits you. To be sure, if Allah Almighty knows that a man is sincere in seeking good, He grants him success and help, and covers him with protection (from evil). It should be known to you O son of my brother that this is in the revealed Book of Allah Almighty: "For Allah is with those who restrain themselves, and those who do good." (An-Nahl 128)

﴿ إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَوا۟ وَّٱلَّذِينَ هُم مُّحْسِنُونَ ﴾

Yahya Ibn Kathir commented: "We considered that and behold! None gets any pleasure greater than the pleasure of the love for Allah Almighty, and seeking His satisfaction." O Allah! Make us from among the lovers of Your lovers, O Lord of the worlds, for none is fitting for Your love but whomever You approve "peace be upon him".

CHAPTER NINE
EXPOSITION OF REMEDY OF ARROGANCE

It should be known that arrogance is one of the destructives, and there is none but that he has something of it. But its removal is obligatory duty that is binding upon everyone. It is not by hopes only that it might be removed: but in order to be removed, it should be treated with medicines that are to curb it. There are two stations to treat it: The first is to uproot it and remove its tree from the heart entirely, and the second is to avert its symptoms, i.e. the means with which man is arrogant.

The First Station

It is to uproot it, and its remedy pertains to knowledge and work, and no cure is complete unless they are used in combination. In regard with knowledge, it is to know himself and know his Lord Almighty, and this is sufficient for him to remove arrogance from his heart. That is because if one knows himself as it should be known, he shall learn that he is more humiliated than every humiliated, more trivial than every trivial thing, and that it is befitting for him only to adhere to humbleness, humiliation and submission. Moreover, if he knows his Lord and makes estimate of Him as it should be, he will learn that greatness and supremacy are fitting only for Allah Almighty and not for anyone else. It will be too lengthy to explain the knowledge of one's Lord, His Greatness, Glory and Majesty. But it is sufficient to say that it is the utmost degree of the science of disclosure.

But in relation to the knowledge of himself, let's mention what is beneficial to stimulate humbleness, humiliation and submission. It is sufficient for him to know the significance of only a Holy Verse in the Book of Allah, for the Qur'an has the knowledge of the foremost and the last generations, but for him whose insight is open. Allah Almighty says: " Woe to man! What has made him reject Allah? From what stuff has He created him? From a sperm-drop: He has created him, and then moulds him in due proportions;

Then does He make his path smooth for him; Then He causes him to die, and puts him in his Grave; Then, when it is His Will, He will raise him up (again)." (Abasa 17-22)

﴿ قُتِلَ ٱلْإِنسَـٰنُ مَآ أَكْفَرَهُۥ ﴿١٧﴾ مِنْ أَىِّ شَىْءٍ خَلَقَهُۥ ﴿١٨﴾ مِن نُّطْفَةٍ خَلَقَهُۥ فَقَدَّرَهُۥ ﴿١٩﴾ ثُمَّ ٱلسَّبِيلَ يَسَّرَهُۥ ﴿٢٠﴾ ثُمَّ أَمَاتَهُۥ فَأَقْبَرَهُۥ ﴿٢١﴾ ثُمَّ إِذَا شَآءَ أَنشَرَهُۥ ﴿٢٢﴾ ﴾

The Holy Verse refers to the different stages of man, with its beginning, middle and end. It tells about the source of his creation, and concludes with the end of his journey. So, let man consider that Holy Verse in order to understand its significance.

In the beginning, man was nothing mentioned: he was in the nonexistence. Which thing is more despicable than nonexistence? Then, he was created by Allah Almighty from the most contemptible thing: he was created from dust, then from a sperm-drop, then a leech-like clot of blood, then a morsel of flesh, then bone covered with flesh. That is the beginning of his creation. He was not created to be complete from the beginning: on the contrary, he was created like a dead lifeless, having no sight, no hearing, no feeling, no sense, no movement, no speech, no perception, and no understanding. In this way, he began with his death before his life, his weakness before his power, his ignorance before his knowledge, his blindness before his sight, his deafness before his hearing, his muteness before his speech, his misguidance before his guidance, his poverty before his richness, and his helplessness before his strength. This is the significance of the statement of Allah Almighty: "From what stuff has He created him? From a sperm-drop: He has created him, and then moulds him in due proportions." (Abasa 18-19)

﴿ مِنْ أَىِّ شَىْءٍ خَلَقَهُۥ ﴿١٨﴾ مِن نُّطْفَةٍ خَلَقَهُۥ فَقَدَّرَهُۥ ﴿١٩﴾ ﴾

And: "Has there not been over Man a long period of Time, when he was nothing, (not even) mentioned? Verily We created Man from a drop of mingled sperm, in order to try him: so We gave him (the gifts), of Hearing and Sight. We showed him the Way: whether he be grateful or ungrateful (rests on his will)." (Al-Insan 1-3)

﴿ هَلْ أَتَىٰ عَلَى ٱلْإِنسَـٰنِ حِينٌ مِّنَ ٱلدَّهْرِ لَمْ يَكُن شَيْـًٔا مَّذْكُورًا ﴿١﴾ إِنَّا خَلَقْنَا ٱلْإِنسَـٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَـٰهُ سَمِيعًۢا بَصِيرًا ﴿٢﴾ إِنَّا هَدَيْنَـٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾ ﴾

And: "Does not man see that it is We Who created him from sperm? Yet behold! he (stands forth) as an open adversary!" (Ya Sin 77)

﴿ أَوَلَمْ يَرَ ٱلْإِنسَـٰنُ أَنَّا خَلَقْنَـٰهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ ﴾

And: "Among His Signs is this, that He created you from dust; and then, behold, you are men scattered (far and wide)!" (Ar-Rum 20)

﴿ وَمِنْ ءَايَـٰتِهِۦٓ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُم بَشَرٌ تَنتَشِرُونَ ﴿٢٠﴾ ﴾

Consider the favor of Allah Almighty upon him in the sense that how He has moved him from humiliation and scarcity to that rank and honour, thereby he came to existence after he was nonexistent, to life after death, and was given speech after he had been mute, sight after he had been blind, hearing after he had

been deaf, power after he had been weak, knowledge after he had been ignorant, guidance after he had been in error, power after he had been helpless, and richness after he had been in destitution. In short he was nothing and then turned to be a thing by virtue of Allah Almighty. He Almighty created him from the despicable dust that is trampled by feet in order to make him know how despicable he is , and then perfected His favour upon him in order to know thereby the real estimate of his Lord Almighty, His Magnificence and Greatness, and that supremacy and majesty are fitting only for Him Alone. For this reason, He Almighty reminds him of His favor upon him saying: "Have We not made for him a pair of eyes? And a tongue, and a pair of lips? And shown him the two highways?" (Al-Balad 8-10)

﴿ أَلَمْ نَجْعَل لَّهُۥ عَيْنَيْنِ ۝٨ وَلِسَانًا وَشَفَتَيْنِ ۝٩ وَهَدَيْنَٰهُ ٱلنَّجْدَيْنِ ۝١٠ ﴾

Allah also reminds him how he was despicable in the beginning, and how He Almighty bestowed His favor upon him: "Was he not a drop of sperm emitted (in lowly form)? Then did he become a clinging clot; then did (Allah) make and fashion (him) in due proportion. And of him He made two sexes, male and female." (Al-Qiyamah 37-39)

﴿ أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ ۝٣٧ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ۝٣٨ فَجَعَلَ مِنْهُ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ ۝٣٩ ﴾

Whoever is in such a despicable state and contemptible condition, how should he become arrogant and haughty, given that he is, with certainty, the most despicable, the most distasteful, the weakest, and the most humiliated? But it is the habit of the despicable to raise his nose to the sky whenever he is moved up from his baseness: there is neither might nor power but with Allah. Had He unleashed his power in the existence, it would have been possible for him to transgress and forget his beginning and end. But along his continuous existence, he is afflicted with diseases, calamities, conflicting conditions and states, which cause the parts of his body to ruin each other, willingly or unwillingly. He becomes hungry and thirsty against his will, falls ill and dies against his will. He neither benefits nor harms himself, neither brings good nor causes evil to himself. Whenever he likes to know anything, he becomes ignorant of it; and if he likes to remember a thing, he forgets it, and if he likes to forget a thing and is heedless of it, he neither forgets nor is heedless of it, and if he likes to divert his heart to what concerns him, he is lost in the valleys of doubts and suspicions. He might desire a thing, even though his destruction lies in it; as well as he might dislike a thing, even though his good lies in it. He gets pleasure from food, which might ruin him, at the same time he feels the bitterness of medicine even though it cures him. He could not feel safe from losing all that he has of his faculties, wealth, position, etc, even in a single moment. He is an owned slave who has no power to avail himself and anyone else. Which thing is more despicable than him if he is to know his real nature? How should arrogance be fitting for him unless he is ignorant? This is his simplest condition. So, let him consider it well.

The end of his journey is death as referred to by Allah Almighty: " Then He causes him to die, and puts him in his Grave; Then, when it is His Will, He will raise him up (again)." (Abasa 21-22)

﴿ ثُمَّ أَمَاتَهُۥ فَأَقْبَرَهُۥ ۝ ثُمَّ إِذَا شَآءَ أَنشَرَهُۥ ۝ ﴾

It means that he is deprived of his soul, sight, hearing, power, knowledge, sense, perception, motion, and returns lifeless as he was in the beginning of his creation. Then, he is placed in the dust and becomes stinking corpse, as he was in the beginning a despicable sperm-drop. Then, the parts of his body become rotten and decomposed, and consumed by insects. The dead body itself becomes moldy corpse from whose stinking odor the animals flee, and at the best state, it turns into dust as it was before creation. In this way, it becomes nonexistent as it was.

Moreover, would that he should remain as such! How far! He will be raised from death in order to suffer the severe torment for his sins and evils, and entertain with himself the great terrors of the Day of Judgement with its sky rent asunder, its earth ruined, its sun folded up, its light extinguished, angels severe and strong, hell breathing out with flames, and Garden at which the criminal looks and grieve for his being deprived of it, and spread scrolls, where he will be asked to read his book, and when he asks about it, it will be said to him: "During your lifetime, with which you were arrogant, haughty, pleased and proud of its bliss and delights, two watching angels were entrusted to record all of your deeds and acts, and if you forget all of that, Allah Almighty has taken account of it for you. So, come to be reckoned, and be ready to be driven to the abode of punishment." Then, his heart will be scared and frightened, even before his book is spread and he sees what it contains of his disgrace and shame. Once he sees that, he says: "Ah! woe to us! what a Book is this! it leaves out nothing small or great, but takes account thereof!" They will find all that they did, placed before them: and not one will your Lord treat with injustice." (Al-Kahf 49)

﴿ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيْلَتَنَا مَالِ هَٰذَا ٱلْكِتَٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَا ۚ وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ۝ ﴾

That is the end of his journey; and this is the significance of the statement of Allah Almighty: " Then, when it is His Will, He will raise him up (again)." (Abasa 22)

﴿ ثُمَّ إِذَا شَآءَ أَنشَرَهُۥ ۝ ﴾

How should he who is in such a state become arrogant or haughty? How should he rejoice even for a single moment? he sees the beginning and the middle of his state while being in this world, and were the end of his state to be visible to him, he might have chosen to be no more than a dog or a pig in order to turn into dust in the company of animals, and not a man to hear speech and receive punishment. If he is worthy of fire in the Sight of Allah, of a surety, the pig is honourable and higher than him, for it starts from dust and ends into dust, far from reckoning or punishment. The people never flee from dog and pig, whereas if the sinful and disobedient servant is seen by the inhabitants of this world in the fire of Hell, they would be shocked by his ugliness and repulsiveness, and if his smell is detected by them, they would die

out of its severe stench, and if a single drop of the pus given to him in the fire is to fall into the oceans of this world, they would be more stinking than the rotten corpse.

How should such a person, who expects to be delivered only by forgiveness and excuse of Allah Almighty be arrogant or haughty? And with which thing should he become arrogant? How should he regard himself of significance in order to feel himself superior to others and transgress in tyranny? Who among the people does not commit a sin for which he deserves punishment, unless Allah Almighty forgives by His bounty and grace? This is expected from Him, due to the good assumption of Him, by virtue of His mercy and generosity: and there is neither might nor power but with Allah. His example is like him who committed a sin against his king who sentenced him to one thousand lash strikes, and he was put in jail in expectation for the punishment to be executed on him in the presence of a great assembly of people, and he does not know whether or not he will be forgiven: to what extent then should he be humiliated in the prison? Do you see that he would become arrogant over anyone in the prison? There is no sinful servant but that the world represents his prison, and he deserves punishment from Allah Almighty, and does not know whether or not he will be forgiven, and what the end of his journey will be. This suffices him for humiliation and ignominy! This is the remedy of removing the roots of arrogance in regard to knowledge.

As for the remedy by work, it is to humble oneself before Allah Almighty through acts and deeds, and before the people by adhering to the good manners of the humble among men, as described earlier from the states of the righteous predecessors and from the states of the Messenger of Allah "Allah's blessing and peace be upon him". He was so humble that he used to eat on the ground and say: "I am a servant and eat as a servant eats." Once, it was said to Salman "Allah be pleased with him": "Why do you not put on a new dress?" he said: "I am only a servant, and when I am emancipated, surely, I would put on a new dress." He referred here to the emancipation in the hereafter. Humbleness will not be complete after knowledge without work to confirm it. For this reason, the Arabs who were arrogant over Allah and His Messenger "peace be upon him" were commanded to have faith and offer prayer simultaneously.

That is because prayer is the fundament of religion, and it has mysteries for which it is a fundament, including the way a praying man humbles himself before Allah Almighty through standing, bowing and prostration. Of old, Arabs used to disdain to bow to the extent that if the lash fell from the hand of anyone of them, he would not bow to pick it up, and if the strap of his sandal was cut, he would not lower his head to mend it. In confirmation of that, Hakim Ibn Hizam "Allah be pleased with him" said: "I have given the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" not to fall down but as standing." However, the Messenger of Allah "Allah's blessing and peace be upon him" accepted from him the pledge of allegiance for that; and some time later, his understanding of religion became deeper and his faith complete. (This

narration is reported by Ahmad). Since prostration was the utmost humiliation and ignominy in their sight, they were invited to do it, in order for their arrogance to get broken, their haughtiness be removed, and humbleness reside in their hearts. All the people then were commanded to do it. That is because humbleness requires the acts of bowing, prostration and standing in submission.

Similarly, if one knows himself well, let him regard the acts and deeds required by arrogance, and do their opposites until humbleness becomes a part of his good manners. To be sure, hearts do not acquire the praiseworthy manners without both knowledge and work altogether, due to the hidden relation between the hearts and the organs on the one hand, and the mystery of connection that is established between the world of the visible and the dominion of the invisible on the other hand; and the heart, as it is known, belongs to the dominion of the invisible.

THE SECOND STATION

It pertains to the symptoms of arrogance due to the seven causes. We have already mentioned in the book of condemnation of majesty that the real perfection lies in both knowledge and work altogether; and apart from that, anything, which vanishes by death, brings about no perfection. For this reason, the learned could hardly become arrogant with his knowledge. But let's mention the way of remedy regarding both knowledge and work in relation to these seven causes.

The first pertains to him who feels arrogant because of his good ancestry. The treatment is to know two important things: one thing is that it is ignorance, for it is honour with the perfection of anyone else. If the arrogant is of wicked characteristics, how should he repair his wickedness by the perfection of anyone else? Were the one to whom he belongs to be alive, he would have the right to say: "The excellence returns to me, and you are no more than an insect produced from my sperm." Do you see that the insect produced from the sperm of a man better than the insect produced from the sperm of a horse? How far! Both are equal. The honour lies in man and not in the insect. The other is to know his real ancestry, i.e. his father and grandfather. His near father is no more than a despicable sperm-drop; and his far grandfather is no more than dust. Allah Almighty showed to him his real ancestry when He said: " He Who has made everything which He has created Most Good: He began the creation of man with (nothing more than) clay, And made his progeny from a quintessence of the nature of a fluid despised." (As-Sajdah 7-8)

﴿ ٱلَّذِىٓ أَحْسَنَ كُلَّ شَىْءٍ خَلَقَهُۥ ۖ وَبَدَأَ خَلْقَ ٱلْإِنسَٰنِ مِن طِينٍ ۝ ثُمَّ جَعَلَ نَسْلَهُۥ مِن سُلَٰلَةٍ مِّن مَّآءٍ مَّهِينٍ ۝ ﴾

How should he whose origin is the dust that is trampled by feet, mixed with despicable water become arrogant because of that? If he sees himself closer to his father than to his origin of dust, let's say that he vies in glory with the close apart from the near, since the sperm-drop and morsel of flesh from which he was are closer to him than his near father. Let him then despise himself because of that.

That is the most despicable and the basest of ancestry. The origin of man is trampled by feet that is the real ancestry of man; and whoever knows it well would not become arrogant because of it. This should be the state of the man of deep insight when he reflects on his base origin and knows that he is created from sperm-drop and dust, the most contemptible and the vilest of things on earth.

The second cause is to be arrogant because of beauty. Its medicine is that one should look, as a rational man, inside himself and not to his outward appearance. Once he looks inside himself, he soon sees what spoils his honor with his beauty. Inside his body contains all kinds of dirt: Excretion in his intestines, urine in his bladder, sputum in his nose, dirt inside his ears, blood in his veins, pus underneath his skin, and sweat underneath his armpits. Everyday, he washes his excretion with his own hand once or twice, and frequents the privy once or twice in order to excrete that which, being seen by his eyes, would bother him so much, let alone if he touches it with his hand or smells it with his nose. How humiliated and dirty he is then!

Let him also know how he was created from the dirty things, i.e. the sperm-drop, and the blood of menstruation, and how he was taken out from the tubes where the dirty things run, i.e. from the urethra wherefrom urine comes out and uterus wherefrom the blood of menstruation comes out. It is reported that Anas "Allah be pleased with him" said: "Whenever Abu Bakr As-Siddiq "Allah be pleased with him" addressed us with his sermons, he would make ourselves seem dirty in our sight, saying: "Anyone of you has come out from the urethra once or twice." It is reported that once Umar Ibn Abd-Al-Aziz performed Hajj before he was appointed as caliph, and when Tawus saw him boasting in his walk, he poked his flank with his finger and said to him: "This is not the walk of him who has excretion in his belly." On that Umar said to him apologizing: "O my uncle! Every part of my body was struck to get accustomed to that walk until I have been accustomed to it."

If one were to leave himself without washing or cleaning only for one day, all kinds of dirt and stench would come out of his body. If one has such a look of himself, he would not be arrogant because of his beauty, which is inevitably perishable. Even if his beauty is to survive as faultless and perfect, he should not become arrogant because of it, for the ugliness of the ugly was not up to him to remove it, nor was the beauty of the beautiful to be praised for it. But it is not abiding: it is apt to be removed by disease, leprosy, smallpox, defacement, etc. how many a beautiful face was distorted and the beauty and glitter vanished for one reason or another. The knowledge of those matters deprives of the heart the ailment of arrogance because of beauty, particularly for him who reflects it more often.

The third is to be arrogant because of power and might. One is prevented from that once he knows the sorts of ailments and diseases that are invested with authority over him; and that if only a single vein in his hand is ached, he would become more powerless than all the powerless, and more humiliated than all the humiliated; and that if a fly takes anything from him, he would fail

to restore it once again; and that if a mosquito enters into anyone of his nostrils or an ant into anyone of his ears, it would kill him; and that if a thorn enters into his foot, it would make him powerless and helpless; and that the fever of one day takes from his power as much as he could not compensate but after a long time: whoever is in such a state of powerlessness should not then become arrogant because of his power. On the other hand, as strong as man might be, he would not be stronger than a donkey, a cow, an elephant, a horse, etc. Which kind of pride is that because of a characteristic in which the animals excel you?

The fourth and fifth causes pertain to majesty, majesty, wealth and the abundance of money; and the increasing number of followers, adherents, and allies. This kind is arrogance because of a thing that is external to man himself, unlike beauty and power. That is the most odious of arrogance. Such as is arrogant because of his wealth is like him who is arrogant because of his horse and home, and if his horse dies or his home is ruined, he will become humiliated. Similarly, if one is arrogant because of closeness and nearness to the ruler, he indeed will be on a heart that is more turning and changing than a cooking vessel on the fire: if the ruler changes against him, he will be the most humiliated of people.

Every one who is arrogant because of a thing that is external to himself is evidently ignorant. Why not since if the one who is arrogant because of wealth reflects his case, he will find that there is from among the Jews such as wealthier and richer than him: how cursed then is a characteristic in which Jews excel him who is arrogant because of it! And how cursed is that which, being stolen by a thief, causes its owner to become humiliated at once! Indeed, nothing of those belongs to you: but all things belong to Allah the Grantor and if He wills, He could take back from you what He has given you; and you are no more than an owned slave and has no power to do anything. Whoever knows all of that, his arrogance should vanish at once.

His example is like a heedless man who is proud of his wealth, slaves, horses, riding mounts, vehicles, immense palaces and farms and gardens; and while being in the midst of that pleasure, two just witnesses bear witness before a just ruler that he is a slave belonging to so and so, and that his parents were owned by him, thereupon the ruler passes his judgement that his owner should come and take him with all that he has in his possession, and leaves him frightened of the expected punishment because of his indulgence in taking care of the wealth of his master. This man finds himself in the end in a dark prison surrounded by female-snakes and scorpions, of which he feels afraid. He does no longer have authority over himself, nor over is property, and does find no way to escape from that destiny. Do you think that a person in such a state has the right to become arrogant because of his power, wealth and property? This is the way of treating the arrogance because of things that are external to the body. The treatment here is easier than that of the arrogance of internal characteristics like knowledge and work, for they are worthy of being a cause of pleasure and delight for man. But showing arrogance because of them also is hidden ignorance as we shall mention later.

The sixth is to show arrogance because of knowledge. It is the greatest evil, the most odious ailment, and the most difficult to remedy, except with great effort and struggle. That is because the knowledge is appreciated in the Sight of Allah Almighty as well as in the sight of people. It is greater than wealth and beauty. We could say that neither property nor beauty are significant in the absence of knowledge. This is why Ka'b Al-Ahbar said: "Knowledge brings about transgression like the transgression caused by wealth." Umar "Allah be pleased with him" said: "If a learned slips, a whole world will fall because of his slip." for this reason, a learned could hardly not make much of himself and regard himself superior to the ignorant in view of the excellence given to the knowledge in Sharia.

But in short, the learned could avert arrogance from himself only if he is to know two important things:

The first is to know that the argument of Allah against the learned is more confirmed, and what is accepted from the ignorant is ten times what might be accepted from the learned. Whoever disobeys Allah Almighty knowingly, his crime is more odious and grievous, for he did not fulfill the right of the favor of knowledge bestowed upon him by Allah Almighty. It is narrated by both sheikhs on the authority of Usamah Ibn Zaid that he heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "On the day of Judgement, the learned man will be brought forward and thrown into the fire of Hell whereas his bowels will gush out and he will be made to carry them round and go round all over the Hell in the same way as a donkey turns a mill-stone round and round. Then the people of Hell will ask him about the reason of his torture and he will say: "I was wont to enjoin what is right upon others but failed to do it myself, and to forbid what is wrong and committed it myself." Allah Almighty likened him who learns and does not act upon his knowledge to a donkey and a dog as shown from His statement: " The similitude of those who were charged with the (obligations of the) Mosaic Law, but who subsequently failed in those (obligations), is that of a donkey which carries huge tomes (but understands them not). Evil is the similitude of people who falsify the Signs of Allah: and Allah guides not people who do wrong." (Al-Jumu'ah 5)

﴿ مَثَلُ ٱلَّذِينَ حُمِّلُواْ ٱلتَّوْرَىٰةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًۢا ۚ بِئْسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَـٰتِ ٱللَّهِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ ﴿٥﴾ ﴾

And: "Relate to them the story of the man to whom We sent Our Signs, but he passed them by: so Satan followed him up, and he went astray. If it had been Our Will, We should have elevated him with Our Signs; but he inclined to the earth, and followed his own vain desires. His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he (still) lolls out his tongue. That is the similitude of those who reject Our Signs; so relate the story; perchance they may reflect." (Al-A'raf 175-176)

﴿ وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱلَّذِىٓ ءَاتَيْنَـٰهُ ءَايَـٰتِنَا فَٱنسَلَخَ مِنْهَا فَأَتْبَعَهُ ٱلشَّيْطَـٰنُ فَكَانَ مِنَ ٱلْغَاوِينَ ﴿١٧٥﴾ وَلَوْ

شِئْنَا لَرَفَعْنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخْلَدَ إِلَى ٱلْأَرْضِ وَٱتَّبَعَ هَوَىٰهُ ۚ فَمَثَلُهُۥ كَمَثَلِ ٱلْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَث ۚ ذَّٰلِكَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۚ فَٱقْصُصِ ٱلْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾

That suffices a learned for danger. Who among the learned does not follow his own desires? Who among the learned does not enjoin good, which he himself has not done, and forbid evil, which he himself has not abstained from? If a learned thinks to regard himself superior to an ignorant, let him think of that great danger which he is facing, for his danger is greater than the danger of anyone else, just as his rank is greater than the rank of anyone else. His example is like a king who makes himself vulnerable to the danger in his kingdom because of the great number of his enemies: if his king is taken from him, he would wish that if he was poor. How many a learned in the hereafter will have longing for the safety of the ignorant! This danger alone is sufficient to prevent him from arrogance. If he is from the denizens of the fire, to be sure, the pig is better than him.

How should he who is in such a condition become arrogant? The learned should not regard himself higher than the companions "Allah be pleased with them". One of them used to say: "Would that my mother did not give birth to me!" another used to pick up a straw from the ground and say: "Would that I be this straw!" or: "Would that I be a bird!" or: "Would that I be nothing mentioned!" all of that was for fear of the danger of the consequence. They saw themselves in a condition worse than birds and lifeless things. If one has a long reflection on the danger he is facing, his arrogance will be removed entirely, for he will see himself the worst of people.

His example is like a slave who was given many assignments by his master to do; and he neglected to do some of them, and failed to do others, and doubted as to whether or not he has done many of them. Some time later, his master sent a messenger to arrest him, and make him stand barefooted and naked in the scorching heat of sun for a long time. When his suffering was aggravated, he was called to account, and then was put in a narrow prison and severe punishment. He learned that his master had done the same with many of his slaves like him, and forgiven others, and he does not know from which parties he would be. If he considers all of that, his own self would get broken, his honour would become idle, and his arrogance would be removed. He would not become arrogant over anyone of the people: on the contrary, he would humble himself before them in the hope of that anyone of them would be of his intercessors at the time of punishment. Similarly, if the learned thinks of what he wasted of the commands of his Lord, regarding the crimes and sins he has committed, caused by showing off, arrogance, envy, rancor, hatred, vanity and hypocrisy, and learns to what extent he is in the face of danger, of a surety, he would abandon arrogance.

The other is that the learned knows well that supremacy is fitting only for Allah Almighty Alone, apart from anyone of His servants, and that if he becomes arrogant, he will be hateful in the Sight of Allah Almighty. That is because Allah Almighty likes that he should be humble. He should do what his Lord likes him

to do. This, therefore, removes arrogance from his heart. It is by this that the arrogance was removed from the hearts of the Prophets "peace be upon them", for they knew well that whoever disputed with Allah Almighty over the upper garment of Majesty, he would be broken by Allah, and Allah Almighty ordered them to humble themselves in order to rise in His Sight. This also instigates him to be humble.

But you may argue: "How does a learned humble himself before a dissolute wicked and religious innovator whose wickedness is evident? How does he see himself inferior to such given that he is a worshipper and a learned? How does he ignore the excellence of worship and knowledge in the Sight of Allah Almighty? How does he satisfy himself with thinking only of the danger of knowledge, given that the danger of the dissolute wicked is more grievous?"

In reply to it, it should be known to you that this is possible if one thinks of the danger of the conclusion, in the sense that if he sees a disbeliever, he would not become arrogant over him for he might probably embrace Islam, and thus conclude his deed with faith, whereas this learned might probably err and conclude his deed with disbelief. To be sure, the great is he who will be great in the Sight of Allah Almighty in the hereafter; and both pig and dog are higher in the Sight of Allah than him who will be of the denizens of the fire. How many a Muslim considered the condition of Umar "Allah be pleased with him" before his Islam, and despised and scorned him due to his disbelief, and later he was endowed by Allah Almighty with Islam in which he excelled all the Muslims barring Abu Bakr "Allah be pleased with him".

The consequences of the future are hidden from the servants, and the rational is he who looks over the consequence, for all virtues and good merits in this world are intended for the consequence in the hereafter. Thus, no servant has the right to become arrogant over anyone: on the contrary, if a servant sees an ignorant, he should say: "This has disobeyed Allah because of his ignorance, whereas I have disobeyed Him in spite of my knowledge. He is then more excusable than me." If he sees a learned he should say: "It may be that this has better knowledge than I have. How should I be then like him?" if he sees one who is older than him, let him say: "This has preceded me to obey Allah Almighty: how should I be equal to him?" if he sees one who is younger than him, let him say: "I have preceded him to disobey Allah Almighty: how should I be equal to him?" if he sees a religious innovator, let him say: "What makes me to know? It may be that Allah Almighty would conclude his work with Islam, and conclude my work with the same on which he is now. It is not up to me to persist in guidance as well as it was not up to me to create it in the beginning."

By observing the conclusion, one might remove arrogance from himself. It is to know that the real perfection lies in the happiness of the hereafter and the closeness to Allah Almighty and not in the seemingly good perishable things of this world. By my life, this danger is shared by both the arrogant and the one over whom he is arrogant. But it is incumbent upon everyone to be mainly concerned with his own fear of his consequence, and not with the

consequence of anyone else. If some people are put in prison because of a particular crime, and told that their heads would be chopped off, everyone of them would be occupied from being arrogant over the other by his own fear of his future consequence.

You may argue: "How should I dislike the religious innovator and dissolute wicked, whom I was commanded to dislike, and at the same time, humble myself before them? To combine both is indeed contradictory." In reply to it, it should be known to you that this matter is suspicious and most people are put to confusion regarding it. Your anger for the Sake of Allah in regard to rejection of religious innovation and dissoluteness mixes with self-arrogance and haughtiness because of knowledge and piety. How many an ignorant worshipper or a deceived learned is disturbed by having a dissolute wicked sit besides him due to a lurking arrogance within himself, thinking that he is angry for the Sake of Allah Almighty, the same as was the case of the worshipper of the children of Israel with their dissolute wicked. That is because arrogance is visible as evil on the obedient, and it is possible for him to beware of it, whereas arrogance in relation to the dissolute wicked and religious innovator looks like showing anger for the Sake of Allah, and thus seems good in his sight. That is because the angry becomes arrogant over him with whom he is angry, in the same way as the arrogant himself grows angry with him over whom he is arrogant. One of both brings about the other; and they are mixed and confused, and it is difficult to make a clear distinction between them.

In order to deliver yourself from that confusion, let you present three important things to your heart, whenever you see a religious innovator or a dissolute wicked, or enjoin good on them and forbid evil to them: the first is to observe your sins and mistakes in order that you would become trivial in your own sight. The second is to observe the knowledge and piety with which you are distinguished as a favor bestowed upon you from Allah Almighty for which you are under obligation to Him, in order that you would not then be proud of yourself, and once you are not proud of yourself, you would not be arrogant. The third is to observe your undecided consequence, in the sense that your deed might probably be concluded with evil, and his with good, in order that your own fear would occupy you from arrogance over him.

You may ask: "Then, how should I become angry in those conditions?" in reply to it, let me say that you should become angry for the Sake of your Master and Lord Almighty, Who ordered you to become angry for His Own Sake and not for your sake. But during your anger, you should not see that you would be saved and your companion ruined: on the contrary, your fear for yourself, due to the hidden sins and mistakes you have committed which Allah Almighty knows well, should be more than your fear for him, given the ignorance of the conclusion. To be sure, it is not required by the anger for the Sake of Allah Almighty to be arrogant over him with whom you are angry.

Let me give you an example for that: suppose a man has a slave and a child, i.e. his son, who is the cool of his eye, and that he entrusted to the slave to watch over him, and punish him once he is impolite and behaves in opposition

to the good manners. If the slave is faithful and loyal to his master, it becomes then necessary for him to be angry with the child once he does anything evil, just for the sake of his master, and in compliance with his order that he should do so, and as his child does what his master dislikes, he finds himself forced to strike him in order to please his master. But although he grows angry with him, and beat him, this does not require him to be arrogant over him, for he knows well that he is higher in rank in the sight of his master than his own self, for indeed, none is dearer to the father than his child. Similarly, you should regard the religious innovator and the dissolute wicked, and imagine that they might be higher in rank in the Sight of Allah Almighty in the hereafter, for they have been doomed to conclude their deed with good, and you with evil, of which you are heedless. But in spite of that, you should become angry with them, just for the Sake of your Lord and in compliance with His command.

This is the case of the real faithful sincere learned. But the deceived one becomes arrogant with his knowledge, and expects for himself more than he expects for him over whom he is arrogant, given his ignorance of the consequence. This is the utmost degree of deception and self-conceit. That is the way to humble yourself before him who disobeys Allah or makes a religious innovation, and grow angry with him for the Sake of Allah Almighty.

The seventh pertains to arrogance because of piety and acts of worship. It is a cause of great temptation for the worshippers. The way of remedy is to adhere to humbleness to all the servants, putting in mind that one should not become arrogant over him who excels him in knowledge, in view of the superiority of knowledge. Allah Almighty says in this respect: " Say: "Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition." (Az-Zumar 9)

﴿ قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُوْلُوا ٱلْأَلْبَٰبِ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The superiority of a learned over a worshipper is like my superiority over the least of my companions." (This narration is reported by At-Tirmidhi on the authority of Abu Umamah).

If a worshipper argues that this applies to the learned who acts upon his knowledge: what about the wicked learned? In reply to that, let us say that does he not know that the good deeds remove the evil deeds? As well as knowledge might be an argument against a learned, it might be a means and expiation for his sins. If this is absent from his mind, it then becomes incumbent upon him not to despised a learned whatsoever. You may argue once again that were this to be true, then, it should be possible for a learned to regard himself above the worshipper, in view of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "The superiority of a learned over a worshipper is like my superiority over the least of my companions." In reply, let's say that it would have been possible had the consequence and the end of the journey of the learned are known to him. But the conclusion is suspicious, and he might die while being worse in the Sight of Allah Almighty than an ignorant wicked, just for a single sin he has committed which he thought to be trivial, although it is

grievous in the Sight of Allah Almighty. If it is possible, he then should feel afraid for himself. In this way, if the learned and the worshipper fear for themselves, and each is required to be concerned with his own self, fear then should prevail in regard with himself, and hope in regard with the others. Anyway, this prevents him from arrogance.

This is the case of a worshipper with a learned. As for his case with anyone else, they are divided into screened and exposed. As for the screened, he should not be arrogant over him, for perhaps he might probably have a fewer sins, more acts of worship, and love Allah more than him. As to the exposed, you have no right even to criticize such of them as whose sins are more than yours during your entire lifetime, for it is difficult to take account of the number of sins of you or of anyone else during your lives. It is true that you might judge his sins to be more severe and grievous, when you see him, say, kill or commit fornication, but even at this case, you have no right to be arrogant over him, since the sins of hearts, like envy, hatred, rancor, showing off, doubts about the attributes of Allah Almighty, etc, are so much grievous in the Sight of Allah Almighty. You may become, by virtue of your hidden sins, more hateful in the Sight of Allah Almighty than the dissolute wicked whose wickedness is evident, in view of his sincere obedience, fear and love for Allah Almighty, that are lacking in you, by which Allah makes expiation for his other sins; and when the veil is removed on the Day of Judgement, you will find that he is above you in rank and position.

Of a surety, this is possible. So, do not trouble yourself by what is possible for others, and rather engage yourself in what stimulates your terrors and fears, for in no way could a bearer of sin bear the sin of another, and the punishment of anyone else does not lighten yours. If you reflect on that danger, you will be occupied from arrogance and haughtiness. According to Wahb Ibn Munabbih: "The perfection of mind is achieved only by ten characteristics." After he had counted nine of them, he was asked about the tenth, thereupon he said: "The tenth with which one's repute becomes high, is to see all the people better than him in rank. That is because the people in his sight are of two divisions: one is better and higher than him, and the other is worse and lower than him. He should humble himself before both divisions with his heart. If he sees such of them as better than him, he should be pleased with him, and entertain the hope to join him; an if he sees such of them as worse than him, he should say: 'Perhaps this might be saved and I be destroyed'. He always feels afraid of the consequence, and always says to himself: 'Perhaps, this might be inwardly dutiful, and this is good for him, and I do not know, perhaps he has good moral character which none knows but Allah Almighty, by virtue of which Allah would bestow mercy upon him, turn to him in repentance, and conclude his life with the best of his deeds, unlike me, whose apparent acts of worship could hardly be safe from any evils to mix with and frustrate them'. At that point, his mind would be perfect, and he would have the authority over the people of his own time."

In brief, he, who is likely doomed to be miserable, has no right to become arrogant over anyone else: on the contrary, being possessed by fear and terror, he

should see all the people better than him. It is reported that a worshipper took shelter to the top of a mountain, and during his sleep, a visitant came to him and told him to 'go to so and so, the shoemaker and ask him to supplicate for you'. He went to him and asked him about his deed, and he told him that he was in the habit of fasting the day and working to gain his earnings and giving in charity some thereof, and feeding his dependents with some thereof. He returned and said to himself: "That is good, but it is not like the wholehearted devotion to the worship of Allah." In his sleep the same visitant came to him and told him: "Go to that shoemaker and ask him about the paleness of his face." He went and asked him, thereupon he said: "I never see a man but that I think he would be saved and I be ruined." The worshipper said: "Then, it is with this (that you have attained felicity)."

In confirmation of the excellence of that characteristic, Allah Almighty says: " Verily those who live in awe for fear of their Lord; Those who believe in the Signs of their Lord; Those who join not (in worship) partners with their Lord; And those who dispense their charity with their hearts full of fear, because they will return to their Lord." (Al-Mu'minun 57-60)

﴿ إِنَّ ٱلَّذِينَ هُم مِّنْ خَشْيَةِ رَبِّهِم مُّشْفِقُونَ ﴿٥٧﴾ وَٱلَّذِينَ هُم بِـَٔايَٰتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾ وَٱلَّذِينَ هُم بِرَبِّهِمْ لَا
يُشْرِكُونَ ﴿٥٩﴾ وَٱلَّذِينَ يُؤْتُونَ مَآ ءَاتَوا۟ وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَٰجِعُونَ ﴿٦٠﴾ ﴾

He Almighty further says: "They will say: "Aforetime, we were not without fear for the sake of our people." (At-Tur 26)

﴿ قَالُوٓا۟ إِنَّا كُنَّا قَبْلُ فِىٓ أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾ ﴾

About the angels who are deemed far from all kinds of sins and mistakes, and wholeheartedly devoted to worship their Lord, Allah Almighty says: " To Him belong all (creatures) in the heavens and on earth: even those who are in His (very) Presence are not too proud to serve Him, Nor are they (ever) weary (of His service): They celebrate His praises night and day, nor do they ever flag or intermit… and they stand in awe and reverence of His (glory)." (Al-Anbiya 19-20,28)

﴿ وَلَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَنْ عِندَهُۥ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾
يُسَبِّحُونَ ٱلَّيْلَ وَٱلنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾ أَمِ ٱتَّخَذُوٓا۟ ءَالِهَةً مِّنَ ٱلْأَرْضِ هُمْ يُنشِرُونَ ﴿٢١﴾ لَوْ كَانَ
فِيهِمَآ ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَا ۚ فَسُبْحَٰنَ ٱللَّهِ رَبِّ ٱلْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾ لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ
يُسْـَٔلُونَ ﴿٢٣﴾ أَمِ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً ۖ قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ ۖ هَٰذَا ذِكْرُ مَن مَّعِىَ وَذِكْرُ مَن قَبْلِى ۗ بَلْ
أَكْثَرُهُمْ لَا يَعْلَمُونَ ٱلْحَقَّ ۖ فَهُم مُّعْرِضُونَ ﴿٢٤﴾ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ
إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾ وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا ۗ سُبْحَٰنَهُۥ ۚ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾ لَا يَسْبِقُونَهُۥ
بِٱلْقَوْلِ وَهُم بِأَمْرِهِۦ يَعْمَلُونَ ﴿٢٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ
وَهُم مِّنْ خَشْيَتِهِۦ مُشْفِقُونَ ﴿٢٨﴾ ﴾

Once the fear and terror fade away, and one is no longer cautious of what

has been preordained, he feels safe from the plot of Allah Almighty, which, in turn, brings about arrogance; and it is the cause of destruction. To be sure, arrogance indicates to feeling safe from the plot of Allah, and feeling safe from the plot of Allah is destructive; whereas humbleness indicates to fear and terror, which, in turn, brings about happiness and pleasure. The mischief caused by arrogance, showing contempt for people and looking at them with slightness is more than the good brought about by the apparent acts of worship. It is with this knowledge and no more that arrogance might be removed from the heart.

But even, after that knowledge, one's soul might conceal humbleness and claim, though falsely, that it is free from arrogance. But it is false to its claim for once it is exposed to calamity, it soon forgets and returns to its nature. For this reason, only knowledge is not sufficient for remedy. But it should be completed with work and put to test with the acts of the humble on the occasion where arrogance is provoked in it. It is to test oneself with five tests in order to extract what is lurking in it.

The first test is that if he engages in debate with anyone of his fellows, and then the truth emerges on the tongue of his foe, which he does not accept, nor submit to nor acknowledge of nor give thanks to him, he should know that his heart has something of arrogance lurking in it. At that point, he should fear Allah Almighty, and engage in treating it: in terms of knowledge, by reminding himself of the baseness and meanness of his own self, the danger of his consequence, and the fact that supremacy is not fitting but for Allah Almighty; and in terms of work, by forcing himself to do what he feels heavy upon himself, such as to acknowledge the truth, give thanks to him for it, declare his failure, and be grateful to him for the good he has guided him to. Indeed, the wisdom is the best thing sought by a faithful believer, and once he finds it, he should thank him who has guided him to it. If he does that regularly many times, it would turn to be integral to his disposition, in such a way that causes him not to feel the heaviness of accepting the truth. If he feels it heavy upon himself to praise his fellows with what they really have, he still has some arrogance. If it is heavy upon himself only when he is in public, it is not arrogance in so much as it is showing off, which he should strive to remove from himself. But if it is heavy upon him in both private and public, it has both arrogance and showing off, and of no profit to him is to get rid of one without the other. So, let him remedy both ailments for they are destructive.

The second test is that when he is in the company of his fellows and companions in the gatherings, let him give them precedence over himself, walk behind them, and sit below them. If this is heavy upon himself, he is then an arrogant. So, let him habituate himself to do it until it becomes a part of his nature. Thus, arrogance will be removed from his heart. But here lies an intrigue of Satan: it is that he sits in the same row where sandals are placed, thinking it to be out of humbleness. But this is evident arrogance. Indeed, it is hidden from the breasts of the arrogant, who think that they leave their sitting places, which they should deserve out of bounty and generosity. That is arrogance by showing

humbleness. He should rather give precedence to his fellows and sit by their side and not in the rear of them, in the same row where sandals are placed. It is that which removes the arrogance from the heart.

The third test is to respond to the invitation of the poor, and go to the market to fulfill the needs of his companions. If it is heavy upon himself to do so, it is out of arrogance, because those acts indicate to the noble manners, for which one receives reward in abundance. To abstain from them means there are internal arrogance and wickedness. The remedy is to endeavor to do those acts even ostentatiously at first, putting in mind all items of knowledge we have already mentioned, which are to remove the disease of arrogance.

The fourth test is to carry by himself his things, the things of his dependents and the needs of his companions from the market to the home. If he disdains to do so, it is arrogance or showing off. If it is heavy upon himself even in privacy, it is arrogance, and if it is so only in public, it is showing off. Both belong to the destructive heart diseases, which should be remedied and removed entirely. The people have neglected the heart medicine and rather engaged in the body medicine, given that bodies are doomed to death, whereas hearts attain happiness only when they are sound, in accordance with the statement of Allah Almighty: "But only he (will prosper) that brings to Allah a sound heart." (Ash-Shu'ara 89)

﴿ إِلَّا مَنْ أَتَى ٱللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾ ﴾

It is reported that Abdullah Ibn Salam "Allah be pleased with him" was seen carrying a bundle of firewood, thereupon it was said to him: "O Abu Yusuf! Your servants and daughter could suffice you that burden." On that he said: "Yes, but I like to test my soul, and whether or not it would disdain to do so." It is reported in another narration: "Whoever carries fruits or things (of himself or anyone else on his behalf) has indeed been free from arrogance." (This is reported by Al-Baihaqi on the authority of Abu Umamah).

The fifth test is to put on cheap clothes. Indeed, to abstain from that is showing off if it is in public, and arrogance if it is in privacy. Umar Ibn Abd-Al-Aziz had a coarse wool mantle, which he used to put on at night. Furthermore, the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who does not abstain to tie the camel by himself and put on wool has indeed been free from arrogance." (This narration is reported by Al-Baihaqi on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "I am no more than a servant and I eat on the ground in the same way as a servant eats, put on wool, tie the camel by myself, lick my fingers (to clean them from the remaining food), and answer the invitation of the slave : whoever then turns away from my sunnah does not belong to me." It is reported that it was said to Abu Musa "Allah be pleased with him": "Some people remain behind from attending the Friday prayer because of their clothes." On that he put on a cheap mantle in which he led the prayer.

In those situations, both arrogance and showing off gather together: What is unique to the public belongs to showing off, and what is unique to privacy belongs to arrogance. So, you should be acquainted with that, for indeed,

whoever does not know evil is not able to safeguard himself from it, and whoever does not know the disease could not be able to remedy it.

CHAPTER TEN

EXPOSITION OF SELF-DISCIPLINE TO ACQUIRE THE CHARACTER OF HUMBLENESS; AND PRAISEWORTHY AND BLAMEWORTHY EXTENT OF HUMBLENESS

It should be known to you that this quality, like the other qualities, has two extremes and a middle. That which inclines to excess is called arrogance, and that which inclines to reduction is called ignominy and baseness, and the middle is called humbleness. The praiseworthy is to be humble but without ignominy or baseness. To be sure, the two extremes of all things are blameworthy, and the dearest to Allah is the middle of everything. Whoever raises himself above his fellows is an arrogant, and whoever lowers himself to be inferior to them is humble, in the sense that he puts down something of his rank, which he deserves. If a shoemaker enters upon a learned who makes him sit in his place, and then proceeds on to straighten his sandals and runs to be at the door of the house behind him, he will have indeed humiliated himself; and this is blameworthy.

It is moderation then that is praiseworthy in the Sight of Allah Almighty, i.e. to give everyone his own right, which he deserves. With such standard one should then humble himself before his fellows and those who are close to him in rank. But the way to humble himself before the laymen is to stand and speak with them joyfully, to be lenient in dealing with them, to answer their invitation, to endeavor to fulfill their needs, etc. therefore, he should not regard himself better than anyone of the laymen: On the contrary, he should fear for himself more than he fears for anyone else. He should neither despise nor look down upon him, given that he is ignorant of the conclusion of his deeds.

His way to acquire the quality of humbleness then is to humble himself before his fellows and those inferior to him until the praiseworthy kind of humbleness becomes integral to his disposition, and the vice of arrogance is removed from his heart. If he finds it light and easy upon himself, then, he has acquired the quality of humbleness; and if he still finds it heavy upon himself although he does it, he then is ostentatious and not humble by nature. But if it becomes lighter in a way that makes it difficult upon him to observe his own rank, and rather causes him to incline to flattery and baseness, he has then gone as far as to the extreme of reduction, which is blameworthy. At that point, he should raise himself, until he returns to the middle that is preferred. Indeed, it is not fitting for a faithful believer to humiliate himself to anyone else (other than Allah Almighty).

But since that middle is always abstruse in all things, it is easier to incline to the extreme of reduction which brings about adulation and flattery than to incline to that of excess which brings about arrogance and haughtiness, just as to incline to the extreme of profligacy in spending is more praiseworthy in the sight of people than to incline to the extreme of thriftiness. As well as both extremes of

extravagance and stinginess are blameworthy, and one of them is more odious than the other , both extremes of arrogance and humiliation are blameworthy, and one of them is more odious than the other. What is praiseworthy then is the moderation, i.e. to do things properly and appropriately as required, according to what is known from Sharia and usage.

Let's then be satisfied with that amount of exposition of the qualities of both arrogance and humbleness.

PART TWO
CONDEMNATION OF VANITY

It includes the following chapters:

Exposition of condemnation of vanity

Exposition of evils of vanity

Exposition of real nature of vanity and anticipation of special treatment

Exposition of remedy of vanity

Exposition of divisions of things of conceit; and the remedy of each in detail

CHAPTER ONE
EXPOSITION OF CONDEMNATION AND EVILS OF VANITY

It should be known to you that vanity is blamed in the Book of Allah Almighty, as well as in the sunnah of His Messenger "peace be upon him". Allah Almighty says: " Assuredly Allah did help you in many battle-fields and on the day of Hunain: behold! your great numbers elated you, but they availed you naught." (At-Tawbah 25)

﴿ لَقَدْ نَصَرَكُمُ ٱللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ ۙ وَيَوْمَ حُنَيْنٍ ۙ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا ﴿٢٥﴾ ﴾

He remembered that by way of rejecting their conduct. He Almighty further says: " and they thought that their fortresses would defend them from Allah! But the (Wrath of) Allah came to them from quarters from which they little expected (it), and cast terror into their hearts, so that they destroyed their dwellings by their own hands and the hands of the Believers. Take warning, then, O you with eyes (to see)!" (Al-Hashr 2)

﴿ وَظَنُّوٓا۟ أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ ٱللَّهِ فَأَتَىٰهُمُ ٱللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا۟ ۖ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ ۚ يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِى ٱلْمُؤْمِنِينَ فَٱعْتَبِرُوا۟ يَـٰٓأُو۟لِى ٱلْأَبْصَـٰرِ ﴿٢﴾ ﴾

With that He Almighty replied to the disbelievers in their pride of their strong fortresses. He further says: "Those whose efforts have been wasted in this life. While they thought that they were acquiring good by their works?" (Al-Kahf 104)

﴿ ٱلَّذِينَ ضَلَّ سَعْيُهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ ﴾

To be sure, one might be proud of a work in which he is mistaken, as well as

of a work in which he is right.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three destructives: Niggardliness that is obeyed, an inclination that is followed, and self-vanity." The Messenger of Allah "Allah's blessing and peace be upon him" said to Abu Tha'labah "Allah be pleased with him": "You should keep enjoining what is good upon one another, and forbidding one another to do evil until when you see niggardliness being prevalent, the own desires and inclinations being followed, the world being given preference (over the hereafter), and everyone having an opinion will come to admire his own opinion, then, you just have to protect your own soul." (This narration is reported by Abu Dawud, At-Tirmidhi and Ibn Majah).

According to Ibn Mas'ud "Allah be pleased with him": "The ruined is he who is desperate and self-conceited." Indeed, he combined both for happiness is achieved only when one endeavors and works hard, and the desperate never endeavors nor works hard, and the self-conceited thinks he has attained happiness and achieved his purpose in a way that makes him have no desire to do more. In other words, the happiness is present in the sight of the self-conceited, and impossible in the sight of the desperate. This is why both are combined here. Allah Almighty says: " Therefore justify not yourselves: He knows best who it is that guards against evil." (An-Najm 32)

﴿ فَلَا تُزَكُّوٓا۟ أَنفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ ٱتَّقَىٰٓ ﴾

In his comment on it, Ibn Juraij said: "If you do good, do not say that you have done such and such good." According to Zaid Ibn Aslam: "Do not render it pure." This is the concept of vanity.

It is reported that on the day of the holy battle of Uhud, Talhah "Allah be pleased with him" protected the Messenger of Allah "Allah's blessing and peace be upon him" with his own body as he overturned on him and received the arrow strikes on his behalf until his arm was paralyzed. It seemed as if his deed elated him that he was able to redeem the Messenger of Allah "Allah's blessing and peace be upon him" at the cost of his hand. Umar "Allah be pleased with him" observed that in him and said: "The traces of vanity have been visible on the face of Talhah since his fingers were injured while sacrificing the Messenger of Allah "Allah's blessing and peace be upon him" on the day of the holy battle of Uhud." (This is reported by Al-Bukhari on the authority of Qais Ibn Abu Hazim).

But, there is no report that he showed it or despised any Muslim because of that. When it was the time of consultation (to choose the caliph after Umar), it was said to Ibn Abbas "Allah be pleased with them": "Where is your position from Talhah?" he said: "This is a man in whom there is something of vanity." If the like of them were not able to get rid of such an evil entirely, how should the weak get rid of it unless they are cautious and take heed? In confirmation of that, Mutarrif "Allah be pleased with him" said: "To spend the night sleeping and become regretful in the morning is dearer to me than to spend the night standing (for supererogatory prayers) and become self-conceited in the morning." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Even if you

do not commit any sin, I would fear for you what is more than that, i.e. vanity, vanity." (This narration is reported by Al-Bazzar, Ibn Hibban and Al-Baihaqi on the authority of Anas). In this way, he made vanity one of the greatest sins.

It is reported that Bishr Ibn Mansur was in the habit of celebrating Allah Almighty and the abode of the hereafter so often. One day, he prolonged the prayer and there was a man behind him looking at his deed. Bishr made sense of him and when he finished and turned away from the prayer he said to him: "Do not admire what you have seen from me, for Iblis, may Allah curse him, worshipped Allah Almighty with the angels for a long time after which he turned to be as you know about him." It was said to A'ishah "Allah be pleased with her": "When would the man be evil?" She said: "When he thinks that he is good." Allah Almighty says: " O you who believe! Cancel not your charity by reminders of your generosity or by injury, like those who spend their substance to be seen of men, but believe neither in Allah nor in the Last Day." (Al-Baqarah 264)

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُبْطِلُوا۟ صَدَقَـٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ كَٱلَّذِى يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُ
بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ ﴿٢٦٤﴾ ﴾

Reminder of generosity ensues from making much of charity, as well as vanity ensues from making much of deed. This shows to what extent vanity is blameworthy.

CHAPTER TWO
EXPOSITION OF EVILS OF VANITY

It should be known to you that the evils of vanity are numerous. It brings about arrogance, since it is one of its causes. This pertains to servants in their relation with each other. But as regards the relation with Allah Almighty, it summons one to forget and neglect his sins. One does not care about some of his sins under pretext that he does not need to inspect them, with the result that he forgets them entirely, and regards with slightness such of them as he remembers. In this way, he does not strive to plot out them, thinking they would be forgiven for him. But the case is different regarding his deeds and acts of worship, which he makes much of, and dares to remember, and regard Allah Almighty under obligation to him because of them, forgetting the favor of Allah Almighty upon him as it is He Who helps him and grants him success to do them.

On the other hand, if one is proud of his deeds, he would be blind from their evils; and whoever does not inspect the evils of deeds, wastes the greatest portion of his endeavour. Unless the apparent deeds and acts of worship are done with sincerity and freedom from stains of showing off, they could hardly be fruitful. It is the fearful who always inspects that, unlike the self-conceited, who is deceived by his pride, which makes him feel safe from the punishment and plot of Allah Almighty, under belief that he has a good position with Him, and a right due to his deeds, which are a part of the gifts and favors given to him by Allah Almighty. His vanity causes him to praise himself, give prestige to and justify himself. If one

is proud of his opinion, reason and deed, he would not be able to get benefit from others, since by so doing, he disdains to ask him who has better knowledge than him.

Perhaps, he might admire his opinion, regardless of being wrong, and rejoice that it is from his own thought, and at the same time reject the opinion of others regardless of being right. That is because he always sees all the people with the eye of ignorance, and does not submit to the advice or the admonition of anyone in so much as he insists on his wrong opinion. If his wrong opinion belongs to the worldly affairs, it then might be subject to investigation; and if it belongs to religious affairs in general, and what pertains to the foundations of creed in particular, he would be ruined by it. But were he to have doubt in his opinion, seek guidance by the light of the Qur'an and the Sunnah, study the religion well, seek the aid of the learned and scholars, and continue to ask those endued with good insight, surely, he would attain the truth. Such is among the destructive evils of vanity.

CHAPTER THREE
EXPOSITION OF REAL NATURE AND DEFINITION OF VANITY AND ANTICIPATION OF SPECIAL TREATMENT

It should be known that vanity is that a man sees himself perfect in a particular characteristic like knowledge, property, wealth, etc. The learned, who regards himself perfect in terms of knowledge, wealth, property and majesty, has two cases: the first is that he fears the loss of anyone of those, or of his being deprived of anyone of them; and this is not vanity. The second is that he does not fear the loss of any of those, but he rejoices at it as being a favor from Allah Almighty and not as being a privilege attributed to him. But this also is not vanity. There is a third case (which is blameworthy since it represents) the evident vanity, i.e. he rejoices at it as being a privilege attributed to him, to raise his rank and make high his repute, and not as being a favor conferred upon him by Allah Almighty. Indeed, if he more likely thinks that it is a favor from Allah Almighty in the sense that if He wills, He could deprive him of it, vanity is removed from his heart.

Vanity then is to make much of a favour and rely on it, forgetting that it is a favour conferred by the Benefactor. If, besides that, one more likely thinks that he has a right with Allah Almighty, and that he expects for his deed a great reward in the hereafter, and no harm to befall him in this world, it is called anticipation of special treatment because of deed, which makes him think that he has an intimacy with Allah Almighty. Similarly, one might give a gift to another, make much of it, and remind him of his generosity: if he uses him, proposes that he should do a favor to him (in recompense for it), or expects he does not delay to fulfill his need, he then anticipates to be cherished by him. In his comment on the statement of Allah Almighty: " And give not a thing in order to have more (or consider not your deeds of Allah's obedience as a favor to Him)" (Al-Muddaththir 6)

﴿ وَلَا تَمْنُن تَسْتَكْثِرُ ۝ ﴾

Qatadah said: "He means anticipate no special treatment because of your deed." It is said in a certain narration: "The prayer of him who anticipates special treatment because of his deed is not raised even over his head (i.e. it is not accepted by Allah); and to laugh while confessing your sins is better than to weep while anticipating special treatment because of your deed."

To be sure, anticipation of special treatment is beyond vanity, for there is no one anticipating special treatment because of his deed but that he should be proud of it, and not vice versa, for how many a person who is swollen with pride of his deed, because of which he does not anticipate to be cherished. That is because vanity results from making much of the deed, and forgetting that it is a favor, but without expecting reward for it, whereas anticipation of special treatment always is related with expectation of reward for the deed. If one expects response to his supplication, and disapproves that it be returned, and wonders at that, he is then an anticipator of special treatment because of his deed, for he does not wonder at the return of the supplication of the dissolute wicked, and wonders at the return of his own supplication. This is vanity and anticipation of special treatment; and it is one of the commencements and causes of arrogance; and Allah knows best.

CHAPTER FOUR
EXPOSITION OF REMEDY OF VANITY

It should be known that the remedy of each disease is to counteract its cause with its opposite; and the cause of vanity is ignorance, and its remedy is to adhere to knowledge, which opposes that ignorance. Suppose that vanity is one of the acts to be done optionally, like worship, prayer, fasting, giving in charity, etc. That is because vanity of those things prevails over that of beauty, power, ancestry and wealth, as well as of anything that is beyond his option and will. Based upon that, let us say that one might be conceited by piety, worship, god-fearingness, and work, either in themselves, or as being brought about by his power. If he is conceited by any of those in itself, then it is an evident ignorant, for he has nothing to do with it. If he is conceited by it as being brought about and caused by his power and will, then, let him consider his willpower, organs, and parts of his body, asking himself about their creator: since all of them are but a grace bestowed by Allah Almighty upon him, in which he has no favor, then, it is preferable for him to be grateful to the generosity, bounty and mercy of Allah Almighty, Who conferred upon him what he deserves not with which He favored him to anyone else. If one is to be conceited, he should be conceited by the Benefactor, but to be conceited by himself is of no significance.

Suppose that there is a king who has many servants, and he favors one of them with special things apart from all the others, the beneficiary then should appreciate the generosity and bounty of the king and not his own self. But a servant might be conceited, saying that the king is just and fair, and he never brings backward or forward, nor gives precedence to anyone but due to a special privilege. Therefore, it may be said to him, that this privilege might be bestowed upon you by the king himself or by anyone else. If it is given to you by the king,

you have no right to be conceited. It is like the case in which the king gave you a horse, which you did not admire, and then he gave you a slave, whom you admired, saying: "He has given me a slave for I own a horse." But it is said that since it was he who gave you the horse, then, there is no difference whether he has given you both simultaneously or one after the other. If both are from him, you should then appreciate his bounty and generosity, and not be conceited. But if this privilege is from anyone else, it is not unlikely that you could be conceited, but this is possible in regard with the kings among men, and impossible in regard with Allah Almighty, Who alone creates, invents and gives all things to whomever He likes.

Furthermore, if you are conceited by your worship, saying: "He has helped me worship Him out of loving for Him", it is said: "Who then has inculcated that love in your heart?" of course you will say that it is He who has done so, and the answer will be: "Then, both worship and love are graces which He has bestowed upon you, in which you have no favor." In this way, you should appreciate His generosity and bounty as it is He Who has bestowed on you the favor of existence, good attributes, acts and their causes and motives. Thus, it is of no significance for a worshipper to be conceited by his worship, the learned by his knowledge, the beautiful by his beauty, the wealthy by his wealth, etc, for all of this is out of the bounty of Allah Almighty.

You may argue: "I could not ignore my deeds, and as it is I who do them, I expect reward for them; and had they not be mine, I would have expected no reward for them. If all acts and deeds are invented by Allah Almighty, by which thing should I deserve reward? If they are done by my power and will, then, why should I not expect reward for them?" In reply to that, it should be known to you that the answer to your question has two points: the one is evidently true, i.e. that you, your power, will, movement, and all things belong to you are created and invented by Allah Almighty. When you work, pray, do, throw, it is not your power in so much as it is the power of Allah Almighty (which brings about the act). This is the truth that has been disclosed to the masters of hearts. It is He Almighty Who has crated you, your organs and parts of body, and placed in them the power, will, and health, and created for you both reason and knowledge; and if you want to remove anything of that from yourself, of a surety you would not be able to do. It is He Alone Who has created the movement of your organs, without the least effort or favor from you. But He has created all of that according to a certain order in such a way that the movement requires power in the organ and will in the heart; and the will requires knowledge of what is wanted; and knowledge requires the mind, which represents its location. It is that graduation, which makes you fancy that it, is you who bring about your work by yourself; and this is a great mistake. The exposition of how you should receive a reward for a work that is created by Allah Almighty will be mentioned later in the Book of Thanksgiving.

As to the other answer, which is somewhat indulgent, it is that you think the work is done by your power and will. But even, from where have you obtained your power? The work could not be envisaged without the existence of you,

your work, power, will, in addition to all causes of your act. All of that comes from Allah Almighty with no favor from you. If the work is to be done by power, which is its key, you should know then that the key is in the Hand of Allah Almighty, and if you are not given the key, you would not be able to work. Works are treasures through which one attains happiness, and their keys are power, will, knowledge and reason, and all of those are in the Hand of Allah Almighty. Once the power is created, the decisive will is directed, the causes and motives are moved, and the impediments and obstructions are kept away from you, the work becomes so much easy upon you. To be sure, stimulating the causes and motives, keeping away the impediments and obstructions, and facilitating the means: All are done by Allah Almighty, and you have nothing to do with any of them. It is then surprising that you are conceited by yourself, and do not appreciate Him to Whom the whole matter returns, nor His bounty and generosity that He has favored you over the dissolute wicked of His servants, as He directed the causes and motives of wickedness over the dissolute, and kept them away from you, directed the friends and callers of evil over them and kept them away from you, kept away from them the causes and motives of good and directed them over you, until good has been made easy upon you and evil easy upon them. He has done all of that to you without being worthy of it, nor because of a crime on the part of the wicked disobedient. He has given you precedence, favored you and chosen you by His bounty, whereas kept the disobedient away (from His mercy), and given him to wretchedness by His justice. How amazing you are when you are conceited!

Your power then could not do an act unless the cause of that act is directed on you from which you have no way to flee, as if you are forced to do it. In all circumstances, thanks should be given to Allah Almighty and not to you. In the book of Monotheism, you will see in detail the series of associated causes in a way that shows clearly that the real actor and creator is Allah Almighty. How amazing is he whom Allah Almighty endowed with reason and poverty, when he sees that an ignorant is endowed with wealth and property, thereupon he says: "How has he prevented me my daily sustenance, although I am of good reason, and given that heedless ignorant the bliss of this world?" He sees it a kind of wrongness, without knowing that if both reason and wealth are combined to him, it will be evident injustice. The poor ignorant will say in this case: "O Lord! Why have You combined to him both reason and wealth, and deprived me of them?, why have You not combined both to me or at least bestowed one of them upon me?" To this fact Ali “Allah be pleased with him” referred when he was asked: "What is the matter with the men of reason that they are poor?" On that he said: "The reason of a man is counted of his sustenance." For surprise, the poor rational might see the ignorant wealthy better than him. But if he was asked whether he would exchange his richness and ignorance for his reason and poverty, he would reject it. This indicates that the favor of Allah upon him is greater.

The same is true of the poor beautiful woman when she is allured by the ornaments and adornments of an ugly wealthy woman, although if she was given

the freedom to choose ornaments and ugliness or beauty and poverty, she would prefer the latter, and this indicates to what extent the favor of Allah on her is great. To be sure, ignorance is the origination of all those false imaginations. It is removed by the certain knowledge that the man, his acts, attributes, power and will are created by Allah Almighty, as a favor upon him, without being worthy of that. This alone is sufficient to remove vanity and anticipation of special treatment, and brings about submission and humility, thanks and fear of the loss of the favor.

Whoever knows that well is not imagined to be conceited by his knowledge and work, since he knows for certain that all of this is from Allah Almighty. For this reason, David “peace be upon him” said: "O Lord! No night (or no hour) comes but that there is one belonging to the family of David doing an act of worship, praying, fasting, and celebrating Your Praises." On that Allah Almighty revealed to him: "O David! How do they do so without Me? Had it not been for My aid, you would have had no power to do anything. But let me entrust you to yourself." Ibn Abbas “Allah be pleased with them” said: "The great sin of David “peace be upon him” was caused by his conceit of his deed, which he attributed to himself and his family, in anticipation of special treatment because of it, until he was entrusted to his own self. He thus committed a great sin which led him to grief and regret."

On another occasion, David “peace be upon him” said: "O Lord! The children of Israel ask you by Abraham, Isaac and Jacob." He said: "I have tested them perchance they would keep patient." He said: "O Lord! As for me, if You test me too, I would keep patient." In this way, he anticipated of special treatment because of his deed. Allah Almighty said to him: "Then, I have not told them by which thing, and in which month and on which day I would test them. But now, I tell you that I am going to test you in this year of yours, in this month of yours, and on the coming day, by a woman. So, be cautious." But he fell in the sin in which he had fallen."

Similarly, when the companions of the Messenger of Allah “Allah’s blessing and peace be upon him” relied on their power and great number on the day of the holy battle of Hunain, and forgot the favor of Allah on them, saying: "Today we would not be defeated because of our great number" (according to the narration of Al-Baihaqi on the authority of Ar-Rabie Ibn Anas), Allah Almighty revealed: " and on the day of Hunain: behold! your great numbers elated you, but they availed you naught: the land, for all that it is wide, did constrain you, and you turned back in retreat." (At-Tawbah 25)

﴿ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾ ﴾

It is reported by Ibn Uyainah that Job “peace be upon him” said: "O Lord! You have tested me with that trial, although I always give preference to Your love over mine." He was called from above a cloud with ten thousand voices: "O Job! How have you done so?" he took some ashes and put it on his head and said: "It is by Your virtue O Lord! It is by Your virtue O Lord!" he thus recovered from

forgetfulness and attributed the favor to Allah Almighty.

In confirmation of that, Allah Almighty says: " and were it not for the grace and mercy of Allah on you, not one of you would ever have been pure: but Allah does purify whom He pleases: and Allah is One Who hears and knows (all things)." (An-Nur 21)

﴿ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ أَبَدًا وَلَٰكِنَّ ٱللَّهَ يُزَكِّى مَن يَشَآءُ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾ ﴾

The Messenger of Allah “Allah’s blessing and peace be upon him” said to his companions who were the best of people: "There is none of you whose deed alone would deliver him." They asked: "And not even you O Messenger of Allah?" He said: "And not even I, unless Allah covers me with His mercy." (This narration is reported by both sheikhs on the authority of Abu Hurairah). After him, his companions “Allah be pleased with them” whose hearts were pure and deeds sincere, hoped to be dust, straw, birds, or anything else which would not be subject to reckoning and punishment. How should a man of deep insight be conceited by his deed or anticipate special treatment because of it, without fear for himself?

That is the remedy which removes the vanity from the heart. If that feeling prevails over the heart, the fear of being deprived of the grace of faith would occupy one from conceit because of it. He sees the disbelievers and dissolute wicked who have been deprived of the favor of faith with no crime they committed, thereupon he says: "He, who does not care to deprive with no crime and give with no worth does not care to take back what He has given." How many a believer has renegaded, and an obedient has his deed concluded with evil. Of a surety, this gives no place for vanity; and Allah knows best.

CHAPTER FIVE

EXPOSITION OF DIVISIONS OF THINGS OF VANITY AND THE REMEDY OF EACH IN DETAIL

It should be known that one might be proud of things which are rationale for pride, as we have already mentioned, or of other things which are unfitting like one's vanity of his wrong opinion, which is made alluring to him falsely, by virtue of his ignorance. In short, we could divide things of conceit into eight divisions:

The first is to be conceited by his body, in regard to beauty, health, good appearance, due proportion between its parts, good voice, i.e. the details of his features. By so doing, he turns to the beauty of his body, forgetting that it is a favor from Allah Almighty, and that it is apt to perish at any moment. its remedy is, as we have already mentioned in the remedy of beauty, to think of the dirty things and impurities which his belly contains, the things from which he was created, and the end to which he would be, and how the beautiful and soft bodies have been torn to pieces in the dust and become putrefied and decomposed, until they were disgusting.

The second is to be conceited by onslaught and might as was the case of the people of Aad, when they said as told by the Qur'an: "Who is superior to

us in strength?" What! did they not see that Allah, Who created them, was superior to them in strength? But they continued to reject Our Signs!" (Fussilat 15)

﴿ وَقَالُوا۟ مَنْ أَشَدُّ مِنَّا قُوَّةً ۖ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ۖ وَكَانُوا۟ بِـَٔايَـٰتِنَا يَجْحَدُونَ ﴿١٥﴾ ﴾

The same is true of Awj who was conceited by his power, thereupon he lifted a mountain in order to cover up therewith the army of Moses "peace be upon him", thereupon Allah Almighty holed that huge portion of the mountain by means of the clicking of a weak hoopoe until it affected his neck. Similarly, one might rely on his power only, as is reported from Solomon "peace be upon him" that he said: "Tonight, I would go round and have sexual relations with one hundred women", without making exception by saying "Allah willing", and the result was that he was deprived of the offspring he intended (from that approach). (This narration is reported by Al-Bukhari on the authority of Abu Hurairah). David "peace be upon him" also said, out of his conceit by his power: "If you (O Allah) put me to trial, I would keep patient." But when he was tried with the woman, he did not keep patient. The conceit by power summons one to proceed to attack in wars, put himself into destruction, and hasten to strike and kill such of people as causes harm to him. The remedy of it, as we have already mentioned, is to know that the fever of a single day might weaken his power to the extent that it takes him a very long to recover, and that if he is conceited by it, it might be deprived by Allah Almighty with the least and weakest blight.

The third is to be conceited by intelligence, shrewdness, and making sense of the subtleties of the benefits of religion and world. Its fruit is to depend on one's own opinion and give up consultation and advice, regarding as ignorant all the people who disagree with him, and give no care to the opinion of the men of knowledge. Its remedy is to give thanks to Allah Almighty for the favor of intelligence He has bestowed upon him, putting in mind that with the least disease, his brain might be affected. In this way, he could not feel safe of being deprived of his mind once he is conceited by it, and does not give thanks as it is due upon it. Let him also regard as short both his reason and knowledge, and put in mind that the knowledge he is endowed with is little whatsoever, and that his ignorance of what the people know is much more than what he himself knows, let alone what the people do not know, which belongs to the knowledge of Allah Almighty. Let him also suspect is mind and wonder how the foolish are conceited by their minds, and the people mock at them, and be cautious he might be like them unknowingly, for the man of short mind does not know that he is short of mind. Thus, one should know the real nature of his own reason and mind in comparison with the minds of people and not himself, and from his enemies and not from his friends. That is because his flatterers always praise him which increases him in shortage and deficiency of mind, given that he assumes himself nothing but good, and makes no sense of his ignorance.

The fourth is to be conceited by his noble ancestry, to the extent that such thinks he would be saved and his sins forgiven only by virtue of his ancestry,

because of which he puts in mind that all the people are no more than his servants and subjects. Its remedy is to know that if he disagrees with his fathers and grandfathers in their deeds and acts, and at the same time, joins himself to them, he would be ignorant; and that if he imitates his forefathers, it should be known to him that conceit was not a part of their conduct: On the contrary, they used to fear for themselves, despise themselves, and think themselves inferior to all the people round them. They were honoured by obedience, knowledge and good manners, and not by ancestry. So, let him get honoured by the same by which they were honoured, putting in mind that they were shared in ancestry and belonging by those who did not believe in Allah and the Last Day, and were, in the Sight of Allah Almighty, worse than dogs and pigs.

This is the significance of the statement of Allah Almighty: " O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full Knowledge and is well-acquainted (with all things)." (Al-Hujurat 13)

﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ
عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾﴾

Therefore, when the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the most honoured and the most intelligent of people, he did not point out those who belong to his family, but rather he said: "The most honoured of them is he who remembers death most frequently among them, and is most ready to receive it among them." (This narration is reported by Ibn Majah and Ibn Abu Ad-Dunya on the authority of Ibn Umar.(

The occasion on which this Holy Statement was revealed is that when Bilal "Allah be pleased with him" pronounced Adhan from over the surface of the Ka'bah, Al-Harith Ibn Hisham, Suhail Ibn Amr and Khalid Ibn Usaid said: "This black slave is pronouncing Adhan from over the Ka'bah." On that Allah Almighty revealed: " Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you." (Al-Hujurat 13)

﴿ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ﴿١٣﴾ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah has removed from you the arrogance that was characteristic of the pre-Islamic days: All of you are offspring of Adam and Adam was created from dust." (This narration is reported by Abu Dawud and At-Tirmidhi on the authority of Abu Hurairah; and At-Tirmidhi alone on the authority of Ibn Umar).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "O assembly of Quraish! Let not the people come with their good deeds on the Day of Judgement, and you come with (the burden of) your world which you would carry on their shoulders, saying: "O Muhammad! O Muhammad! (Save us)", for at that moment, I would turn away from you." (This narration is reported by At-Tabarani on the authority of Imran Ibn Hussain). He showed to

them that if they inclined to this world, of no profit will be to them their belonging to the Quraish. It is narrated that when Allah revealed the Verse: "Warn your nearest kinsmen" (Ash-Shu'ara' 214)

﴿ وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴾

Allah's Apostle "Allah's blessing and peace be upon him" got up and said: "O community of Quraish (or said similar words)! Buy (Save) yourselves (from the Hell fire), as I cannot save you from Allah's Punishment. O Banu Abd Manaf! I cannot save you from Allah's Punishment. O Abbas Ibn Abd-Al-Muttalib! I cannot save you from Allah's punishment. O Safiyyah, (the Aunt of Allah's Apostle)! I cannot save you from Allah's Punishment. O Fatimah Bint Mohammad! Ask me anything from my wealth, but I cannot save you from Allah's Punishment." (This narration is reported by Al-Bukhari on the authority of Abu Hurairah; and Muslim on the authority of A'ishah). For this reason, whoever knows that his real honour is in proportion to his piety and righteousness, and that it was the habit of his fathers to humble themselves, he should imitate them in their humility and piety, otherwise, he would be a slanderer of his ancestry by his behaviour since he belongs to them and does not imitate them in their humility, piety and fear.

But you may argue that the Messenger of Allah "Allah's blessing and peace be upon him" said to Fatimah "Allah be pleased with her" in the same Hadith: "But indeed, I cannot protect you from Allah (if He wanted to punish you). But you have relation with me, which I would keep (and support)" (according to the narration of Muslim on the same authority), and that the Messenger of Allah "Allah's blessing and peace be upon him" said in another Hadith: "Should the tribe of Sulaim expect for my intercession and the offspring of Abd-Al-Muttalib should not?" (This narration is reported by At-Tabarani on the authority of Abdullah Ibn Ja'far). This means that he "peace be upon him" shall give his kinship a great portion of his intercession.

In reply to that, let's say that every Muslim person expects for the intercession of the Messenger of Allah "Allah's blessing and peace be upon him". Anyone of his relatives also is more entitled to expect for it, provided that he should safeguard himself from the wrath and anger of Allah Almighty with him. But once Allah grows angry with anyone, the intercession for him will not be admitted. That is because sins are divided into those which assures displeasure and hate, for which no intercession would be admitted, and those which are ready to be forgiven by virtue of intercession. To this He Almighty refers in His statement: "and they offer no intercession except for those who are acceptable, and they stand in awe and reverence of His (glory)." (Al-Anbiya 28)

﴿ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ وَهُم مِّنْ خَشْيَتِهِۦ مُشْفِقُونَ ﴾

And: " Who is there can intercede in His presence except as He permits?" (Al-Baqarah 255) and: "No intercession can avail in His Presence, except for those for whom He has granted permission." (Saba' 23) and: " Then will no intercession of (any) intercessors profit them." (Al-Muddaththir 48)

﴿ فَمَا تَنفَعُهُمْ شَفَٰعَةُ ٱلشَّٰفِعِينَ ﴿٤٨﴾ ﴾

That there are sins for which no intercession is accepted, and others which might be forgiven by virtue of sins, requires fear and terror. Had all sins been forgiven by virtue of intercession, surely, there would have been no necessity for the Messenger of Allah "Allah's blessing and peace be upon him" to order the Quraish to adhere to obedience, nor to forbid Fatimah "Allah be pleased with her" from committing sins, and would rather have given her permission to follow her desires in order for her pleasure in this world to be complete, and then in the hereafter, he would intercede for her, so that her pleasure in the hereafter would be complete. To be engaged in sins and give up piety out of reliance on intercession is like the engagement of a patient in his lusts and desires depending on the skill of a clever and well-trained physician. But even, this is evident ignorance for the skill of a physician could not avail in removing all diseases. Based on that, one should not leave diet absolutely depending upon the skill of the physician, for the physician plays an important role, but it is not only his role that removes all diseases.

It is within this framework that you should understand the care of Prophets and righteous men in regard to intercession for their relatives and friends, which, by no means, could remove terror and fear entirely. How should it remove terror and fear given that the best of people after the Messenger of Allah "Allah's blessing and peace be upon him", in spite of their perfect piety, righteousness, pure hearts and sincere intentions and good deeds, and the promise they received from the Messenger of Allah "Allah's blessing and peace be upon him" of being admitted to the Garden, hoped to be like animals for fear of reckoning? On the contrary, they did not rely on that, nor was fear removed entirely from their hearts. So, how should such as is not equal to them in position and precedence to faith be conceited by and rely on intercession ?

The fifth is to be conceited by belonging to wrongful rulers, governors and their helpers and assistants, apart from belonging to religion and knowledge. To be sure, this is evident ignorance. Its remedy is to think of their shame and disgrace, and how they wronged the servants of Allah Almighty, caused mischief in the land, corrupted the religion and have become hateful in the Sight of Allah Almighty. Were he to imagine their state in the fire of Hell, surely, he would disdain to belong to them; and were he to imagine their humiliation in the hereafter, with the foes hanging to their necks, and the angels seizing them by their forelocks, and dragging them prone on their faces to the fire of Hell, because of the complaints of servants against them, surely, he would declare himself free from them before Allah Almighty, and it would become dearer to him to belong to dogs and pigs than to them. It is then incumbent upon the children of wrongdoers to give thanks to Allah Almighty for protecting them from the wrongness of their relatives, and pray for forgiveness for their fathers if they are Muslims. But to be conceited by that is out of evident ignorance.

The sixth is to be conceited by the great number of children, offspring, servants, patrons, supporters, helpers, allies, etc, just like the statement of the disbelievers that they were greater in property and children, and the statement of

the Muslims on the Day of the battle of Hunain that they would not be defeated on that day because of their great number. Its remedy is the same remedy of arrogance as we have already mentioned, i.e. to think of one's weakness and powerlessness, in the sense that all the people are no more than helpless servants who could neither benefit nor harm themselves, let alone anyone else: "How oft, by Allah's will, has a small force vanquished a big one? Allah is with those who steadfastly persevere." (Al-Baqarah 249)

﴿ كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ ﴿٢٤٩﴾ ﴾

How should he be conceited by them given that they would inevitably leave him once he dies, and is buried alone in the grave, in a state of humiliation and disgrace, with none to be in his company? Similarly, how should he be conceited by them given that they would flee from him on the Day of Judgement, on the day a man would flee from his brother, from his mother and father, and from his consort and children? Which good lies in him who leaves you when you are in the direst need of him? How should you be conceited by him given that nothing would avail you in the grave, on the Day of Judgement, and on the bridge (over the Hell), barring your deed and the bounty of Allah Almighty? How should you rely on him who avails you naught, and forget the graces and favors of Him in Whose Hand is your benefit and harm, life and death?

The seventh is to be conceited by property and wealth, like the state of the owner of both gardens when he said to his companion in the course of argument: "More wealth have I than you, and more honour and power in (my following of) men." He went into his garden in a state (of mind) unjust to his soul: he said, "I deem not that this will ever perish, Nor do I deem that the Hour (of Judgment) will (ever) come: even if I am brought back to my Lord, I shall surely find (there) something better in exchange."" (Al-Kahf 35-36)

﴿ وَدَخَلَ جَنَّتَهُۥ وَهُوَ ظَالِمٌ لِّنَفْسِهِۦ قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَٰذِهِۦٓ أَبَدًا ﴿٣٥﴾ وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّى لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنقَلَبًا ﴿٣٦﴾ ﴾

Once, the Messenger of Allah "Allah's blessing and peace be upon him" saw a rich man having withdrawn himself and drew his garment from a poor man when he sat beside him. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Have you feared that his poverty would transcend him to you?" (This narration is reported by Ahmad).

Its remedy is to think about the evil of wealth, the more rights which are due upon it, the superiority of the poor and how they would precede the rich to the Garden, how property and wealth are perishable, and that from among the Jews, there are such as have more wealth than him. Let him also consider the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "While a man was strutting in his Burdah since he was proud of himself, Allah Almighty caused him to sink down into the earth and he will be sinking deeper and deeper in it until the Day of Judgement." (This narration is reported by both sheikhs on the authority of Abu Hurairah). It is further narrated on the authority of Abu Dharr "Allah be pleased with him" that he said: While I was in the company of

the Messenger of Allah "Allah's blessing and peace be upon him" he entered the mosque and said to me: "O Abu Dharr! Raise your head!" I did and behold! There was a man putting on smart clothes." Then, he said to me once again: "Raise your head!" I did and behold! There was a man wearing shabby clothes." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Abu Dharr! This (poor) is, in the Sight of Allah Almighty, better than as many of the other as fills the earth." (This narration is reported by Ibn Hibban in his Sahih). How should it be imagined that a believer is conceited by his property and wealth, given that the poor is more honourable in the Sight of Allah Almighty? A real faithful believer is he who always entertains the fear of indulgence in fulfilling the right that is due upon property, as regards taking it from lawful sources, and spending it properly. Whoever does not do so is doomed to disgrace and perdition. So, how should he be conceited by his property?

The eighth is to be conceited by wrong opinion. Allah Almighty says: " Is he, then, to whom the evil of his conduct is made alluring, so that he looks upon it as good, (equal to one who is rightly guided)?" (Fatir 8)

﴿ أَفَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ فَرَءَاهُ حَسَنًا ﴾

And: "Those whose efforts have been wasted in this life. While they thought that they were acquiring good by their works?" (Al-Kahf 104)

﴿ ٱلَّذِينَ ضَلَّ سَعْيُهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" told that this conduct would be prevalent among the later generations of this nation (according to the narration of Abu Dawud and At-Tirmidhi on the authority of Abu Tha'labah). It is with this that the previous nations were ruined, as they were divided into many divisions, with each conceited by and inclined to their opinions and fancies. All men of religious innovations and heresies insisted on theirs because of their conceit by their opinions, thinking them to be right.

But the remedy of that is more difficult than the remedy of anything else, for the man of wrong opinion is ignorant of his mistake, and were he to know it, surely, he might leave it. The unknown disease could hardly be treated. Since ignorance is an unknown disease, its remedy is difficult. A learned could show to the ignorant his ignorance and remove it from him, unless he is obstinately persistent. So, how should it be treated? Moreover, how should he be asked to flee from that which he thinks to be a cause of his happiness? But anyway, its remedy is to doubt his own opinion, and not to be deceived by it, unless it is supported by proven evidence. One could not be acquainted with the Sharia-based and mental proofs and evidences without sharp intellect, shrewd intelligence, earnest endeavor and experience in the Book and sunnah, sitting with the learned and scholars, and studying knowledge. But in spite of all of that, he could not be entirely safe from mistakes and errors in many respects.

The right for him who is not acquainted with religious sciences is not to delve into the different doctrines without knowledge: but rather to have faith in the fact that Allah Almighty is One Who has no partner, and that there is nothing like

Him, and He is All-Hearing, All-Seeing, and that His Messenger "peace be upon him" is truthful in all that he brought and said. Let him also follow the tradition of the righteous predecessors, and believe in what is brought in the Book of Allah and Prophetic sunnah, without investigation nor inspection. Let him also engage in piety, avoiding sins, and doing acts of worship, and show mercy to all the Muslims. If he delves into the different doctrines and innovations without enough protective knowledge, he would be ruined unknowingly.

This is the duty of him whose engagement is not the religious sciences. But as for him whose occupation is the religious knowledge, first of all, it is incumbent upon him to know the right way of acquiring supportive proof and evidence, according to the right terms. But this is very difficult except on those strong supported by the Light of Allah Almighty. We ask Allah Almighty to protect us from error, and seek refuge with Him from being deceived by the fancies of the ignorant.

End of the Book of Condemnation of Arrogance and Vanity; and praise be to Allah Alone; and Allah suffices us for the best disposer of affairs; and there is neither might nor power but with Allah, Most High, Most Great; and Allah's blessing and peace be upon the Prophet, his family and companions.

Book ten: Condemnation of conceit

It is the tenth book of the quarter of destructives

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah in Whose hand are the keys of all matters, and with Whose Power He moves the keys of good and evil things, Who takes His allies and devotees out of darkness to light, and brings His enemies to the afflictions of haughtiness. Allah's blessing and peace, as much as it could be along time and space, be upon Muhammad, who rescued the people from darkness, his family and companions, whom the life of this world did not deceive, nor did the deceiver deceive them about Allah Almighty.

Coming to the point: the key of happiness is alertness and shrewdness, whereas the spring of wretchedness is haughtiness and heedlessness. There is no favor bestowed by Allah Almighty upon His servant much greater than the favor of faith (in Him) and knowledge (about His attributes and acts), and there is no way to attain it unless the breast is expanded by the light of insight. On the contrary, there is no disfavor much severe than that of disbelief and disobedience, and nothing summons them other than the blindness of the heart because of the darkness of ignorance. The intelligent and those endued with deep insight have their hearts "as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass; the glass as it were a brilliant star: lit from a blessed Tree, an Olive, neither of the East nor of the West, whose Oil is well-nigh luminous, though fire scarce touched it: Light upon Light!" (An-Nur 35)

﴿ كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ٱلْمِصْبَاحُ فِي زُجَاجَةٍ ٱلزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَٰرَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُّورٌ عَلَىٰ نُورٍ ﴾

But the deceived have their hearts " like the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by (dark) clouds: depths of darkness, one above another: if a man stretches out his hand, he can hardly see it! For any to whom Allah gives not light, there is no light!" (An-Nur 40)

﴿ أَوْ كَظُلُمَٰتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِۦ مَوْجٌ مِّن فَوْقِهِۦ سَحَابٌ ظُلُمَٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ إِذَآ أَخْرَجَ يَدَهُۥ لَمْ يَكَدْ يَرَىٰهَا وَمَن لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا فَمَا لَهُۥ مِن نُّورٍ ﴾

The intelligent are those whom Allah Almighty intended to guide thereupon He expanded their breasts to faith and Islam, whereas the conceited are those whom Allah intended to leave to stray, thereupon He made their breasts close and constricted as if they had to climb up to the skies: thus does Allah (heap) the penalty on those who refuse to believe. The deceived is he whose breasts has not opened to be guided to the right path, and rather he remains in the darkness of blindness, and takes fancy as leader and Satan as guide "and whoever remains

blind in this (life of world) will remain blind in the hereafter, and more astray from the path." (Al-Isra' 72)

﴿ وَمَن كَانَ فِي هَٰذِهِۦٓ أَعۡمَىٰ فَهُوَ فِي ٱلۡأٓخِرَةِ أَعۡمَىٰ وَأَضَلُّ سَبِيلٗا ﴾

Since conceit is the spring of wretchedness and destruction, then, its causes, means and ways should be explained in detail, in order for the novice to safeguard himself from it. To be sure, the helped among the servants is he who knows the evils of things in order to remedy them. In the following pages, we are going to explain the different ways of haughtiness, and the sorts of haughty among the people who are deceived by the delights and splendor of this life, whose outward is good and inward is evil, of which they are heedless. As many as the sorts of deceived might be, they could be included under four main categories: the first are from the scholars; the second are from the servants; the third are from the Sufis; and the fourth are from the owners of property and wealth.

Each sort has many sects, and there are many ways of haughtiness. Some of them renders good the evildoing, like him who takes the mosque and adorns it from unlawful wealth. Some of them do not distinguish that in which they endeavor for their own selves from that in which they endeavor for the Sake of Allah Almighty, like the preacher whose purpose is only to attain acceptability and majesty among the people. Some of them leave the most important of matters and engage in what is not necessary. Some of them leave the obligatory duty and engage in the supererogatory deed. Let's begin with exposition of the conceit of the learned and scholars, but after exposition of the condemnation of conceit.

CHAPTER ONE
EXPOSITION OF CONDEMNATION, REAL NATURE AND EXAMPLES OF CONCEIT

Allah Almighty says: " let not then this present life deceive you, nor let the Chief Deceiver deceive you about Allah." (Luqman 33)

﴿ فَلَا تَغُرَّنَّكُمُ ٱلۡحَيَوٰةُ ٱلدُّنۡيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلۡغَرُورُ ﴾

And: " but you led yourselves into temptation; you looked forward (to our ruin); you doubted (Allah's Promise); and (your false) desires deceived you; until there issued the Command of Allah. And the Deceiver deceived you in respect of Allah." (Al-Hadid 14)

﴿ وَلَٰكِنَّكُمۡ فَتَنتُمۡ أَنفُسَكُمۡ وَتَرَبَّصۡتُمۡ وَٱرۡتَبۡتُمۡ وَغَرَّتۡكُمُ ٱلۡأَمَانِيُّ حَتَّىٰ جَآءَ أَمۡرُ ٱللَّهِ وَغَرَّكُم بِٱللَّهِ ٱلۡغَرُورُ ﴾

It should be known to you that those alone are sufficient for condemnation of conceit.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "How good is the sleep and breakfast of the intelligent, and being deprived of the insomnia and effort of the foolish, and an atom's weight of deed to be done by one endued with certainty of faith is better than as much deeds as fills the earth of the deeds to be done by the deceived." (This narration is reported by Ibn Abu

Ad-Dunya on the authority of Abu Ad-Darda'). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The intelligent is he who mortifies himself and works for (the hereafter) after death, whereas the foolish is he who follows his own inclinations and desires, and wishes good from Allah Almighty." (This narration is reported by At-Tirmidhi and Ibn Majah on the authority of Shaddad Ibn Aws).

In brief, all that is transmitted in commendation of knowledge and condemnation of ignorance refer to the condemnation of conceit, for conceit is an outcome of ignorance. The ignorance is to believe that a particular thing is in opposition to its reality, and the conceit results from that. But conceit summons a deceiver and a deceived. If the thing in which one believes agrees with his own inclinations, and the cause of ignorance is a suspicious and corrupt fancy thought to be an indication and it is not really so, the resulting ignorance is called conceit. Conceit then is to have oneself comforted with what agrees with the inclination and disposition, by way of deception caused by Satan. Whoever thinks that he is good, whether in this world or in the hereafter, as a result of a false suspicion, is conceited. Since most people think they are good, and they are not really so, this requires that most people are conceited. But they are different in the ways and degrees of conceit in the sense that the conceit of some is more apparent than that of others. The most severe conceit is that of the disbelievers and sinners. So, let's present for them examples of the real nature of conceit.

The First Example: The Conceit Of The Disbelievers

Some of them are deceived by the life of this world, and others by the chief deceiver about Allah Almighty. As for those who are deceived by the life of this world, they say that cash is better and more secure than delay of payment, and since world represents the cash and the hereafter the delay of payment, then, this world is better than the hereafter, and it should be given preference. They also say that certainty is better than uncertainty, and since the pleasures of this world are certain, and those of the hereafter uncertain, they are not to sacrifice the certain for the uncertain. Those are corrupt analogies like that made by Iblis when he said: "I am better than he (Adam), for You have created me from fire, and created him from clay." To those Allah Almighty refers in His statement: " These are the people who buy the life of this world at the price of the Hereafter: their penalty shall not be lightened nor shall they be helped." (Al-Baqarah 86)

﴿ أُولَٰئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْءَاخِرَةِ ۖ فَلَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾ ﴾

The remedy of that conceit might be either by giving trust by mere faith, or by evident proof. To give trust depending upon more faith is to trust Allah Almighty in His statements: " What is with you must vanish: What is with Allah will endure. And We will certainly bestow, on those who patiently persevere, their reward according to the best of their actions." (An-Nahl 96)

﴿ مَا عِندَكُمْ يَنفَدُ ۖ وَمَا عِندَ ٱللَّهِ بَاقٍ ۗ وَلَنَجْزِيَنَّ ٱلَّذِينَ صَبَرُوٓا۟ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٦﴾ ﴾

And: " Whatever you are given (here) is (but) a convenience of this Life: but

that which is with Allah is better and more lasting: (it is) for those who believe and put their trust in their Lord." (Ash-Shura 36)

﴿ فَمَآ أُوتِيتُم مِّن شَيْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾ ﴾

And: "And verily the Hereafter will be better for you than the present." (Ad-Duha 4)

﴿ وَلَلْءَاخِرَةُ خَيْرٌ لَّكَ مِنَ ٱلْأُولَىٰ ﴿٤﴾ ﴾

And: "Know you (all), that the life of this world is but play and amusement,." (Al-Hadid 20)

﴿ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ ﴿٢٠﴾ ﴾

And: "Verily, the promise of Allah is true: let not then this present life deceive you, nor let the Chief Deceiver deceive you about Allah." (Luqman 33)

﴿ وَعْدَ ٱللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴿٣٣﴾ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" told many previously disbelievers about that, thereupon they gave trust to him, believed in what he brought to them, and did not ask him to provide them with any supportive proof for that (according to many narrations in the Sunan). A mention might be made here of the Ansar's conversion to Islam and giving the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" and the belief of others depending only upon their asking him: "We beseech you by Allah to tell us: has Allah sent you as a Messenger?" once he answered in the affirmative, they would soon believe in him. This is the laymen's faith which keeps one away from conceit. This is like the child's trust in his father when he tells him that to attend the school is better than to go to play, given that he himself does not know the point of goodness.

The knowledge depending upon proof and evidence is that he knows the corruption of such analogy as devised by Satan and placed in his heart. Indeed, there is a reason for every kind of conceit, and this reason depends upon a sort of analogy with which one gets comforted unknowingly, without being able to put it in the same words of scholars. Indeed, there are two foundations for every analogy devised by Satan: the first is that this world represents the cash whereas the hereafter the delay of payment; and this is true. The other is the claim that the cash is better than the delay of payment; and this is dissembling, for the fact is not so. If the cash is equal to what is to be paid later in size and amount, it will be better, and if it is lesser, then, the latter is better.

The deceived disbeliever gives a single Dirham in trade in order to gain thereby ten on credit, without saying that the cash is better than the delay of payment in order to leave it. If he is warned by a physician of getting the fruits and delicious kinds of food he would leave that immediately for fear of the pain of disease in the future. In this way, he sacrifices the cash for the delay of payment. Almost all the traders travel aboard the sea and exert much effort by way of cash in order to get rest and gain profit on credit. To be sure, ten to be paid on credit are better than one to be paid immediately. If you measure the

duration of this world to that of the hereafter, the lifetime of anyone is no more than one hundred years at maximum, and this is less than one of billions of parts of the hereafter. By leaving it, he seems to have sacrificed a single one for the sake of what is infinite and never-ending. As far as the kind is concerned, the pleasures of this world are contaminated by embitterment and disturbance, in contrast with the pure uncontaminated pleasures of the hereafter. This is then why the statement that the cash is better than the delay of payment is mistaking. This conceit originates from the acceptance of a famous general phrase which is intended to refer to a particular meaning; and the deceived one forgets that particular meaning for which it is intended. The phrase that 'The cash is better than the delay of payment' is intended to refer to the cash which is equal in size and amount to that to be paid later.

At that point, Satan hastens to rouse the other false analogy, i.e. that the certain is better and more secure than the uncertain, and since the world is certain and the hereafter uncertain, then, the world is better. This analogy is more corrupt than the first, for both its foundations are false. The certain is better than the uncertain if both are equal, otherwise, the trader is certain of his effort and uncertain of the profits he is to gain; the jurisprudent is certain of his diligence, and uncertain of attaining the degree of knowledge; the hunter is certain of hesitation and uncertain of catching his game, etc. but at the same time, the trader argues that if he does not practice traffic, he will remain hungry and receive much harm, whereas if he practices traffic, he will exert little effort in order to gain much profit. The same is true of a patient who drinks the bitter sore bothersome medicine of which he is certain while he is uncertain of cure. But he argues that the harm caused by the bitter medicine is little in comparison with the expected ailment and death.

Similarly, if one doubts in the hereafter, it is incumbent upon him to say: "No doubt, the days of patience and endurance are very little, since they are no more than the duration of the lifetime, in comparison with what is said about the hereafter. If what is said about it is false, then, I shall miss only the pleasure and delights of those few days before which I was nonexistent and after which I would return to nonexistence. But if what is said is true, then, I shall have no power to abide in the fire of Hell."

The other foundation of the analogy is that the hereafter is uncertain; and that is false, for the hereafter is certain in the sight of the faithful believers. In this respect, two perceptibles bring about the knowledge of the hereafter for the believer:

The believer has faith in and gives trust to the hereafter in imitation of the Prophets "peace be upon them" and religious scholars. This is the faith of the laymen and most private among the people, since with which conceit is removed. His parable is like a patient who does not know the medicine of his ailment. But there is consensus among all physicians and those skilled in the profession of medicine that such and such plant is the proper treatment. He then gives trust to their saying, without asking them for any supportive medical proof: On the contrary, he becomes confident of and acts upon their statement; and were he to

depend on his own mind and opinion which is in opposition to theirs, he would be deceived and conceited.

The same is true of such as considers those who acknowledge the hereafter, and claim that piety is the beneficial medicine to have access to the abiding happiness. Those are the most honoured, the highest and the best in mind, insight and knowledge among the creatures of Allah Almighty. They comprise the Prophets, the devotees of Allah, the religious scholars, and the wise, whom the people have followed in their varieties. But those who have deviated are individuals that inclined to their desires and lusts, and regarded it difficult upon themselves to give up their desires, and to acknowledge that they will be from among the denizens of the fire of Hell. The result was that they denied the hereafter and gave lie to the Prophets. As well as the saying of a child could not remove the self-assurance with what has been agreed upon among the physicians, similarly, the saying of that rich who is spellbound by his own desires and lusts could not contradict the statements of the Prophets, the devotees of Allah Almighty and the religious scholars. This amount of faith is sufficient for the laymen. It is a decisive certainty which stimulates one to work for the hereafter, and with which conceit might be removed.

The other perceptible for the knowledge of the hereafter comes from the Divine revelation sent upon the Prophets and Messengers, and inspiration given to the devotees and allies of Allah Almighty. Do not think that the knowledge given to the Messenger of Allah "Allah's blessing and peace be upon him" of the hereafter, and of all the religious and worldly matters was obtained only from his imitation of and listening to Gabriel "peace be upon him" in the same way as you might imitate him with the result that your knowledge would be like his. How far! There is a big difference. That is, the mere imitation is not a knowledge in so much as it is a right belief. But the Prophets "peace be upon them" are knowledgeable, in the sense that the things were disclosed to them as they really were in nature, which they saw with their internal insight as clear as you see the visible things with the external sight. In this way, they told about things they really saw and not only listened about.

It is that the matter of spirit, for example, was disclosed to them to be by the command of Allah Almighty. But the command here is not that which counteracts forbiddance, for this command is given by speech, and the spirit is not speech. It is also not intended to refer to the state, for this means that it is among the things created by Allah Almighty. Indeed, there are two worlds: the world of the command and the world of creation; and to Allah Almighty do belong the command and creation. The concrete bodies which have a particular quantity and size belong to the world of creation, and every existent that is deemed far beyond quantity and size belongs to the world of the command. This item of knowledge belongs to the mystery of the spirit; and whoever knows the mystery of spirit has indeed known himself, and whoever knows himself has indeed known Allah Almighty.

Once he knows himself and his Lord Almighty, he has known that he is no more than a Divine command, by nature, and that he is a strange in the world of

bodies, to which he did not descend by nature and disposition in so much as by an accident which occurred to Adam "peace be upon him" in the form of a sin he had committed, which caused him to descent from the Garden which is more fitting for him according to the requirements of his nature and disposition. That is because it is in the neighbourhood of the Lord Almighty, and as he is a Divine command, he should have, by nature and disposition, longing for the neighbourhood of his Lord Almighty, unless he is diverted from the requirements of his nature by the accidents of this world which is strange to him, causing him to forget his Lord and his own self. Once he does so, he has indeed wronged himself, for it was said to him: " And be you not like those who forgot Allah, and He made them forget their own souls! Such are the rebellious transgressors!" (Al-Hashr 19)

﴿ وَلَا تَكُونُوا۟ كَٱلَّذِينَ نَسُوا۟ ٱللَّهَ فَأَنسَىٰهُمْ أَنفُسَهُمْ ۚ أُو۟لَـٰٓئِكَ هُمُ ٱلْفَـٰسِقُونَ ﴾

Although the Gnostics get pleasure from listening to those things, those who are short of mind and intelligence disgust from them, for the harm they cause to them is more than their benefit, and they dazzle their weak eyes in the same way as the light of sun dazzles the eyes of bats. The openness of that door from the heart to the dominion of the invisible is called mysticism "Ma'rifah" and alliance "Wilayah", and the one endued with such is called a Gnostic and a Wali. This is the first station of Prophets, and the last station of Awliya'.

The main point is that the conceit made by Satan about the uncertainty of the hereafter might be removed either by traditional trust and faith or by an internal insight and witness (by way of inspiration and revelation). If the believers by their tongue and faith waste the commands of Allah Almighty, and abandon the righteous acts of worship, and rather put on desires and sins, they will join the disbelievers in that conceit, for by so doing, they give preference to this world over the hereafter, with the difference that their punishment they shall receive is less for their faith in general protects them from the abiding torment. They will come out of the fire some time later. But at the same time, they are among the conceited, for they, though implicitly, acknowledge that the world is better than the hereafter. Their faith alone is not sufficient to make them attain felicity since they incline to this world and prefer it.

Allah Almighty says in this respect: "But, without doubt, I am (also) He that forgives again and again, to those who repent, believe, and do right, who, in fine, are ready to receive true guidance."" (Ta Ha 82)

﴿ وَإِنِّى لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَـٰلِحًا ثُمَّ ٱهْتَدَىٰ ﴾

And: "for the Mercy of Allah is (always) near to those who do good." (Al-A'raf 56)

﴿ إِنَّ رَحْمَتَ ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "To do good is to worship Allah as if you see Him." (This narration is reported by both sheikhs on the authority of Ibn Umar). Allah Almighty further says: " By (the Token of) Time (through the Ages), Verily Man is in loss, Except such as

have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy." (Al-Asr 1-3)

﴿ وَٱلۡعَصۡرِ ۝١ إِنَّ ٱلۡإِنسَٰنَ لَفِي خُسۡرٍ ۝٢ إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَتَوَاصَوۡاْ بِٱلۡحَقِّ
وَتَوَاصَوۡاْ بِٱلصَّبۡرِ ۝٣ ﴾

Throughout the entire Book of Allah Almighty, the promise of forgiveness is suspended on both faith and righteous deed, and not on faith alone. Thus, those also are deceived, who are comforted and pleased with this world, enjoy of its delights and luxuries, like it so much, and dislike death for fear of their loss of the pleasures and delights of this world. This is an example of the disbelievers' conceit by this world. Let's present two further examples for the conceit of disbelievers and sinners about Allah Almighty.

The first is about the disbelievers' conceit about Allah Almighty, and its example is like their saying in themselves: "If there is an appointment with Allah Almighty, of a surety, we are more entitled to it than anyone else, in which we will be the happiest and our portion will be the greatest. Allah Almighty says in description of their state on the tongue of the wealthy man who said to his companion in the course of mutual argument: "Nor do I deem that the Hour (of Judgment) will (ever) come: even if I am brought back to my Lord, I shall surely find (there) something better in exchange." (Al-Kahf 36)

﴿ وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةٗ وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيۡرٗا مِّنۡهَا مُنقَلَبٗا ۝٣٦ ﴾

It is said, in comment on it, that the wealthy built a palace at cost of one thousand Dinars, bought a garden for one thousand Dinars, and servants for one thousand Dinars, and married a woman with a dower of one thousand Dinars. His companion said to him: "Is it not better for you if you exchanged that perishable palace in this world for another in Paradise which would never perish, this perishable garden for a garden which would never perish, those servants for others who would abide forever, and this woman for one of the houris who would never die?" every time, the disbeliever gave the same reply: "What is said about the hereafter is nonsense, and in case it is true, I shall have the greatest portion there."

The same is true of Al-As Ibn Wa'il when he said: "I shall certainly be given wealth and children." Allah Almighty said in reply to that: "Has he penetrated to the Unseen, or has he taken a contract with (Allah) Most Gracious? Nay! We shall record what he says, and We shall add and add to his punishment. To Us shall return all that he talks of, and he shall appear before Us bare and alone." (Maryam 77-80)

﴿ أَطَّلَعَ ٱلۡغَيۡبَ أَمِ ٱتَّخَذَ عِندَ ٱلرَّحۡمَٰنِ عَهۡدٗا ۝٧٨ كَلَّاۚ سَنَكۡتُبُ مَا يَقُولُ وَنَمُدُّ لَهُۥ مِنَ ٱلۡعَذَابِ مَدّٗا ۝٧٩
وَنَرِثُهُۥ مَا يَقُولُ وَيَأۡتِينَا فَرۡدٗا ۝٨٠ ﴾

In this connection, it is narrated on the authority of Khabbab Ibn Al-Aratt "Allah be pleased with him" that he said: Al-As Ibn Wa'il was owing me some money and when I went to take it back he rejected. I said to him: "Then, I shall take it back from you in the hereafter." On that he said: "Then, when you come

to the hereafter, I shall have much wealth and children, and at that time, I shall fulfill you your debt." On that occasion, Allah Almighty revealed: " Have you then seen the (sort of) man who rejects Our Signs, yet says: "I shall certainly be given wealth and children." Has he penetrated to the Unseen, or has he taken a contract with (Allah) Most Gracious? Nay! We shall record what he says, and We shall add and add to his punishment. To Us shall return all that he talks of, and he shall appear before Us bare and alone." (Maryam 77-80)

﴿ أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَـٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾ أَطَّلَعَ ٱلْغَيْبَ أَمِ ٱتَّخَذَ عِندَ ٱلرَّحْمَـٰنِ عَهْدًا ﴿٧٨﴾ كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُۥ مِنَ ٱلْعَذَابِ مَدًّا ﴿٧٩﴾ وَنَرِثُهُۥ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾ ﴾

(This narration is reported by both Al-Bukhari and Muslim).

On a similar occasion, Allah Almighty says: " When We give him a taste of some Mercy from Ourselves, after some adversity has touched him, he is sure to say, "This is due to my (merit): I think not that the Hour (of Judgment) will (ever) be established; but if I am brought back to my Lord, I have (much) good (stored) in His sight!" but We will show the Unbelievers the truth of all that they did, and We shall give them the taste of a severe Penalty." (Fussilat 50)

﴿ وَلَئِنْ أَذَقْنَـٰهُ رَحْمَةً مِّنَّا مِنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ هَـٰذَا لِى وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّجِعْتُ إِلَىٰ رَبِّىٓ إِنَّ لِى عِندَهُۥ لَلْحُسْنَىٰ ۚ فَلَنُنَبِّئَنَّ ٱلَّذِينَ كَفَرُوا۟ بِمَا عَمِلُوا۟ وَلَنُذِيقَنَّهُم مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾ ﴾

All of this belongs to the conceit about Allah Almighty, depending upon one of the analogies devised by Iblis, we seek refuge with Allah from it. They regard the favor of Allah upon them in this world, and measure the favor of the hereafter upon it, and the delay of punishment in this world and measure the punishment of the hereafter upon it. This is confirmed by the statement of Allah Almighty: " and they say to themselves, "Why does not Allah punish us for our words?" Enough for them is Hell: in it will they burn, and evil is that destination!" (Al-Mujadilah 8)

﴿ وَيَقُولُونَ فِىٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَا نَقُولُ ۚ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا ۖ فَبِئْسَ ٱلْمَصِيرُ ﴿٨﴾ ﴾

Sometimes, they regard the faithful believers in their state of poverty and destitution, thereupon they despise them saying: "Is it these then that Allah has favoured from amongst us?" Does not Allah know best those who are grateful?" (Al-An'am 53)

﴿ أَهَـٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّـٰكِرِينَ ﴿٥٣﴾ ﴾

And: "If (this Message) were a good thing, (such men) would not have gone to it first, before us!" and seeing that they guide not themselves thereby, they will say, "This is an (old), old falsehood!" (Al-Ahqaf 11)

﴿ لَوْ كَانَ خَيْرًا مَّا سَبَقُونَآ إِلَيْهِ ۚ وَإِذْ لَمْ يَهْتَدُوا۟ بِهِۦ فَسَيَقُولُونَ هَـٰذَآ إِفْكٌ قَدِيمٌ ﴿١١﴾ ﴾

The analogy they make goes as follows: "Allah has done good to us with the bliss of this world; and every doer of good loves whomever he does good to, and every lover shall do good in the future to whomever he loves." The point of dissembling is that such a man thinks that the bestowal of pleasures and delights

upon him in this world is out of doing good to him. This is conceit about Allah for he thinks that he is honoured in His sight, depending upon a proof that indicates not to honour in so much as to humility in the sight of those endued with deep intelligence. That is because the pleasures and delights of this world are but destructives, which remove one far from the mercy of Allah Almighty. "Allah Almighty protects His devotees from the evils of this world, out of His love for them, in the same way as anyone of you protects his patient from food and drink out of love and sympathy for him." (This narration is reported by both At-Tirmidhi and Al-Hakim on the authority of Qatadah Ibn An-Nu'man). This statement is transmitted from the master of mankind, the Messenger of Allah "Allah's blessing and peace be upon him".

It was the habit of the masters of insight to grieve and say whenever the world turned to them with its pleasures and delights: "This is a sin whose punishment has been hastened on for us in this world" seeing it a sign of Allah's displeasure with and carelessness for them; and whenever the poverty turned to them, they would say: "Welcome to the motto of the righteous!" on the opposite side is the deceived who, if the world turns to him with its pleasures, thinks it is due to his honour in the Sight of Allah; and whenever it is turned away from him, he thinks this is due to his humiliation. This is confirmed by Allah's statement: " Now, as for man, when his Lord tries him, giving him honour and gifts, then says he, (puffed up), "My Lord has honoured me." But when he tries him, restricting his subsistence for him, then says he (in despair), "My Lord has humiliated me!" Nay, nay!" (Al-Fajr 14-17)

﴿ فَأَمَّا ٱلْإِنسَـٰنُ إِذَا مَا ٱبْتَلَىٰهُ رَبُّهُۥ فَأَكْرَمَهُۥ وَنَعَّمَهُۥ فَيَقُولُ رَبِّىٓ أَكْرَمَنِ ﴿١٥﴾ وَأَمَّآ إِذَا مَا ٱبْتَلَىٰهُ فَقَدَرَ عَلَيْهِ رِزْقَهُۥ فَيَقُولُ رَبِّىٓ أَهَـٰنَنِ ﴿١٦﴾ كَلَّا ۖ بَل لَّا تُكْرِمُونَ ٱلْيَتِيمَ ﴿١٧﴾ ﴾

Nay! This is out of conceit. Al-Hassan said in his comment on that: "He Almighty gave lie to them by saying 'Nay', i.e. "This is not the way of My honouring or humiliating, but the honoured is him whom I honour with My obedience, be he rich or poor, and the humiliated is he whom I humiliate with My disobedience, be he rich or poor."

The remedy of that is to know first of all the portents of honour and humiliation, either by insight or by imitation. As for the way of insight, it is to know that the closer one comes to the desires and lusts of this world, the farther he turns from Allah Almighty, and the farther he turns from the desires and lusts of this world, the closer he comes to Allah Almighty. This is perceived by way of inspiration; and exposition of it belongs to the science of Disclosure (Mukashafah), which is not relevant to the science of practical religion. As for the way of imitation and trust, it is to have faith in the Book of Allah Almighty, and give trust to His Messenger "peace be upon him". Allah Almighty says in this connection: " Do they think that because We have granted them abundance of wealth and sons, We would hasten them on in every good? Nay, they do not understand." (Al-Mu'minun 55-56)

﴿ أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ ﴿٥٥﴾ نُسَارِعُ لَهُمْ فِى ٱلْخَيْرَٰتِ ۚ بَل لَّا يَشْعُرُونَ ﴿٥٦﴾ ﴾

And: "by degrees shall We punish them from directions they perceive not." (Al-Qalam 44)

﴿ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴾

And: "But when they forgot the warning they had received, We opened to them the gates of all (good) things, until, in the midst of their enjoyment of Our gifts, on a sudden, We called them to account, when lo! they were plunged in despair!" (Al-An'am 44)

﴿ فَلَمَّا نَسُوا۟ مَا ذُكِّرُوا۟ بِهِۦ فَتَحْنَا عَلَيْهِمْ أَبْوَٰبَ كُلِّ شَىْءٍ حَتَّىٰٓ إِذَا فَرِحُوا۟ بِمَآ أُوتُوٓا۟ أَخَذْنَٰهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ ﴾

In comment on the statement of Allah: "by degrees shall We punish them from directions they perceive not" (Al-Qalam 44)

﴿ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴾

It is said that whenever they commit a sin, We give them a new favor in order to increase in conceit. In confirmation of that, He Almighty says: " Let not the Unbelievers think that our respite to them is good for themselves: We grant them respite that they may grow in their iniquity: but they will have a shameful punishment." (Al Imran 178)

﴿ وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّمَا نُمْلِى لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ ۚ إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُوٓا۟ إِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِينٌ ﴾

And: "Think not that Allah does not heed the deeds of those who do wrong. He but gives them respite against a Day when the eyes will fixedly stare in horror." (Ibrahim 42)

﴿ وَلَا تَحْسَبَنَّ ٱللَّهَ غَٰفِلًا عَمَّا يَعْمَلُ ٱلظَّٰلِمُونَ ۚ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ ٱلْأَبْصَٰرُ ﴾

Whoever has faith in Allah Almighty gets rid of that conceit, which stems from people's ignorance of Allah, His acts and attributes. Whoever knows Him well does not feel entirely safe from His plan, nor is he conceited by those false fancies. That is because he regards the kings of the earth like Pharaoh, Haman, Numrudh, etc: How Allah Almighty did good to them in the beginning, and in the end He destroyed them entirely, as confirmed by His statement: " But how many (countless) generations before them have We destroyed? Can you find a single one of them (now) or hear (so much as) a whisper of them?" (Maryam 98)

﴿ وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هَلْ تُحِسُّ مِنْهُم مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًۢا ﴾

Of His planning and seizing by degrees, Allah Almighty warns saying: " Did they then feel secure against the Plan of Allah? But no one can feel secure from the Plan of Allah, except those (doomed) to ruin!" (Al-A'raf 99)

﴿ أَفَأَمِنُوا۟ مَكْرَ ٱللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْخَٰسِرُونَ ﴾

And: "They plotted and planned, but We too planned, even while they perceived it not." (An-Naml 50)

﴿ وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴾

And: "They plot and plan, and Allah too plans, but the best of planners is Allah." (Al-Anfal 30)

﴿ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ﴾

And: "As for them, they are but plotting a scheme, And I am planning a scheme. Therefore grant a delay to the Unbelievers: give respite to them gently (for a while)." (At-Tariq 15-17)

﴿ إِنَّهُمْ يَكِيدُونَ كَيْدًا ۝ وَأَكِيدُ كَيْدًا ۝ فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا ۝ ﴾

Whoever then feels secure against the plan of Allah Almighty is conceited, and it originates from taking as evidence for his honour the pleasures and delights of this world, although this might probably be a sign of humiliation. But this probability does not agree with one's inclinations and desires. Satan, by virtue of fancy, causes the heart to agree with him, i.e. to give trust to its being an evidence for honour. This is the definition of conceit.

The Second Example: The Conceit Of The Disobedient Among The Believers

That is by their saying that "Allah is generous, and we expect for His forgiveness", upon which they rely, causing them to neglect deeds. This kind of conceit and deception is made alluring to them by calling it expectation and hope, assuming it to be a station of praise in religion, saying that "the favor of Allah is extensive, His mercy is all-embracing, His generosity is wide-ranging: so where are the sins of the servants in the midst of the oceans of His mercy? and as we are believing monotheists, we expect His forgiveness by means of faith." Perhaps they depend in their expectation on adherence to the righteousness and high rank of their forefathers. A mention may be made of the offspring of Ali “Allah be pleased with him” who are conceited by their belonging (to Ali), although they disagree with the conduct of their forefathers of piety, righteousness and fear of Allah, assuming themselves to be more honoured in the Sight of Allah Almighty than their forefathers, who, given their piety and righteousness, were in horror, while they, given their dissoluteness and wickedness, are in safety and peace. That is the utmost degree of conceit about Allah Almighty. The analogy devised by Satan to Ali's offspring is that "whoever loves a man should love his offspring, and since Allah Almighty loved your fathers, He should love you too, in such a way that makes you not in need of obedience."

But that conceited forgets that when Noah “peace be upon him” wanted to take his son in his company in the ark, Allah Almighty rejected (for he was a disbeliever), thereupon he was among those overwhelmed in flood. He said: "O my Lord! Surely my son is of my family! and Your promise is true, and You are the Justest of Judges!" He said: "O Noah! he is not of your family: for his conduct is unrighteous. So ask not of Me that of which you have no knowledge! I give you counsel, lest you act like the ignorant!" Noah said: "O my Lord! I do seek refuge with You, lest I ask You for that of which I have no knowledge. And

unless You forgive me, and have Mercy on me, I should indeed be lost!" (Hud 45-47)

﴿ وَنَادَىٰ نُوحٌ رَّبَّهُۥ فَقَالَ رَبِّ إِنَّ ٱبْنِى مِنْ أَهْلِى وَإِنَّ وَعْدَكَ ٱلْحَقُّ وَأَنتَ أَحْكَمُ ٱلْحَٰكِمِينَ ﴿٤٥﴾ قَالَ يَٰنُوحُ إِنَّهُۥ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُۥ عَمَلٌ غَيْرُ صَٰلِحٍ ۖ فَلَا تَسْـَٔلْنِ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۖ إِنِّىٓ أَعِظُكَ أَن تَكُونَ مِنَ ٱلْجَٰهِلِينَ ﴿٤٦﴾ قَالَ رَبِّ إِنِّىٓ أَعُوذُ بِكَ أَنْ أَسْـَٔلَكَ مَا لَيْسَ لِى بِهِۦ عِلْمٌ ۖ وَإِلَّا تَغْفِرْ لِى وَتَرْحَمْنِىٓ أَكُن مِّنَ ٱلْخَٰسِرِينَ ﴿٤٧﴾ ﴾

He also forgets that when Abraham "peace be upon him" prayed for forgiveness for his father, it was of no profit to him. When our Prophet Muhammad "peace be upon him" sought the permission of his Lord to visit the grave of his mother and pray for forgiveness for her, He gave him permission to visit her grave, but not to pray for forgiveness for her, thereupon he sat weeping on her grave, for his sympathy for her due to the tie of kinship to the extent that he caused those round him to weep too. (This narration is reported by Muslim on the authority of Abu Hurairah).

This is conceit about Allah Almighty, for Allah Almighty loves the obedient and dislikes the disobedient. As well as He Almighty does not dislike the obedient father because of His dislike for the disobedient son, He also does not like the disobedient son because of His love for the obedient father. Were love to be inherited from fathers to sons, the same should be true of dislike. But the right is that no bearer of a sin would bear the sin of another. Whoever assumes he would be delivered and saved just by virtue of the piety and righteousness of his father is like him who assumes he would be satiated by virtue of eating and quenched by virtue of drinking of his father. To be sure, piety is a duty which is obligatory upon everyone and no father could suffice his son in aught. On the Day of Judgement, every one will flee from his brother, his mother and father and seek the reward of his own piety and righteousness, unless Allah Almighty permits intercession for whomever He pleases as we have already mentioned in the Book of Arrogance and Vanity.

But you may argue: "Where is the error of the statement of the disobedient and wicked that "Allah Almighty is generous and oft-forgiving, and we expect His forgiveness and mercy", given that He Almighty says about Himself: "I am to fulfill the assumption of My servant about me. So, let him have but good assumption of Me." In reply to that, let's say that this statement seems apparently accepted in the hearts. But at the same time, it should be known to you that Satan always seduces man with words to be outwardly accepted and inwardly rejected; and were it not for its good appearance, surely, the hearts would not have been deceived by it. But our Prophet "peace be upon him" disclosed this fact when he said: "The intelligent is he who mortifies himself and works for (the hereafter) after death, whereas the foolish is he who follows his own inclinations and desires, and wishes good from Allah Almighty." (This narration is reported by At-Tirmidhi and Ibn Majah on the authority of Shaddad Ibn Aws).

That is the wish from Allah Almighty which Satan, by way of deception, calls it hope. But Allah Almighty shows the meaning of hope when He says: "Those

who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah, they have the hope of the Mercy of Allah: and Allah is Oft-Forgiving, Most Merciful." (Al-Baqarah 218)

﴿ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ أُو۟لَٰٓئِكَ يَرْجُونَ رَحْمَتَ ٱللَّهِ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴾

This means that hope is fitting for them for the reward of the hereafter will be in recompense for the deed they do in this world, as shown from His statement: "Now no person knows what delights of the eye are kept hidden (in reserve) for them, as a reward for their (good) Deeds." (As-Sajdah 17)

﴿ فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴾

And: "and only on the Day of Judgment shall you be paid your full recompense." (Al Imran 185)

﴿ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ ٱلْقِيَٰمَةِ ﴾

It was said to Al-Hassan: "Some people say that they hope for good from Allah, and at the same time, they waste the deed." On that he said: "How far! How far! Those are their own desires, for whoever has a hope for something should seek after it, and whoever fears of something should flee from it." Muslim Ibn Yassar said: "Yesterday, I kept prostrating (to Allah in prayer) until my two front teeth fell down." A man said to him: "We hope for the mercy and forgiveness of Allah." On that he said to him: "How far! How far! Whoever has a hope for something should seek after it, and whoever as a fear of something should flee from it." As well as anyone is mad if he has a hope for a child and he has not got married yet, and in case he gets married he has not had sexual relation with his wife yet, and in case he does, he has not ejaculated sperm into her vagina yet, similarly, he is conceited who has a hope for the mercy of Allah Almighty, given that he has not believed yet, or even if he believes, he has not worked righteous deeds yet, or even if he works good, he has not given up sins yet. On the contrary, as well as one is intelligent when he marries, has sexual relation with his wife, and ejaculates sperm into her vagina, and at the same time, remains hesitant between fear and hope for the bounty of Allah Almighty, to create the child and avert diseases from the womb until the child becomes full, similarly, one is intelligent if he believes, works righteousness and gives up sins, and, at the same time, remains hesitant between fear and hope: fear lest his deed would not be accepted from him, and hope for Allah to set him firm with the constant words, safeguard his religion from the thunderbolts of death agonies until he dies on monotheism, and keep his heart from inclination to desires and lusts.

Any other than those are conceited about Allah Almighty: " Soon will they know, when they see the Penalty, who it is that is most misled in Path!" (Al-Furqan 42)

﴿ وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ ٱلْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴾

"And you shall certainly know the truth of it (all) after a while." (Sad 88)

﴿ وَلَتَعْلَمُنَّ نَبَأَهُۥ بَعْدَ حِينٍۭ ﴾

At that time, they will say, as told by Allah Almighty: "Our Lord! we have seen and we have heard: now then send us back (to the world): we will work righteousness: for we do indeed (now) believe." (As-Sajdah 12)

﴿ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَٱرْجِعْنَا نَعْمَلْ صَٰلِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾ ﴾

I.e. we have indeed come to know that you are true in all things You have told us about, and " That man can have nothing but what he strives for; and That (the fruit of) his striving will soon come in sight." (An-Najm 39-40)

﴿ وَأَن لَّيْسَ لِلْإِنسَٰنِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾ وَأَنَّ سَعْيَهُۥ سَوْفَ يُرَىٰ ﴿٤٠﴾ ﴾

"every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?" They will say: "Yes indeed; a Warner did come to us, but we rejected him and said, 'Allah never sent down any (Message): you are in nothing but an egregious delusion!'"" (Al-Mulk 8-9)

﴿ كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾ قَالُوا۟ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ كَبِيرٍ ﴿٩﴾ ﴾

It will be said to them: Since "Then shall every soul be paid what it earned, and none shall be dealt with unjustly" (Al-Baqarah 281)

﴿ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾ ﴾

And "Every soul will be (held) in pledge for its deeds"(Al-Muddaththir 38)

﴿ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ ﴾

What has conceited you about Allah Almighty after you had heard and understood? they will reply: "Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire!" They will then confess their sins: but far will be (Forgiveness) from the Companions of the Blazing Fire!" (Al-Mulk 10-11)

﴿ وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ ﴿١٠﴾ فَٱعْتَرَفُوا۟ بِذَنۢبِهِمْ فَسُحْقًا لِّأَصْحَٰبِ ٱلسَّعِيرِ ﴿١١﴾ ﴾

1- You may ask: "Then, when should hope be praiseworthy?" in reply to that, let's say that hope is praiseworthy in two points: The first pertains to the disobedient who is engaged in sin, when the idea of repentance occurs to his mind, thereupon Satan says to him: "How should your repentance be accepted from you?" by so doing, he causes him to despair of the mercy of Allah Almighty. At that point, he has to curb despair by hope, and remember that Allah Almighty forgives all sins and that He is generous and turns in repentance to His servants, and that repentance is an act of worship which plots out sins. Allah Almighty says: " Say: "O my Servants who have transgressed against their souls! despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.

"Turn you to your Lord (in repentance) and bow to His (Will), before the Penalty comes on you: after that you shall not be helped." (Az-Zumar 53-54)

وَأَنِيبُوٓا۟﴿ إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا۟ لَهُۥ مِن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴾

And: "But, without doubt, I am (also) He that forgives again and again, to those who repent, believe, and do right, who, in fine, are ready to receive true guidance." (Ta Ha 82)

﴿ وَإِنِّى لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَـٰلِحًا ثُمَّ ٱهْتَدَىٰ ﴾

If one then expects forgiveness with repentance, he will be a hoper (of Allah's mercy);and if he expects it without repentance, but rather with insistence on sin, he will be conceited.

The other point is that one weakens to do the supererogatory good deeds, and limits himself to the obligatory deeds, and, expecting the bliss of Allah Almighty, and His promise of good to the righteous believers, he is stimulated to do the supererogatory good deeds, and remember the statement of Allah Almighty: " The Believers must (eventually) win through, Those who humble themselves in their prayers; Who avoid vain talk; Who are active in deeds of charity; Who abstain from sex; Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess, for (in their case) they are free from blame, But those whose desires exceed those limits are transgressors, Those who faithfully observe their trusts and their covenants; And who (strictly) guard their prayers; These will be the heirs, Who will inherit Paradise: they will dwell therein (forever)." (Al-Mu'minun 1-11)

﴿ قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ۝ ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَـٰشِعُونَ ۝ وَٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ مُعْرِضُونَ ۝ وَٱلَّذِينَ هُمْ لِلزَّكَوٰةِ فَـٰعِلُونَ ۝ وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَـٰفِظُونَ ۝ إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَـٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝ فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْعَادُونَ ۝ وَٱلَّذِينَ هُمْ لِأَمَـٰنَـٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ ۝ وَٱلَّذِينَ هُمْ عَلَىٰ صَلَوَٰتِهِمْ يُحَافِظُونَ ۝ أُو۟لَـٰٓئِكَ هُمُ ٱلْوَٰرِثُونَ ۝ ٱلَّذِينَ يَرِثُونَ ٱلْفِرْدَوْسَ هُمْ فِيهَا خَـٰلِدُونَ ۝ ﴾

The first hope curbs the despair which hinders repentance, and the other curbs the weakness which stands against doing the supererogatory deeds. To put it, every kind of expectation that stimulates one to repent or do acts of worship is a hope for the mercy of Allah; and every kind of wish that brings about indolence in reliance on it only is a conceit. Its example is like one who gives up sin and intends to engage in worship, thereupon Satan says to him: "Why do you harm yourself and you have a generous forgiving merciful Lord Who forgives sins again and again?" The result is that he weakens to repent and do the acts of worship. This is conceit. At that level, one should resort to fear, i.e. to frighten himself by the anger and punishment of Allah Almighty, saying to himself: "Although He is forgives sins and accepts repentance, He also is strict in punishment; and although He is generous, He will leave the disbelievers in the fire of Hell forever, given that in naught does their disbelief harm Him. Moreover, He has made many of His servants subject to afflictions, trials, diseases and evils in this world, given that He has the power to remove them all. If this is His way with His servants, and at the same time He has frightened me of

His punishment, how should I not fear Him, and how should I be conceited about Him?".

Both hope and fear are to lead men to do and work, and what does not stimulate one to work belongs to wishful conceit. To be sure, the wishful conceit of all the people causes them to weaken and fail to do and endeavor, turn their faces to the world, refrain from Allah Almighty, and neglect to seek for the hereafter. That is the conceit. The Messenger of Allah "Allah's blessing and peace be upon him" told that conceit would prevail over the hearts of the later generations of this Muslim nation. The prophecy of the Prophet "peace be upon him" came true.

During the first generations, the people used to do the acts of worship regularly, and do all they did while their hearts were in awe that they would inevitably return to Allah Almighty. They feared for themselves although they spent night and day in worship out of obedience to Allah Almighty, strove to safeguard themselves from the taint of suspicions and desires, and endeavored to remain in privacy and solitude (for fear of the suspicion of showing off). But now you see the people living in safety, pleasure, self-assurance, entertaining no fear, given their engagement in sins, involvement in the pleasures and delights of this world, and turning away from Allah Almighty, under pretext that they are confident of the generosity and bounty of Allah Almighty, and expecting His forgiveness and pardon, as if they seem to know of His bounty and generosity what the Prophets "peace be upon him", the companions "Allah be pleased with them", and the righteous predecessors knew not.

If this matter is to be attained only by hopes and desires, then, for which thing did those righteous predecessors weep, grieve and fear? We have mentioned those things in detail in the Book of Hope and Fear. Furthermore, the Messenger of Allah "Allah's blessing and peace be upon him" said according to the narration on the authority of Ma'qil Ibn Yasar "Allah be pleased with him": "A time will come upon the people in which the Qur'an would become old in the hearts of men just as clothes grow old (and torn(on the bodies; and that is because they will be seized by covet and not fear: if anyone of them does good, he will think that Allah should inevitably accept his deed, and if anyone of them does evil, he will think that He Almighty should inevitably forgive for him." (This narration is reported by Abu Mansur Ad-Dailami on the authority of Ibn Abbas). He told that they would replace fear with covet due to their ignorance of the threats brought in the Qur'an (of Allah's punishment).

To a similar case, Allah Almighty refers in His statement about the Christians: " After them succeeded an (evil) generation: they inherited the Book, but they chose (for themselves) the vanities of this world, saying (for excuse): "(Everything) will be forgiven for us."" (Al-A'raf 169)

﴿ فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٞ وَرِثُواْ ٱلۡكِتَٰبَ يَأۡخُذُونَ عَرَضَ هَٰذَا ٱلۡأَدۡنَىٰ وَيَقُولُونَ سَيُغۡفَرُ لَنَا وَإِن يَأۡتِهِمۡ عَرَضٞ مِّثۡلُهُۥ يَأۡخُذُوهُۚ أَلَمۡ يُؤۡخَذۡ عَلَيۡهِم مِّيثَٰقُ ٱلۡكِتَٰبِ أَن لَّا يَقُولُواْ عَلَى ٱللَّهِ إِلَّا ٱلۡحَقَّ وَدَرَسُواْ مَا فِيهِۗ وَٱلدَّارُ ٱلۡأٓخِرَةُ خَيۡرٞ لِّلَّذِينَ يَتَّقُونَۚ أَفَلَا تَعۡقِلُونَ ﴿١٦٩﴾ ﴾

It means that although they inherited the Scripture, they took from this world their own desires and lusts, be it lawfully or unlawfully, under pretext that they would be forgiven by Allah Almighty Who says: " But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two Gardens." (Ar-Rahman 46)

﴿ وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ﴾

And: "This for such as fear the Time when they shall stand before My tribunal, such as fear the Punishment denounced." (Ibrahim 14)

﴿ وَلَنُسْكِنَنَّكُمُ ٱلْأَرْضَ مِنۢ بَعْدِهِمْ ۚ ذَٰلِكَ لِمَنْ خَافَ مَقَامِى وَخَافَ وَعِيدِ ﴾

The Qur'an entirely from beginning to end is full of threats and warnings which no one reflects well but that he becomes sad and fearful in case he has faith in what it contains. But it seems that the people nowadays deal with the Qur'an in opposition to that, and act upon it carelessly and slightly. Is there any conceit more grievous than that?

Those are some examples for the conceit about Allah Almighty. This is almost the case of people who do acts of worship, in addition to sins, and although their sins are more, they expect forgiveness from Allah Almighty, and assume that the scale of their good deeds would overweigh that of their evil deeds. This is, to be sure, an evident ignorance. One of those might give in charity a few Dirhams from lawful as well as unlawful sources, although what he illegally usurps from the property and wealth of Muslims is many times what he gives. Some of them think their acts of worship are more than their sins, and that is simply because they do not reckon themselves, nor inspect their sins, and whenever anyone of them does an act of worship, he always remembers it with pride. His example is like him who prays for Allah's forgiveness with his tongue or celebrates the glories of Allah one hundred times a day, and at the same time, backbites the Muslims and injures their honours, and talks with what displeases Allah Almighty along the whole day. But even, he considers only the number of his glorifications and prayers for forgiveness, and takes no heed of his nonsense along the entire day which, should it be written, would be one hundred if not one thousand times the number of his glorifications . But Allah Almighty threatens to punish him for every word he utters, saying: " Not a word does he utter but there is a sentinel by him, ready (to note it)." (Qaf 18)

﴿ مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾

CHAPTER TWO
EXPOSITION OF SORTS OF CONCEITED; AND DIVISIONS INTO WHICH EACH IS DIVIDED

They are of four sorts:

The First Class: Men Of Knowledge

The conceited among them are divided into many divisions:

The first are those well-versed in religious and mental sciences, which they

perfected on the exclusion of maintaining the organs and parts of body from committing evil and sins. That is because they were conceited by their knowledge, thinking they would have a good position in the Sight of Allah, for they attained with their knowledge an extent at which the like of them would never be punished, and that their intercession for people should be accepted by Allah, and that they would not be reckoned for their sins and mistakes in view of their honour in the Sight of Allah Almighty. But nay! They are conceited. If they consider the matter with the eye of insight, they would know that knowledge is of two kinds of sciences: The sciences of practical religion (Mu'amalah) and the sciences of disclosure (Mukashafah), i.e. the knowledge about Allah, His Names, attributes and acts.

As for the sciences of practical religion, like the knowledge of what is lawful and unlawful, what is praiseworthy and blameworthy of manners, and the way of treatment, they are intended only to put to practice; and were it not for the need of practice, surely, they would have no value at all. Suppose that there is a patient whose illness caters for a particular medicine to be learnt from a skilled physician: Would his prescription alone suffice to remove the illness unless the patient takes that medicine regularly and properly as defined by the physician? Of course not. Similarly, the religious jurisprudent who perfected the science of the acts of worship and did not act upon it, perfected the science of sins and did not avoid sins, perfected the science of blameworthy manners and did not justify and purify his own self from them, perfected the science of praiseworthy manners and did not acquire them to be integral to his own character: He is, to be sure, a conceited. Allah Almighty says: " Truly he succeeds that purifies it" (Ash-Shams 9)

﴿ قَدْ أَفْلَحَ مَن زَكَّىٰهَا ۝٩ ﴾

And does not say that he succeeds who learns and teaches to the people how to justify the self.

But at that point, Satan says to him, by way of deception: "Let not that example deceive you, for although the mere knowledge of the medicine alone does not remove the illness, your intention is to come closer to Allah Almighty and get reward, and knowledge alone is rewardable." Moreover, he relates to him the narrations and stories about the excellence and superiority of knowledge. If the poor jurisprudent is conceited, this deception would agree with his fancy and inclination, and he would rest assured on it on the exclusion of work; and if he is intelligent, he would reply to Satan: "Do you remind me of the excellence of knowledge, and make me forget the demerits of the dissolute learned who does not act upon his knowledge?"

Of course, he refers to the statement of Allah Almighty: " So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants." (Al-A'raf 176)

﴿ كَمَثَلِ ٱلْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَث ۚ ذَّٰلِكَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۚ
فَٱقْصُصِ ٱلْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ۝١٧٦ ﴾

And: "The similitude of those who were charged with the (obligations of the) Mosaic Law, but who subsequently failed in those (obligations), is that of a donkey which carries huge tomes (but understands them not)." (Al-Jumu'ah 5)

﴿ مَثَلُ ٱلَّذِينَ حُمِّلُوا۟ ٱلتَّوْرَىٰةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًۢا ۚ بِئْسَ ﴾

Which disgrace is greater than both similitudes?

Furthermore, the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who advances in knowledge but not in guidance, is but removed farther from Allah Almighty." Allah's Apostle "Allah's blessing and peace be upon him" further said: "On the day of Judgement, the learned man will be brought forward and thrown into the fire of Hell whereas his bowels will gush out and he will be made to carry them round and go round all over the Hell in the same way as a donkey turns a mill-stone round and round. Then the people of Hell will ask him about the reason of his torture and he will say: "I was wont to enjoin what is right upon others but failed to do it myself, and to forbid what is wrong and committed it myself." The Messenger of Allah "Allah's blessing and peace be upon him" said too: "The worst of people are the evil learned."

Abu Ad-Darda' "Allah be pleased with him" said: "Woe once to him who does not learn and if Allah wills, He would cause him to learn; and woe seven times to him who learns and does not act upon his knowledge." That is because knowledge would be an argument against him on the Day of Judgement, and it would be said to him: "How have you acted upon your knowledge? How have you thanked Allah Almighty for His favor of knowledge He bestowed upon you?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who shall receive the most grievous punishment on the Day of Judgement is a learned whom Allah Almighty benefitted not by his knowledge."

But this is in case the suggestion of Satan does not agree with the inclination of the dissolute scholar. But since the stories and narrations about the superiority and good merits of knowledge agree with him, Satan soon inclines his heart to what he desires. That is an evident conceit, which becomes clear if he considers it with the eye of deep insight. If he considers it with the eye of faith, he should know that he who told him about the superiority of knowledge is the same who told him about the condemnation of the evil scholars, who would be more worse in the Sight of Allah Almighty than the ignorant. If he, after all of that, is sure of being on the right, although he knows well that the argument of Allah is against him, he would be evidently conceited.

The same is true of him who claims he is knowledgeable of the sciences of disclosure (Mukashafah), i.e. the knowledge about Allah, His names, attributes and acts, but at the same time, he neglects work and practice, and wastes the command of Allah Almighty: He is more conceited. His example is like one who intends to serve a king, and limits his knowledge of him to his physical characteristics and visible appearance, on the exclusion of his spiritual

character, what he likes and dislikes, what he accepts and rejects, etc. that such a learned indulges in piety and neglects the command of Allah, and rather follows his own desires and lusts indicates that what is revealed to him of the knowledge about Allah Almighty is no more than the names without their meanings: Were he to know Allah Almighty as it should be, He would safeguard himself from His punishment.

It is unimaginable that a rational person knows a lion and does not safeguard himself from it. Allah Almighty revealed to David “peace be upon him”: "Fear me in the same way as you fear a wild animal." Indeed, whoever knows Allah Almighty well should learn that He has the power to destroy all the worlds and does not care, and learn that he is subjugated in service of Him Who has the power to ruin thousands of thousands like him. For this reason, Allah Almighty says: " Such as truly fear Allah most, among His Servants, are those who have knowledge: for Allah is Exalted in Might, Oft-Forgiving." (Fatir 28)

﴿ وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلْأَنْعَٰمِ مُخْتَلِفٌ أَلْوَٰنُهُۥ كَذَٰلِكَ ۗ إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟ ۗ
إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾ ﴾

The opening of the Psalms of David is: "The head of wisdom is to fear Allah." According to Ibn Mas'ud “Allah be pleased with him”: "Sufficient for knowledge is to fear Allah Almighty; and sufficient for ignorance is to be conceited about Allah Almighty." Once, Al-Hassan's religious verdict was sought, and when he gave his opinion, it was said to him: "But this is not the opinion of our religious jurisprudents." On that he said: "Is there any religious jurisprudent? The real religious jurisprudent is he who spends his night in standing (for supererogatory prayers), his day in fasting, and abstains in this world." He said once again: "The real religious jurisprudent is he who neither adulates, nor quarrels, but rather publicizes the wisdom of Allah Almighty: if it is accepted from him, he should praise Allah, and if it is rejected from him, he also should praise Allah." The religious jurisprudent is he who understands from Allah Almighty His command and forbiddance, and learns what He likes and what He dislikes: By so doing, he becomes a real learned. If Allah intends good for a man, He gives him the faculty of religious understanding and learning; otherwise, he will be among the conceited.

Another division perfected both knowledge and work. They did regularly the apparent acts of worship and avoided sins. But they did not inspect their hearts in order to plot out the characteristics that are hateful in the Sight of Allah Almighty, like envy, arrogance, haughtiness, hatred, showing off, seeking majesty, loftiness and fame, doing harm and evil to fellows, etc. Perhaps, some of them do not know that those are blameworthy, and thus they are involved in them, careless about the statement of the Messenger of Allah “Allah’s blessing and peace be upon him”: "The least degree of showing off is (equal) to ascribe partners to Allah in worship." And the second statement of the Messenger of Allah “Allah’s blessing and peace be upon him”: "None shall enter the Garden in whose heart there is an atom's weight

of arrogance." And the third statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Envy consumes good deeds in the same way as fire consumes wood." And the fourth statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Love for honour and majesty causes hypocrisy to grow in the same way as water causes grains to grow." Those adorned their outward appearances and neglected their inward secrets, forgetting the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Indeed, Allah never considers your faces nor your bodies, but rather He considers your hearts and deeds." They thus fostered the apparent works but not hearts, given that the heart is the origin for none shall be saved unless he who will come to Allah with a sound heart.

A third division know that although those inside manners are blameworthy under Sharia, they, being conceited by themselves, think that they are free from them entirely, and that they are too honoured and lofty in the Sight of Allah to put them to trial because of those things, with which Allah tests only the laymen. But if the traces of arrogance or seeking majesty, loftiness, honour and power of authority appear on them, they would claim that this is not arrogance or haughtiness in so much as it is to exalt religion, show the honour of knowledge, support the religion of Allah, and humiliate the innovators of heresies who disagree with it. But such a conceited person forgets that his real enemy of whom Allah Almighty warned him is Satan, who rejoices at what he does, and makes fun of him.

By so doing, he forgets how the Messenger of Allah "Allah's blessing and peace be upon him" supported religion, made superior the Word of Allah Almighty, and humiliated the disbelievers and polytheists. He also forgets how the companions "Allah be pleased with them" were humble and modest, and how they were satisfied with poverty to the extent that Umar Ibn Al-Khattab "Allah be pleased with him" was blamed for the cheap clothes he was putting on when he went to Sham, thereupon he said: "We are a people whom Allah honoured with Islam. So, we do not seek honour in anything else." Therefore, that conceited person seeks the honour and power of religion through the expensive garments of forbidden silk and brocade, and graceful vehicles and mounts, claiming that he maintains the honour of knowledge and religion.

The same is true of him who envies his fellows or his debaters, thinking it not envy in so much as a zeal for the sake of truth, and refutation of the invalidator in his transgression and wrongness. He indeed makes show of his knowledge and behaviours. If the thought of showing off occurs to his mind, he would say: "How far! I show my deed and knowledge just so that the people would imitate me, and be guided to the religion of Allah Almighty, and delivered from His punishment." But he is heedless that he does not rejoice when people imitate anyone else as he rejoices when they imitate him, given that if his purpose is the righteousness of people in general, he would rejoice when they become right at the hands of any person. When he remembers that, Satan gives him no opportunity, saying: "That is because if they are guided through me, the reward would be for me, unlike the case when they are

guided through anyone else. In this way, I rejoice at the reward given by Allah to me, and not by the people's acceptance of my saying." That is what he shows, which contradicts what he really conceals. Were he to be told by a Prophet that the reward he shall receive from Allah if he remain anonymous is more than that he shall receive if he makes show of his knowledge, he would not submit.

Similarly, one might frequent rulers and governors, praise them so much, adulate them with sweet talk and flattery, humble himself before them, etc; and if it occurs to his mind that to humble oneself before wrongful rulers and governors is unlawful, Satan would soon say to him: "How far! This is true when you covet of their property. But your purpose is just to intercede for Muslims, avert harm from them, and drive the evil of your enemies from yourself." But nay! Allah Almighty knows well what is lurking within himself: If one of his fellows is made closer to the ruler to the extent that he is able to intercede for all Muslims and avert harm from them all, he would feel it difficult upon himself, and if he is able to slander him and defame him in the sight of the ruler, he would not hesitate to do so.

The conceit of many of them might lead them to take from the property of those rulers and governors, regardless of being unlawful. But Satan says to anyone of them: "This property has no owner, and it is assigned to the benefits of Muslims, and you are the imam and scholar of Muslims, and with you the religion is established: Is it not fitting for you to take what satisfies your need?" By that dissembling, he is conceited in three things:

The first is that this property has no owner. But of course he knows that taxes are taken from Muslims and non-Muslims who are living, and their offspring and heirs are also living. But the point is that what is given of one's property is mixed with what is given by others. Whoever usurps one hundred Dinars from ten people and mixes them, there is no doubt that it is unlawful, and it should not be said that it is a property which has no owner: but it should be divided into ten portions, and each of the ten should take his due.

The second and third pertain to the statement that he is the imam and scholar of Muslims, and with him the religion is established. It may be that those who had their religion corrupted, rendered lawful the property of rulers and governors, and turned to the world on the exclusion of the hereafter, are more in number than those who abstained in this world, and turned their faces to Allah Almighty. Such conceited is the imposter of religion and the fundament on which the doctrine of Satan is established. By no means is he the imam of religion, for the real imam is he whom the people imitate in turning away from this world, and wholehearted devotion to Allah Almighty, like the Prophets and Messengers "peace be upon them" the companions "Allah be pleased with them" and the religious scholars of the earlier generation, whereas the imposter is he whom people imitate in turning away from Allah Almighty, and earnest devotion to this world. It may be that the death of anyone of those is more beneficial for Muslims than his life, although he claims he is the fundament of religion. His example is like the statement of

Jesus "peace be upon him" about the evil scholar: "He is like a solid rock that fell in the mouth of a river: It never drinks water, nor lets the water pass to the plants."

A fourth division have perfected knowledge, purified organs and parts of body, adorned them with deeds and acts of worship, avoided the apparent sins, inspected the evil self-characteristics like showing off, envy, arrogance, haughtiness, hatred, rancor, seeking loftiness and majesty, etc, and strove themselves as much as they could in order to get rid of them, and removed from their hearts their roots. But they remained somewhat conceited, for there are still in the corners of their hearts some hidden plots of Satan and self-deception, too abstruse to perceive. The result is that they made no sense of them.

A learned as such might strive himself and spend long nights and days in collecting items of knowledge and science, giving them a good form, seeing that his motive is just to publicize the religion of Allah Almighty, and spread His Sharia among the people. But it may be that his hidden motive is to seek a high repute and good mention, have visitors from different parts of the earth, and have good praise from the people describing his abstinence, piety, devoutness, righteousness and knowledge, etc. He might also get pleasure from being distinguished among his fellows, as combining both knowledge and piety simultaneously. But once the people change their mind of him, and think he is not abstinent although he strove himself to seem abstinent in their eyes, of course, he would change his behaviours, duties and acts of worship, and make excuses to himself in order to justify his turning, even if it were to force him to tell lies.

Furthermore, he might give preference to some of his followers over others, and particularly those who believe more than others in his abstinence and piety, and at the same time, relegate those who make a due estimate of his bounty and piety. Those given preference might think they are preferred for their precedence in knowledge and understanding. But the fact is that they are preferred for they are more submissive to him, more obedient to his commands, more eager to serve him, more appreciative of his conduct, and have more faith in his piety and abstinence as he likes to seem to others. It may be that they come close to him in order to benefit from his knowledge, while he thinks they do so due to his sincerity, truthfulness and fulfillment of the rights of knowledge upon him.

He then praises Allah Almighty for the benefits He makes easy to His creatures through his tongue, thinking this alone is to plot out his sins. But at the same time, he does not inspect within himself in order to correct his intention. It may be that were he to be promised of reward with anonymity and segregation from the people, he would have no desire for it, for in seclusion, he will lose the pleasure of acceptability, and the power of authority and fame. Such is intended by the statement of Satan: "Whoever among the sons of Adam claims he has fled away from me with his knowledge, should know that (by such a claim) he has indeed fell in my snares with his

ignorance." Such a conceited might also compose many compositions in knowledge under pretext that he preserves the knowledge of Allah Almighty in order for the people to benefit from it, although his real intention is to gain fame and high repute throughout the land. If somebody claims to be the author of one of his compositions, erases his name and replaces it with his (the latter's) name, he would feel it very difficult upon himself, although he knows well that the reward shall return to the real author, and Allah Almighty knows that he is the real author. He also may exert much effort to adorn the wording of his composition and make good its syntax, under pretext that he likes to publicize wisdom, and have it seem good in the eyes of people. But at the same time, he is heedless of the narration that one composed three hundred compositions in the wisdom, thereupon Allah Almighty revealed to the Prophet of his own time to say to him: "You have filled the earth with hypocrisy; and I never accept anything of your hypocrisy."

It may be that if a group of those conceited gathered together, they would think their hearts are pure and safe from those diseases; and whenever they depart, and each of them follows or even is followed by an independent party, he would then rejoice at the great number of his followers, and the more they increase, the more he becomes conceited and elevated. In short, when they meet, they adulate each other, and when they depart, they behave differently in such a way that makes them envy each other. If somebody who used to frequent anyone of them left him for another, he would feel it difficult and heavy upon himself, even if the other is more beneficial for him. Anyone of them might have the commencements of envy for another in his heart which he could not show, thereupon he starts to slander his religion and piety in order to construe his anger as being for the Sake of the religion of Allah Almighty and not for his own self. Whenever the defects of another is mentioned before him, he would rejoice, and whenever he is praised before him, he would grieve.

Those and their likes are among the hidden diseases of heart of which none makes sense but the intelligent, and from which none could be free but the strong among men, and of which we the weak have no covet. But the least degree is that a man should recognize the defects of himself, for which he grieves and becomes eager to repair. Indeed, if Allah Almighty intends good for a man, He makes him see his own defects in order to repair them. Whoever is pleased with his good and displeased with his evil is better than the conceited who gives prestige to himself, and regards Allah Almighty under obligation to him for his knowledge and deed, thinking himself to be among the best of people. We seek refuge with Allah from conceit and heedlessness and from seeing our hidden defects and neglecting them. This is the conceit of those who attain important knowledge, and neglect to act upon their knowledge. Now let's mention the conceit of those who satisfied themselves with the unnecessary and left the important sciences, by which they are conceited.

A party of those were satisfied with the knowledge of fatwa in passing of

judgements and settlement of disputes among the people, as well as in the details of the worldly treatments for the benefit and interest of people. They limited the name of jurisprudence to that science. But even, they might waste the apparent deeds and internal works: They neither inspected the organs and parts of body to prevent them from doing the unlawful, nor stopped their tongues from backbiting, nor their bellies from eating the illegal, nor their feet from walking to rulers and governors; and the same is true of all organs and parts of body. Furthermore, they did not safeguard their hearts from arrogance, envy, showing off, as well as from all the other destructive heart diseases.

Those are conceited in two things: The first pertains to work, and the other to knowledge. As for work, we have already mentioned the way of conceit in it, and showed that their example is like the patient who knows the medicine but engages in learning and teaching it to others rather than in taking it himself. Their further example is like a patient who has a destructive ailment, say, piles, and instead of engagement in learning the medicine of his own disease, he is occupied by learning the medicine of another disease, say, persistent bleeding from uterus, given that he is a man who would never have persistent bleeding from uterus. But his argument is that perhaps a particular woman might have that disease and ask him about its medicine. That is the utmost degree of conceit.

Similarly, a poor religious jurisprudent might be afflicted with the love for this world, following desires and lusts, envy, arrogance, showing off, and all the other destructive evils, and perhaps death might take him away before repentance, thereupon he would meet Allah Almighty while He is angry with him. But even, in spite of that, he leaves all of that and engages in the sciences of hiring, payment in advance, Zihar, Li'an, equality of wounds, blood-wets, etc, given that he might not in need of any of that during his lifetime; and if anything of that is needed by anyone, these of fatwa would be sufficient. But he engages in that due to what it has of majesty, authority, fame, etc. by so doing, he is deceived by Satan unfeelingly, since he thinks that he engages in one of the religious obligatory duties, heedless of the fact that even in case his intention is good, it is sinful to engage in the collective duties before the obligatory duties binding upon everyone of people. That is his conceit in work.

As for his conceit in knowledge, it is that he was satisfied with the science of fatwa, thinking it to be the knowledge of religion, and left the Book of Allah Almighty, and the sunnah of His Messenger "peace be upon him". He might slander the modern scholars, accusing them of being no more than transmitters of narrations and stories. He also might leave the science of morality refinement and discipline and the knowledge about Allah Almighty, although it is that knowledge which develops fear and submission and leads one to piety and god-fearingness, for he always feels safe from the punishment of Allah Almighty, is conceited about him, and relies on his assumption that He should inevitably bestow mercy upon him, for he is the

fundament of His religion, and unless he engages in the science of fatwa, the knowledge of the lawful and unlawful would be idle.

By so doing, he has left the more important sciences, because he is conceited and heedless. The cause of his conceit is the exaltation given to the science of jurisprudence in Sharia, without knowing that the intended knowledge is the knowledge about Allah Almighty, His attributes and acts, which develops fear and piety in the heart in compliance with the statement of Allah Almighty: " Nor should the Believers all go forth together: If a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil)." (At-Tawbah 122)

﴿ ۞ وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُوا۟ كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ
وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾ ﴾

The purpose of the science of jurisprudence is to preserve property with the terms of treatments and maintain bodies with property and averting crimes and wounds; and the property, in the way of Allah Almighty, is an instrument, and the body a vehicle. But the important knowledge is to learn how to follow the way to Allah Almighty, remove the heart obstacles which are the blameworthy characteristics. They are the veil which stands between the servant and Allah Almighty. If one dies while having a taint of those characteristics, he would be veiled from Allah Almighty.

Another party of those limited their science of jurisprudence to the knowledge of controversial matters, and were concerned only with learning argumentation, the way to silence foes and avert the truth just for getting the higher hand in debate. Such a person spends his night and day inspecting the opposites of masters of doctrines and defects of fellows and foes. They are the wild animals among men, whose purposes are harmful. They do not intend knowledge but to vie in glory with their fellows. In this way, they despise all items of knowledge which they do not need in showing pride and glory to others, like the knowledge of hearts, and how to follow the way to Allah Almighty, by removing the blameworthy characteristics and exchanging them for the praiseworthy ones.

They devoted themselves to the detailed ways of polemics. Although they got what the previous scholars had got of the science of fatwa, they added to it more, for they engaged in the unnecessary branches which do not belong to the collective duties. Indeed, the detailed subtleties of argumentation and disputation were strange to jurisprudence and unfamiliar to the previous scholars. As for the proof of judgements, they are included in the Book of Allah and the sunnah of His Messenger “peace be upon him”. But the tricks used in polemics were invented to show strength and victory in debate, and publicize argumentation and disputation. This is why the conceit of these is more odious than that of the previous scholars.

Another party engaged in scholastic theology and argumentation in

inclinations and whims, and refutation of the claims of opponents. They engaged in learning the best ways to do so. They believed that no servant should have his deed written for him without faith, and the faith of a servant should not be valid unless he learnt their way of argumentation and disputation, and what they called the proofs of their creed. They thought none had better knowledge of Allah Almighty and His attributes and acts than them, and no faith is valid for him who did not adopt their doctrine, and learn their knowledge. They were divided into many sects. Two of them are famous: The false one which invites to something other than the sunnah, and the true which invites to the sunnah. But both are conceited alike.

As for the false one, they are heedless of their falsehood, although they think they would be saved. They are divided into many sub-divisions, and all of them ascribe each other to disbelief. As for the true sect, they are conceited for they think argumentation and disputation are among the best acts of worship for the benefit of the religion of Allah Almighty, and that the faith of anyone is defective unless he puts religion to scrutiny and investigation, and whoever gives trust to and believes in Allah Almighty and His Messenger "peace be upon him" with no mental proof has his faith incomplete, and is not close to Allah Almighty. For this reason, they devoted themselves wholeheartedly to learning the ways and means of argumentation and disputation, and the profanities and heresies of religious innovators, and neglected to maintain themselves and their hearts until they failed to see their apparent and internal sins and misdeeds.

Anyone of them thinks his engagement in argumentation and disputation is better in the Sight of Allah Almighty. But his pleasure with the power to win and silence the opponents, to attain majesty and authority, and to belong to those who avert evil from the religion of Allah Almighty, blinded his sight, and hindered him from considering the first generation of Muslims, given that the Messenger of Allah "Allah's blessing and peace be upon him" bore witness that they are the best of people. Although they joined the time of many religious innovations and heresies, they never exposed their deeds and religion to be a target for disputes and arguments, nor occupied themselves by that from inspecting their hearts and parts of body. They did not speak in religion unless they felt there was a dire need for that; and whenever they saw a straying one insisting on his error, they would abandon him, turn away from him, and dislike him in the religion of Allah Almighty.

That is because they said that the right is to invite to the sunnah, and it is a part of sunnah to abscond argumentation. It is narrated on the authority of Abu Umamah Al-Bahili "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No people have gone astray after the guidance on which they had been but that because they were given to argumentation." On another occasion, the Messenger of Allah "Allah's blessing and peace be upon him" came out to his companions who were engaged in argumentation and quarrel, thereupon he grew so much angry that his cheeks became red as if the seeds of pomegranates were gouged out

on them. He said angrily: "Have you been sent with that? Have you been commanded to strike the parts of the Book of Allah Almighty with each other? Consider what you have been commanded to do and do it, and what you have been forbidden to do and avoid it." He thus scolded them to do so.

They saw that although the Messenger of Allah "Allah's blessing and peace be upon him" was sent as a Prophet to all peoples of the previous religions, he did not engage with anyone of them in argumentation only for the purpose of getting the better hand. He did not argue them but with the recitation of the Book of Allah Almighty, and no more, for this distracts minds and hearts, given that if he so liked, he would not fail to argue them in the same means and analogies they used, and teach his companions the way of argumentation and disputation. But the intelligent and those endued with sound minds did not see that, and said: "If all the inhabitants of the earth are saved and we are ruined, their salvation would not benefit us; and if we are saved and they are ruined, their destruction would cause no harm to us. We are not required but to do what the companions did in this respect with the Jews and Christians and others, who did not waste their lifetime in argumentation and disputation with them. So, why should we waste our lifetime and do not utilize it in what benefits us on the day of our bankruptcy? We are not to delve in things in whose details we are exposed to errors and mistakes. Furthermore, the religious innovator becomes more obstinate and insists more on his innovation with argumentation, rather than leaving it. So, it is preferable to engage in self-argumentation and mortification in order to abscond this world for the hereafter. This is in case argumentation is permissible: But what should it be given that I have been forbidden to engage in argumentation? How should I invite to the sunnah by leaving the sunnah? It is preferable to inspect my own soul and refrain from the things which Allah Almighty dislikes, and adopt those which He likes."

Another sect were engaged in preaching and reminding people of the hereafter; and the highest in rank were those who talked about the self-morality, and the heart attributes of fear, hope, patience, thanksgiving, gratefulness, reliance, abstinence, certainty of faith, truthfulness, sincerity, etc. but they are conceited for they think that because they talk about those attributes, they are inevitably characterized by them. But even, they are free from them in the Sight of Allah Almighty except for a little amount common to the laymen. The conceit of those is the most severe, for they are proud of themselves, and think that they penetrated the depth of the science of loving (for Allah) only because they are lovers for Allah Almighty, mastered the subtleties of sincerity only for they are sincere to Him, and perceived the hidden self-defects for they are free from them.

By those false thoughts, that poor assumes he is among these fearful of Allah Almighty, although he feels safe from His punishment, that he is hopeful of His reward, although he is among the conceited losers, that he is among those pleased with the fate of Allah Almighty, although he is displeased with it, that he is among those who rely on Allah Almighty,

although he depends on his honour, power and property, for which he leave the deed, that he is among the sincere, although he is a maker of show with his deeds. He describes sincerity although he does not act upon it, describes showing off although he acts upon it, and makes show of mentioning it in order for people to think that were he not sincere, he would not have been guided to its subtleties. He describes abstinence in this world, and at the same time, he is so much covet of this world and desirous for its good things. He places stress upon supplication for Allah Almighty, although he himself flees away from Him. He frightens others with Allah Almighty, although he himself feels safe from His punishment. He reminds the people of Allah Almighty, although he himself forgets Him. He urges people to come close to Allah Almighty, although he himself is far from Him. He motivates people to be sincere, although he himself is not sincere. He warns them of the blameworthy attributes, although he himself is characterized by them.

Those are the most conceited, and the farthest from leaving that conceit. That is because what motivates one to stick to the praiseworthy manners and refrain from blameworthy manners is to know the merits and demerits of both. As for such conceited, although he knows all of that, of no profit would it be to him to know. He is occupied by the love for calling the people to the truth from acting upon it. Afterwards, how should he be treated? What is the way to frighten him? It is true that if one claims those praiseworthy characteristics, let him put himself to test about them: If somebody claims he loves Allah Almighty, let him ask himself about what he has left in this world for the sake of the Love he has for Allah Almighty. If he claims he fears Allah Almighty, then, let him ask himself about what he refrained from for the sake of that fear. If he claims he abstains in this world for the Sake of Allah Almighty, let him ask himself about what he abstained from in this world, and so on.

The intelligent always put themselves to test about those attributes. but the conceited persons always have good assumption of themselves; and in the hereafter, when the cover would be removed from them, they would be disgraced. That is because they order people to do good, although they themselves do not do it, and forbid them to do evil, although they themselves do it. They are indeed conceited because the origins of those attributes, i.e. the love for Allah Almighty, the fear of His punishment and the pleasure with His decrees, are weak in their hearts. At the same time, they are able to describe those attributes to the best, thereby think they are given by Allah Almighty this ability of description and the knowledge of those things only for they are characterized by those attributes, forgetting, or ignoring that acceptability pertains to speech, and speech pertains to knowledge, and those differ from the acquisition of attributes. in this way, anyone of them is distinguished from the laymen of Muslims not in the attribute itself but in the ability to describe it.

Another sect deviated from the right method of preaching; and they represent the preachers of this time, except him whom Allah Almighty

protected with His protection. They are engaged in euphoric utterances and heresies, and combination of words that are unfamiliar to religion and mind, seeking preeminence and fame. Others are engaged in jokes and rhymed phrases and sentences, and recitation of lyric poems of love and departure. Indeed, they are engaged in form on the exclusion of the content. Those are the evil among men who have gone astray and misled the others. If the former did not repair themselves, at least they contributed to repair others. But as for the latter, they keep off the way of Allah, and drive people to be conceited about Allah Almighty under the name of expectation and hope for His reward. In this way, they become more daring to commit sins and more desirous for the good things of this world, particularly if such a preacher is adorned with smart clothes, expensive horses and vehicles, etc: In which case, he is shown to be more covetous of this world. Indeed, what this conceited man corrupts is more than what he repairs.

Another sect were satisfied with memorizing the words and stories of ascetics, and their statements in condemnation of this world. They memorize words and convey them as they are uttered, without perceiving their meanings. Some do that over the pulpits, some in the markets, and some in the prayer chambers. Each of them assumes that he, being distinguished from the laymen by memorizing such words, has prospered and attained success, and his sins forgiven by Allah Almighty, and he safe from His punishment. Without safeguarding his outward and inward from sins, he thinks his memorizing the words of the religious people would be sufficient to save him. The conceit of those is more evident.

Another sect spend their time in engagement in the science of Hadith, i.e. to listen to it, collect its different and abundant narrations and chains of transmission. Anyone of them might be much concerned to go round towns and cities to see different sheikhs and scholars of Hadith, in order that when he returns, he would claim that he is narrating Hadith from so and so; and that he has seen so and so; and that he has of chains of transmission what others have not, etc. they are conceited for many things:

They are like the carriers of huge tons, i.e. they do not care to understand the meanings of sunnah, for they are short of knowledge and deficient in mind, and they have nothing but the transmitted texts and think this alone is sufficient. Furthermore, since they do not understand its meanings, they consequently do not act upon it. They also leave the knowledge which is a collective duty, i.e. to know the way to remedy the heart, and rather engage in collecting numerous chains of transmission as much as they could, given that this is needless. They also, and this is unique to these of the present time, do not fulfill the terms of listening. The listening in itself might have no benefit, but at the same time, it is very important to prove the authenticity of Hadith. The basic rule in Hadith is to be heard directly from the Messenger of Allah "Allah's blessing and peace be upon him", memorized in the very way and manner it was heard, and then narrated just as it was memorized. Thus, narration ensues from memorization, and memorization from listening. But if you fail to hear it directly from the Messenger of Allah "Allah's blessing and

peace be upon him", you should, at least, hear it from anyone of the companions or Tabi'is, thereby your hearing it from the narrator is like the hearing of him who heard it from the Messenger of Allah "Allah's blessing and peace be upon him".

The point then is to devote yourself wholeheartedly to hear (and understand), memorize in the very manner you hear, and narrate just as you memorize, in a way that allows you not to change anything even a letter in it, and if a slight change is made by anyone in it, you would detect the mistake easily. There are two ways for you to memorize: The first is to keep by heart, and persist in remembering and repeating what you keep. The other is to write what you hear, and correct it, and preserve it in order that no hand of change would have access to it. But if you kept it neither by heart nor by writing, and you heard something in a gathering of which you were not well-aware, and when you left the gathering you found a written version which you thought to be of what you have heard in the gathering, and thought there was a probable change from what you have heard, it would not be possible for you to claim you heard it for you do not know, perhaps you have heard something different. If you do not keep by heart, nor have an authentic reliable written version to correct according to it, how should you know that you have heard the same? In confirmation of that, Allah says: " And pursue not that of which you have no knowledge; for every act of hearing, or of seeing, or of (feeling in) the heart will be enquired into (on the Day of Reckoning)." (Al-Isra' 36)

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾ ﴾

The simplest requirement of hearing is to allow one to keep what he hears by heart in a way that causes him to detect any slight change. the heedless hearing, like that of a child, a mad, or a mentally impaired, is not fitting to rely upon in this issue. The supportive foundation is the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "May Allah honor a man who heard my statement, understood it and reported it in the same way he has heard it." (This narration is reported by Ibn Majah, At-Tirmidhi and Ibn Hibban on the authority of Zaid Ibn Thabit). How should one report what he has heard given that he was unaware of it? That is the most odious conceit; and unfortunately, the people of the present time have been afflicted with it. The sheikhs of this time are, for the most part, of those who heard heedlessly and inattentively when they were children. But since they feared this might reduce their position and majesty in the hearts of the modern people, and the narrations they have decrease in number, they agreed among themselves upon omitting that requirement, and rather made it possible to depend upon the heedless hearing of a child.

But to be sure, the conditions of hearing should be taken from the earlier and not the modern generations, for the science of the foundations of religious jurisprudence belongs to men of the earlier generation. What we have mentioned here is taken for granted in the laws of foundations of religious jurisprudence. But it is the conceit of the conceited men who causes them to omit it. I mean these who are conceited by spending their lives in

collecting chains of transmission as much as they could, without turning to the more important religious task, and knowing the meanings of what they narrate. The Hadith is intended to motivate one to follow the way of the hereafter, and the follower of that way might be satisfied with a single Hadith for his entire lifetime. In this respect, it is narrated that a sheikh attended a gathering of listening, and the first Hadith he heard was the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "It is out of mans good faith in Islam to leave what concerns him not." (This narration is reported by At-Tirmidhi and Ibn Majah on the authority of Abu Hurairah). On that he stood and said: "This is sufficient for me to hear until I finish from (understanding and acting upon) it, after which I would listen to another one." This is the way the intelligent listen, who are cautious of conceit.

Another sect engaged in learning grammar, linguistics, philology, poetry, prosody, and their related sciences, by which they were conceited, thinking their sins would be forgiven for them for the sake of those sciences, and that they were among the fundaments of this Muslim nation, under pretext that the religion depends upon the Book of Allah and the sunnah of the Prophet, and the Book and sunnah depend upon the sciences of language and grammar. The result is that those who spent their lives in learning the subtleties of grammar, art of poetry, and eccentric vocabulary. Their example is like him who spends his lifetime in learning the handwriting and improving the form of writing letters, under claim that sciences depend upon handwriting, without which they would not be kept and preserved. By so doing, he ignores that it is sufficient for him to learn just the way of writing and reading correctly and no more. the same is true of language. All languages are equal in learning, and if there is a superiority for the Arabic, it lies in its representing the language of the Qur'an and Hadith. So, one should learn from its grammar, linguistics, philology and vocabulary what enables him to understand both well, and what is beyond that is needless surplus.

Moreover, if one is satisfied with learning the profound subtleties of language, and takes no heed of understanding and acting upon the matters of Sharia, he then is conceited. That is because the main crux is the work, and the knowledge of the work, though very important, is beyond work: It is as a husk for it, and a core for what is beyond it, i.e. the hearing of words and sentences correctly, and memorizing them by way of transmission, and this is the husk of knowledge and the core of what is beyond it, i.e. the sciences of language, grammar, vocabulary, etc. those who are satisfied only with those are conceited, except him who takes them as stations to fulfill his need until he reaches the main core, i.e. the work itself, which he spends his lifetime forcing his heart, organs and parts of body to do perfectly, and purify from stains and evils. It is that which should be served by all sciences of Sharia, which are but servants, stations and means to attain it. Whoever does not attain the main purpose at any point or station has indeed failed. Since those sciences belong to Sharia, they have become an object of conceit for their masters. As for the sciences of medicine, arithmetic's, geometry, and all arts

which do not belong to Sharia, their masters do not think their sins would be forgiven for them for the sake of those sciences. This is why they are less conceited by them.

Another sect became much conceited by the art of religious jurisprudence. They thought the judgement of Allah Almighty on a man depends on the judgement he receives from a judge in the court. They made much tricks to avert rights, and misinterpreted abstruse words and were deceived by the apparent meanings in which they proved mistaking. That applies to the mistake in fatwa. Although the mistake in fatwa might occur, but what we mention has become widespread among them. let's refer to some examples for the incorrect fatwa they gave in this respect, like the fatwa that when a woman releases her husband from the dower, he has become free from it in the Sight of Allah Almighty. This is, to be sure, an evident mistake. A husband might do evil to his wife and put her to difficulty that forces her, in the way to get rid of her difficulty, to clear him from the dower in order for him to divorce her. That clearance is not done with good pleasure. Allah Almighty says in this issue: " And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, take it and enjoy it with right good cheer." (An-Nisa' 4)

﴿ وَءَاتُوا۟ ٱلنِّسَآءَ صَدُقَـٰتِهِنَّ نِحْلَةً ۚ فَإِن طِبْنَ لَكُمْ عَن شَىْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيٓـًٔا مَّرِيٓـًٔا ﴿٤﴾ ﴾

Such a woman does so under internal compulsion, although she might seem to approve. It is true that the judge in this world does not know the secrets of hearts, and thus he considers only the apparent clearance. But this would not be the case before the Greatest of Judges on the Day of Resurrection, Who would not hold valid that clearance.

This is why it is unlawful to take money from a man except with his own good pleasure. If one was asked to give some of his wealth at the sight and hearing of an assembly of people, and he gave it only for he felt shy of them, and were he to be asked in seclusion, he would not have given it, but when he was asked in front of people, he fell between the pain of people's condemnation in case of abstention, and the pain of giving in case of giving, and he chose the lighter pain, i.e. that of giving, thereupon he gave him, it would not differ from confiscation. The confiscation is to put the body to punishment until its pain becomes more severe than the pain of giving money, thereupon one chooses the lighter of them, which is to give money. Begging in public depending upon fear of shyness produces the same pain but to the heart. There is no difference between spiritual and corporal pain in the Sight of Allah Almighty. It is the judge of this world only who judges depending upon the outward appearance, for he does not know the secrets of the heart.

The same is true of him who gives another to safeguard himself from the evil of his tongue: It is unlawful. Do you not see what is narrated in the story of the Prophet David "peace be upon him"? After he had been forgiven by Allah, he said: "O Lord! How should I clear myself from my opponent?" He was commanded to clear himself from him, and he was dead. He was commanded to call him from over the rock of Jerusalem, and he called: "O

Uriya!" he said: "I am responding to your call O Prophet of Allah! You have brought me out of the Garden: What do you want from me?" he said: "I have done a misdeed to you, so, pardon me for it." He said: "I have pardoned you O Prophet of Allah." He turned away relying on that pardon, thereupon Gabriel "peace be upon him" said to him: "Have you made a mention to him of what you did?" he answered in the negative. He said: "Then, return and make a mention to him of what you did." He returned and called him and he said: "I am responding to your call O Prophet of Allah!" he said: "I committed a sin against you." He said: "Have I not pardoned you for it?" he said: "But would you not ask me about it?" he said: "What is that O Prophet of Allah?" he said: "Such and such..." and made a mention of the story of the woman. Uriya gave no answer, thereupon David "peace be upon him" asked him: "O Uriya! Would you not answer me?" he said: "O Prophet of Allah! That is not the conduct of the Prophets, and I shall stand against you in front of Allah to judge between us." He went on weeping and crying so much and did not cease until Allah promised to ask him to pardon him for it in the hereafter. This shows to you that the gift without good pleasure is pointless, and that the good pleasure is not attained except with knowledge. The good pleasure regarding clearance and gift is not attained unless man is left alone and given the freedom of choice, so that he would be motivated from within himself and not forced by external factors to do.

A mention may be made here also of the case in which a man gives as a gift the wealth upon which almsgiving is due to his wife towards the end of the year, and takes her wealth as a gift, in order for almsgiving to lapse from it. As for the religious jurisprudent, he judges that no almsgiving is due upon it in this case; and he is outwardly true, in the sense that the governor would not ask him to pay it. But if it is thought that it would lapse from him on the Day of Judgement, just as he who has no property at all, this would be evident ignorance of the religious knowledge and understanding, and of the mystery of almsgiving. The mystery of almsgiving is that it purifies the heart from the vice of miserliness, which is destructive in itself. In this respect, The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three destructives: Niggardliness that is obeyed, an inclination that is followed, and self-vanity." It is obeyed for he followed it when he abstained from paying the almsgiving due upon him. In this way, it will lead to his destruction, although he thinks by so doing, he has saved himself. That is because Allah Almighty knows well what is lurking in his heart, and to what extent his love for wealth is, that prompted him to deduce tricks closing on himself the way of salvation by ignorance and conceit.

The same is true also of the case in which Allah Almighty makes permissible the property of Muslim interests to religious jurisprudents and the others as much as is required by their need. But the ignorant conceited jurisprudents make no distinction between their aspirations, hopes and desires on the one hand, and their needs on the other hand. On the contrary, all that contributes to their unnecessary luxury belongs, in their sight, to their

essential need, forgetting, or ignoring, that the world itself is created for the people's need of it in their worship and following the way to the hereafter. All that is taken by a servant to help him practice his religion and do the acts of worship belongs to his need, and what is beyond that is unnecessary surplus that is needless.

The Second Class: Masters Of Worship And Work

The conceited among them are numerous. Some of them are conceited by prayer, others by recitation of the Qur'an, others by Hajj, others by fighting in the Cause of Allah, others by asceticism, etc. the same is true of anyone of them who is mainly devoted to a particular method or act of worship, by which he is conceited, barring the intelligent among them, and how few they are.

A division among them neglected the obligatory duties, and rather engaged in supererogatory deeds, in which they were radically excessive. One of them might be possessed by obsessive doubts about ablution, for instance, to the extent that he is not satisfied with performing ablution from the water that is judged permissible under Sharia, or with eating from what is judged to be lawful under Sharia. By so doing, he forgets the conduct of the companions in this respect: It is reported, for example, that Umar "Allah be pleased with him" performed ablution from water that was in the jar of a Christian woman, although the probability of impurity was possible, given that he, at the same time, used to leave many doors of the lawful for fear it would lead to the unlawful.

Similarly, some of them might pour water wastefully while performing ablution, although it is forbidden (according to the narration of At-Tirmidhi and Ibn Majah on the authority of Ubai Ibn Ka'b). he also might prolong the time of ablution until he misses the due time of prayer, or at least delays it from its due time; and his conceit here is self-evident for losing the superiority of performing prayer in the first portion of its due time, or for wasting a great quantity of water profligately, or for wasting his lifetime in what is needless. But it is the habit of Satan to keep the people off the worship by trickery. Since he could not keep them off except by that which he presents to them in the form of an act of worship, thereby he takes them far from Allah Almighty.

Another division have been possessed by obsessive doubt about the intent in prayer. Satan does not leave anyone of them to assume it with a correct intention, but rather continues to distract his mind until the congregational prayer escapes him, or until he delays the prayer from its due time. Even if he assumes prayer with Takbir, he remains in hesitation about the correctness of his intention. One of them also might resort to change the pronunciation of Takbir in pursuit of correctness. He does so in the beginning of prayer, and once he enters in prayer, he becomes heedless. that is because their hearts are not fully present in prayer as it should be. They are conceited for they think, though falsely, that if they trouble themselves in correcting the intention in the beginning of prayer, and taking all possible precautions, by which they are distinguished from the laymen, no matter heedless they might seem afterwards

during prayer, they would be good in the Sight of their Lord Almighty.

Another division are possessed by the obsession of the necessity of correcting the utterance of letters of the Qur'an in prayer, in which they are so much excessive until it causes them to forget the real essence, i.e. the meanings and concepts of the Qur'an, and refrain from receiving admonition from it. That is, to be sure, the most odious kind of conceit. The people are obligated to recite the Qur'an only as required by their habits of speech, and not to be excessive in utterance and pronunciation.

Another division are conceited by their recitation of the Qur'an, which they do so much quickly that they conclude it at least once per day. Although they recite it with their tongues, their hearts are grazing in the valleys of hopes and desires. That is because one of them does not consider the meanings of the Qur'an, so that he would be deterred by its deterrents and forbiddances, accept its admonitions, and comply with its commands and orders, in addition to the other purposes of the recitation of the Qur'an we have already mentioned. Such a person is conceited for he thinks, though falsely, that the real purpose is to move his tongue with the letters and words of the Qur'an, no matter heedless he might be of its meanings and concepts.

It is true that persistence in recitation of the Qur'an is necessary in itself in order that one should forget nothing of it. But the real purpose here is to continue to memorize it, and memorizing it is required for understanding it, and understanding it is required for acting upon it and behaving in accordance with its principles, and getting benefit from its meanings. One might have a good pleasant voice and he recites the Qur'an, and is pleased with his voice. Thus, he is conceited by his pleasure, thinking it to be the pleasure of conversation with his Lord Almighty, and listening to His Words. But nay! It is the pleasure with his own voice and not with the Qur'an itself. Were he to recite poetry or anything else with his melodious voice, he would have the same pleasure. He is conceited for he does not inspect his heart in order to know the difference between the pleasure with the speech of Allah Almighty caused by its good syntax, structure and meaning, and the pleasure with his own voice caused by its melodious nature.

Another division have been conceited by fasting. They might observe fasts perpetually, or at least fast the noble days, although they do not keep their tongues from backbiting and nonsense, their thoughts from showing off, and their bellies from eating the unlawful at the time of breaking fast, etc. in spite of that, such a person thinks himself good, although he neglects the obligatory deeds, and troubles himself in pursuit of the supererogatory deeds. That is the highest degree of conceit.

Another division have been conceited by Hajj. One of them sets out for Hajj without relieving himself of the complaints of people against him, nor fulfilling his debts, nor seeking to please his parents, nor gaining the lawful provisions. He might do so after the Hajj enjoined by Islamic Sharia lapses from him, as he has performed it. On the way, he might waste such obligatory deeds as prayer, fail to purify body and garment, beware not of obscenity and

quarrel. One of them might collect unlawful wealth which he spends on his companions in the way, seeking to be heard and seen of men, thereby he disobeys Allah Almighty first by gaining what is unlawful, and second by spending in order to be seen of men. He neither takes it lawfully, nor spends it lawfully. Then, he goes to the House with his heart contaminated by the evil manners and vices, for he has not given his purification precedence to his attendance. But at the same time, he thinks, though falsely, that he is good in the Sight of his Lord. But nay! He is evidently conceited.

Another division went on the way of Hisbah: They enjoin right and forbid evil: Anyone of them forbids evil to the people although he himself does it, and enjoins good upon them, although he himself forgets to do it. If he enjoins good, he seeks authority and majesty, and if he forbids evil, and somebody discusses him, he grows angry and does not accept that the like of him should be rejected. He might seek to gather the people in his mosque, and if anyone of them delays to come, he would speak harshly to him. That is because his purpose is showing off and seeking authority, and no more. If anyone else takes care of the mosque, he would antagonize him. One of those might pronounce Adhan thinking it to be for the Sake of Allah Almighty, and if another one comes to pronounce Adhan on his behalf once he is absent, he would resent him bitterly. One might become the imam of a mosque, thinking it to be good for himself, although his real purpose is to have the people say that he is the imam of the mosque, and if anyone else proceeds to act as an imam, given that he is more pious and knowledgeable, he would feel it difficult upon himself.

Another division lived in Mecca or Medina by which they were conceited. That is because they neither watch their hearts, nor purify their outward and inward. So, their hearts remain attached to their homelands, and concerned with the statement of those who say that so and so is living in Mecca or Medina, i.e. anyone of those does so in order to be seen and heard of men. Out of pride, he publicizes among the people that he has lived in Mecca or Medina such and such years. But if he thinks it is ugly to declare that explicitly, he resorts to the implicit expression with the intention to have the people recognize him for that. He might live in Mecca or Medina, and at the same time, stretch his sight to the impurities of people's wealth to gather it to himself, and once he takes it, he, out of niggardliness, abstains from spending it, or even some of it by way of charity. In this way, he combines niggardliness, showing off, covet, and other destructives, of which he would have not been in need had he stayed at home. But it is the love for praise, as being described as one of those who have lived in Mecca or Medina, which causes him to live there, and have those vices and evils. He is conceited. There is no deed or act of worship but that it has evils; and unless anyone knows well the causes and means of those evils, and depends upon them in his attitudes towards those acts, he would be conceited. Those are known from the books included in the Revival of religious sciences: He should know the causes of conceit in prayer from the Book of Prayer, in Zakat from the

Book of Zakat, in Hajj from the Book of Hajj, and in anyone of the acts of worship from its relevant book.

Another division have abstained in wealth: They have been satisfied from clothes and food with the minimum requirements, and from residence with living in mosques. By so doing, they thought they attained the rank of ascetics. But at the same time, anyone of those desires for authority and majesty either by knowledge, or by preaching, or even by just asceticism. He leaves the easier and incurs upon himself the more destructive. To be sure, majesty is greater than wealth, and were he to leave majesty and take wealth, he would be closer to safety. This man is conceited for he thinks he is among the ascetics who abstain in this world. He indeed does not understand the meaning of this world, and that the greatest of its pleasures is the authority and majesty, and that the one who desires for it should be a hypocrite, an envier, an arrogant, and a maker of show of deeds: In short he should be characterized by all vices and evil manners.

He might leave authority and majesty, and rather favors seclusion and privacy. But he is still conceited, for by so doing, he deals harshly with the wealthy and rich, despises them, looks at them with the eye of contempt and slightness, expects for himself from good more than he expects for them, and is proud of his deed. In short, he is characterized by a lot of evil manners and vices although he might know not. He might be given property and reject to take it, for fear he would be described to have absconded asceticism; and if it is said to him that it is lawful, so, take it in public and return it in secrecy, he would reject to do so, lest he would be subject to the condemnation of people. That is because he loves to be praised, and this is one of the greatest pleasures of this world. Although he regards himself abstinent in this world, he is conceited. But even, he might incline to respect the rich and give them precedence to the poor; and incline to those who follow him and praise his good deeds, and refrain from those who follow anyone other than him from the ascetics. All of this is deception by which Satan deceives men: We seek refuge with Allah from it.

From among worshippers, there is such as makes it hard upon himself to the extent that he might pray more than one thousand rak'ahs per day, and conclude the Qur'an at least once per day. But at the same time, it does not occur to his mind to observe and inspect his heart to purify it from all vices of showing off, arrogance, envy, conceit, etc. he might not know that this is destructive, and even if he is to know it, he does not think he is so, and if he thinks he is so, he has the false impression that he would be forgiven by Allah Almighty due to his external and outward deed, and that he would not be blamed and reckoned for the internal states of the heart, under pretext that the good deeds overweigh only by virtue of the external acts. But how far! An atom's weight of heart piety and god-fearingness is better than as much external deeds as the mountains. Therefore, such a conceited person, besides his evil manners, could hardly be free from showing off and love for praise. If it is said to him that he is one of the established pegs on earth, and one of the

devotees and friends of Allah Almighty, he would rejoice at it so much, give trust to it, and increase in conceit and arrogance, thinking that the people's praise of him is an indication to the good pleasure of Allah with him. Knowing not that this praise is due to their ignorance of his internal vices and evils.

Another division engaged in the supererogatory deeds on the exclusion of the obligatory deeds. One of them is concerned with the Duha or night prayer more than anyone of the obligatory prayers, with which he does not have the same pleasure, nor does he hasten to perform it in the first portion of its due time, forgetting the statement of the Messenger of Allah "Allah's blessing and peace be upon him", relating from his Lord Almighty: "No servant comes close to me more than he who comes close to Me with what I have enjoined upon him." (This narration is reported by Al-Bukhari on the authority of Abu Hurairah).

To fail to observe the order in doing the acts of worship is one of the evils. There might be two obligatory or supererogatory deeds, one of which would be missed if it is not performed at the moment: If one does not observe the order in doing them, he would be conceited. Those things are beyond calculation. the sin is apparent, and the act of worship is apparent, and what is abstruse is to know how to put the acts of worship in order, in a way that allows for giving precedence to some over others, like giving precedence to all the obligatory deeds over all the supererogatory deeds, the duties that are binding upon everyone over the collective duties, and so on.

The mother's needs, for example, should be given precedence over those of anyone else. In this respect, it is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" was asked: "O Messenger of Allah! Whom should I be dutiful to most?" he said: "Your mother." He was asked: "Then, who is next?" he said: "Your mother." He was asked for the third time: "Who is next?" he said: "Your mother." He then was asked: "Who is next?" he said: "Your father." He was asked: "Then, who is next?" He said: "Then, the next of kin." (This narration is reported by At-Tirmidhi and Al-Hakim on the authority of Zaid Ibn Hakim from his father from his grandfather). This means that one should first fulfill the needs of the nearest in kin, and if they are equal in the degree of kinship, then, let it be the more needy of them, and if they are equal in need, let it be the more pious and righteous of them.

The same is true of him whose property is not sufficient for the maintenance of his parents and the spendings of Hajj simultaneously. If he gives precedence to Hajj over the maintenance of his parents, he is conceited. That is because he should give precedence to their right over his. This is to give precedence to a more important duty over an important duty. Similarly, if one is to fulfill an appointment and the time of Friday prayer has entered, it is sinful to engage in the appointment and miss the Friday prayer, given that to fulfill the appointment is an act of worship in itself. Similarly, the garment of anyone might be affected by filth, and he speaks harshly to his parents because of that. Although filth is forbidden, harming them also is forbidden.

But the forbiddance of harming them is more grievous than that of filth.

In short, whoever does not observe the order in doing the acts of worship, is evidently conceited. This conceit is the most abstruse, for the conceited therein in fact does acts of worship, but he does not make sense of the way the act of worship might turn into a sin, for by doing it he has left a more important obligatory act of worship. A mention may be made of him who engages in the difference between juristic schools given that there are many acts of worship that are due upon him, and sins which he has to leave. If the real purpose of jurisprudence is to know what others need in their worship, then, it is preferable for him to know what he himself needs to purify his heart. But the love for majesty and authority, the pleasure of pride and glory because of knowledge, and desire for excellence over foes and opponents make him blind and conceited that he thinks he is engaged in the concerns and interests of his religion.

The Third Class: Sufis

The conceited among them are of many divisions:

A division of them, and they are the Sufis of this time, except him whom Allah Almighty protected, have been conceited by clothes, appearance and speech. They share the truthful Sufis in their clothes, appearance, speech, terms, vocabulary, and even manners and etiquettes and outward states of music, dancing, purification, prayer, sitting on carpets while lowering the heads, difficulty of breathing, lowering voice in conversation, etc. but when they forced themselves to do those things, in which they imitated the Sufis, they thought they were real Sufis. They did not trouble themselves in mortification, discipline, purification of inward and outward from both external and internal sins and mistakes, given that all of this represents the first station of Sufism, and without them, they would not be regarded Sufis at all; and how should they be regarded Sufis given that they do the opposite of those? They compete each other over taking what is unlawful, envy each other over the trivial as well as the important things, and dishonor each other once they become different in opinion. Those are evidently conceited. Those are called pretender of Sufism more than Sufists. But their reality which is concealed in this world would appeared naked of veils and curtains in the hereafter, before the Judge Whom no clothes nor appearance would concern, other than the heart and what is lurking in it.

Another division were more conceited than those. It was difficult upon themselves to imitate the Sufis in their cheap and ragged clothes. They wanted to seem Sufis, and had no way but to appear in their dress and appearance. They left silk and brocade in exchange for the pieces of expensive mantles, thin and smooth pieces of towel, and dyed carpets, and dressed themselves in dresses smoother than silk. By such pieces of expensive dyed mantles, Anyone of them thought he was a Sufi, forgetting that the real Sufis dyed their garments in order not to be engaged in washing them every time to remove the dirt from them, and that they put on the patched garments for their dresses were torn, and this is why they patched them. But as for those

pretenders, they are more foolish and conceited, for although they are blessed in the delicious kinds of food, and the expensive clothes, seek the abundance of living, accept money from rulers, avoid not the external, let alone the internal sins, they think they are good. The evil of those is transitive to the people, for whoever imitates them will be ruined; and whoever does not imitate them will have a bad assumption of Sufism at all, thinking all of them are the same.

Another division claimed the knowledge of Ma'rifah, contemplation of the Real, transcendence to the high stations, and abiding nearness, although they do not know from those things except their names and related phrases. That is because anyone of those picks up some euphoric utterances, which he repeats, thinking them to be higher than the knowledge of the earlier and later generations. He looks at the religious jurisprudents, exegetes, traditionalists and scholars with the eye of contempt, let alone the laymen. A farmer or a tailor might leave his profession and stick to them for a few days during which he picks up some of their words which he repeats, as if he is telling about the revelation and high mysteries, thereby looks down upon the worshippers and religious scholars and jurisprudents. He describes the worshippers as troubled hired, and the religious scholars as veiled from speaking about Allah Almighty. But he claims he has access to the Real, and that he is among those made close to Allah Almighty, given that he is among the dissolute hypocrites in the Sight of Allah, and among the foolish stupid in the sight of the masters of hearts. That is because he neither perfects a knowledge, nor disciplines a character, nor does deeds in order, nor observes and purifies his heart. All he does is to follow his inclination and pick up nonsense and euphoric utterances.

Another division announced debauchery and folded the carpet of Sharia. They rejected rulings of Sharia, and made equality between the lawful and unlawful. Some of them allege that since Allah Almighty is not in need of the deeds, why should they trouble themselves by work? Others allege that since the people were obligated to purify their hearts from desires and lusts, and from the love for this world, and this is impossible, as learnt from their experience, their attempt to do it is pointless. But this foolish seems to know not that one is not obligated to remove the roots of anger and desire but rather to eliminate their matter which strengthens them, in a way that causes each of them to submit to the governance of mind and Sharia. Some of them allege that the deeds with organs and parts of body are weightless, for it is the hearts that are considered; and their hearts are filled with the love for Allah Almighty, and they live in this world only with their bodies, while their hearts are attached to the presence of the Lord. In this way, they fulfill the desires outwardly and not inwardly. They further allege that as they have raised to a station higher than the laymen, they are not in need to purify their own souls with the bodily deeds, and that the desires never hinder them from the way of Allah Almighty, due to their great power. In this way, they raise themselves higher than the Prophets and Messengers "peace be upon them" , whom even a single sin would hinder from the way of Allah Almighty, for which they

would weep for long years.

Another division went as far as to leave the deed entirely, including even the lawful, and devoted themselves to inspect the hearts. Anyone of them might now ascribe himself to the different stations of abstinence, reliance, contentment, pleasure and love, without knowing the real nature, conditions and signs of each of them. Some of them claim their great love and adoration for Allah Almighty, although they might not hesitate to commit what Allah dislikes, and give preference to their own desires and inclinations over the command of Allah Almighty. One of them might leave things just for he feels shy of the people, and not of Allah, and were he to be alone, he would not leave them. Some of them might incline to love and reliance, thereupon he sets out on journey to the desert with no provisions to be true to his claim of reliance, knowing not that this is a religious innovation which is not transmitted from the righteous predecessors and companions, who knew the reliance more than he does, and understood that reliance is not to put one's soul to risk and abstain from taking provisions: On the contrary, they used to take provisions and rely on Allah and not on the provisions, unlike him who leaves the provisions and relies on a particular means rather than on Allah Almighty.

Another division constricted the matter of food on themselves, and endeavored to get only the pure lawful. But at the same time, they did not engage in inspecting the heart and organs and parts of body in anything else. One of them neglected the lawful in his food, residence and clothes, and rather delved in it in different things, knowing not that it is not sufficient in the Sight of Allah Almighty just to seek the lawful in some and neglect it in all the works. So, whoever thinks that some of those would be sufficient to save him on the exclusion of the others is indeed conceited.

Another division claimed the good manners, humbleness, tolerance, leniency, etc, thereupon they undertook to serve the Sufis. They stuck to a people of Sufis whom they served. But they took that as a means of authority and majesty, and collecting money and wealth. Their purpose is arrogance and loftiness, although they show service and humbleness. Furthermore, they collect money from what is unlawful and suspicious and spend on them from it, in order to increase the number of their followers, and advance in fame and reputation. Some of them take the property of rulers and spend on them from it. Others take money and spend it on the way of Hajj on the Sufis, claiming that his purpose is kindness and dutifulness. But the motive that pushes them to do all of that is to be seen and heard of men. The sign of that is clear in their neglecting all commands and forbiddances of Allah Almighty outwardly and inwardly, and accepting to take the unlawful to spend from it. The example of him who spends on men from the unlawful on the way of Hajj is like him who builds mosques and covers their walls with dung, claiming that his purpose is to construct places of worship.

Another division engaged in self-mortification and purification of souls and hearts from defects and evils, and discipline of manners and moral

character. They delved in those things to the extent that they took the search for the defects and evils of the soul as a profession. In all their states, they are engaged in search for the defects and evils of the soul. They say, for example: "That is a defect in the soul, and to be heedless of it is defective, and to turn to its being a defect is defective", and so on. Whoever spends his lifetime in search for the subtle defects of the soul, just in order to know the way to treat them rather than to treat them actually, is like him who engages himself in inspecting the obstructions of Hajj, without following the way of Hajj. Of a surety, this is of no avail to him.

Another division exceeded that station, and started to follow the way to the Allah Almighty, and the gates of Ma'rifah were opened to them. But the more they smell a good smell from a gate of Ma'rifah, the more they are pleased with it and their hearts stick to it. They thus engage in the way its gate is opened to them and closed to others; in which case they are conceited. That is because the wonders of the way to Allah Almighty are endless, and were one to stick to every door, he would run short of realizing the purpose.

Another division exceeded all of those: They were not pleased with the items of Ma'rifah flowed over them, nor with the gifts and grants of knowledge given to them. But they were eagerly serious in their way until they became at a bow-length distance close to the presence of Allah Almighty, they were conceited, for they thought they had reached the presence of Allah Almighty, thereupon they stopped. To be sure, Allah Almighty has seventy veils of light, and no followers comes to anyone of them on his way but that he thinks he has reached. To this Allah Almighty refers in His statement about Abraham "peace be upon him": " When the night covered him over, he saw a star: He said: "This is my Lord." But when it set, he said: "I love not those that set." When he saw the moon rising in splendour, he said: "This is my Lord." But when the moon set, he said: "Unless my Lord guide me, I shall surely be among those who go astray." When he saw the sun rising in splendour, he said: "This is my Lord; this is the greatest (of all)."" (Al-An'am 76-78)

﴿ فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ رَءَا كَوْكَبًا قَالَ هَٰذَا رَبِّى فَلَمَّآ أَفَلَ قَالَ لَآ أُحِبُّ ٱلْأَفِلِينَ ﴿٧٦﴾ فَلَمَّا رَءَا ٱلْقَمَرَ بَازِغًا قَالَ هَٰذَا رَبِّى فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِى رَبِّى لَأَكُونَنَّ مِنَ ٱلْقَوْمِ ٱلضَّآلِّينَ ﴿٧٧﴾ فَلَمَّا رَءَا ٱلشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّى هَٰذَآ أَكْبَرُ فَلَمَّآ أَفَلَتْ قَالَ يَٰقَوْمِ إِنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾ ﴾

Of course, he did not mean those celestial shining bodies which he used to see when he was a child, and knew well that none of them was a god at all. But he meant those lights which are the veils of Allah Almighty, on the way of the followers of the way to Allah Almighty, and it is unimaginable to reach the presence of Allah Almighty without passing by them. Those veils of light are different in size and power. So, when Abraham "peace be upon him" was shown the signs of the dominion of the heavens, he moved from one light to another, and every time he came to a particular light, he thought he had reached. But at that time, he was shown that there was something greater beyond it which he had to reach. He remained as such until he reached the closest veil, which he

described as the greatest. But when it seemed to him that this also was short of perfection, he said: "I love not those that set."

The follower of that way might be conceited by standing at a particular one of those veils, and he might be deceived by the first veil. To be sure, the first veil that stands between a servant and his Lord is his own soul. It is a Divine matter, and one of the lights of Allah Almighty, i.e. the mystery of the heart, in which the truth of the Real in entirety is clear. It extends to imply the whole world, and the image of the whole is clear in it, and at that point, the light of Allah shines upon it, in which the whole existence appears as it really is. In the beginning it was veiled, but when the light of Allah shines on it, and the beauty of the heart itself seems to him, he becomes fascinated by it. In the face of that surprise, his tongue might hasten to utter such words as: "I am the Real", before it is clear to him what is beyond that. In this way, he is conceited for he has been deceived by a small star from the lights of the Divine presence before he reaches the moon, let alone the sun and what is beyond it.

That is the point of confusion, in which the shining light is confused with that on which it shines, like the mirror which is confused with the colour of the thing that is seen in it, and seems to be the colour of the mirror itself. With that eye, the Christians look at the Christ "peace be upon him": They saw that the light of Allah Almighty shone in him, thereupon they were mistaking in seeing it. It is like him who sees the image of a star in the mirror or the water, and thinks that the star itself is in the water, thereupon he stretches his hand to the mirror or the water to touch it. But nay! He is conceited. The kinds of conceit in this respect are numerous.

The Fourth Class: Owners Of Wealth

A division of them are eager to build mosques, schools, homes of hospitality, bridges, etc, and engrave their names on them in order to eternalize their mention and reputation, and their traces survive after their death. By so doing, they think they deserve forgiveness because of their deed. But even, they are conceited for two things:

The first is that they build those things from property which they earn from unlawful sources. They expose themselves to the wrath of Allah when they earn it, and also when they spend it, given that it was incumbent upon them to abstain from getting it. But as they earn it unlawfully, they have disobeyed Allah Almighty, and it is incumbent upon them to repent to Allah, and return that wealth to its real owners. But if the owners are not available, it should be given to their heirs, and in case there are no heirs, the wealth should be spent on the most important of Muslim benefits. It should be spent on the needy and indigent. But the conceited among men do not do so, for fear their deed would not be shown to all people, and rather prefer to spend it on building mosques, schools, etc, and engrave their names on them by way of showing off to be seen and heard of men.

The other is that they think they are good for they are sincere and true in their intention in spending on things which belong to the public interests. But

even, if anyone of them imagines to spend a single Dinar on a thing on which his name is not written, he would abstain from spending it, given that Allah Almighty knows it well, whether or not his name is written on it. Had he not intended the face of the people and not the Countenance of Allah Almighty, he would not have been in need of that.

Another division might earn property from lawful sources and spend it on mosques and schools, etc. but even, they are conceited for two things: The first is showing off and seeking to be praised by people. Perhaps in the neighbourhood or even in the same town, there might be poor and indigent and to spend the property on them is more important and preferable. But to spend money on mosques and schools is more visible to the people than on the poor and indigent. The other is that they spend on adorning the mosques with adornments and ornamentations that are forbidden, for they attract the heart and divert the people from the prayer. The purpose of prayer is submission and the presence of the heart. But such adornments spoil the hearts of the praying people and frustrate their reward.

But such a conceited person regards it one of the good things, and a means to draw him close to Allah Almighty. But in fact, by so doing, he exposes himself to the wrath of Allah Almighty, although he thinks he obeys Him and complies with His command. That is because he distracts the minds of the praying people by those adornments, and develops in them the longing for having the like of them in their homes. Of a surety, they are diverted by that from the state of submission and heart presence they should have in the mosque. Malik Ibn Dinar said: Two men came to a mosque, and one of them stood at the gate and did not enter and said: "The like of me does not deserve to enter the house of Allah Almighty." The two keeping angels enlisted him as truthful in the Sight of Allah (for he was true to himself). He saw that the mosque should be exalted and honoured from being contaminated with the like of him to enter into it. What then about contaminating it with the unlawful and forbidden things?

Once, the disciples said to Jesus "peace be upon him": "Look at that place of worship! How beautiful and wonderful it is!" on that he said to them: "Let me tell you the truth. Verily, Allah Almighty will not leave a stone built on a stone in it but that He would destroy it because of the sins of its people. No doubt, Allah Almighty never cares about gold and silver, nor even about stones which appeal you. The dearest things to Allah Almighty are the sound and good hearts, with which Allah constructs the earth, and destroys it if they are different." Abu Ad-Darda' "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you adorn your mosques and decorate your Mushafs, then, destruction becomes due on you." (This narration is reported by Ibn Al-Mubarak). Al-Hassan said: When the Messenger of Allah "Allah's blessing and peace be upon him" intended to build his mosque in Medina, Gabriel came to him and said: "Make it no more than seven cubits high, and do not adorn nor decorate it."

Another division spend property on the poor and indigent, thereby they

seek fame and reputation. They indeed give in charity publicly and dislike to do in secrecy. They are of the opinion that if a poor conceals what he takes from them, it is a crime to be committed against them. They might be eager to spend money on Hajj, thereupon they perform Hajj one after another, leaving their neighbours hungry. For this reason, Ibn Mas'ud said: "Towards the end of time, the people would perform Hajj so much with no just cause: The journey would be easy for them, and the money abundant with them, given that the neighbour of anyone of them might be in destitution and deprivation, and he does not console him."

It is narrated on the authority of Abu Nasr At-Tammar that a man came to bid farewell to Bishr Ibn Al-Harith and said to him: "I have intended to perform Hajj: Do you order me to do anything?" he said: "How much have you prepared for spending?" He said: "One thousand Dirhams." He asked: "Which thing do you seek with your Hajj? Do you seek abstinence, longing for the House, or the good pleasure of Allah Almighty?" he said: "The good pleasure of Allah Almighty." He said: "Then, if you please Allah Almighty while you are at home, and spend one thousand Dirhams and you are sure of attaining the good pleasure of Allah Almighty: Would you do it?" he answered in the affirmative. On that he said to him: "Then, go and give the money to ten men: It may be that a debtor would fulfill his debt, a poor would sustain himself, a guardian would maintain his dependents, and a caretaker would please an orphan under his care. But if you are strong enough to give the whole of it to one person, do it. To be sure, to please a Muslim, relief a needy, remove the distress and help the weak is much better than to perform Hajj one hundred times after the obligatory Hajj due on you by Islam. Go and give the money in the same way as we have told you, otherwise, tell us what is lurking in your heart." He said to him: "O Abu Nasr! My journey seems more appealing to me." Bishr smiled and turned his face to him and said: "If the wealth is gathered from the impurities of trade and from what is suspicious, one's own self urges him to fulfill a particular desire therewith in the form of a good righteous deed, given that Allah rejects but to accept the work of the god-fearing pious."

Another division of the owners of property withhold their money out of niggardliness. But at the same time, they engage in acts of worship in which no wealth is needed, like observing fasts, standing at night for supererogatory prayers, and so on. They are conceited for by so doing, they forget that the destructive niggardliness should be curbed, by giving out money. Indeed, such a person endeavors to seek supererogatory deeds of which he might not be in need. It was said to Bishr: "So and so the rich offers much fasts and supererogatory prayers." On that he said: "How poor he is! He has been diverted from his own affair, and engaged in the affair of others than him. The affair of such is to serve with food the indigent hungry and spend money on the poor. To be sure, this is better for him than his much fasts and supererogatory prayers."

Another division are possessed by niggardliness in such a way that allows

them to give out only alms and obligatory charity. Furthermore, they give it from the worst of their property, which they themselves disdain to get. They choose to give it to such of people as are expected to serve and help them, and not to anyone of the poor or indigent. All of this is to corrupt the intention, frustrate the work and make it fruitless, and its perpetrator is conceited. He thinks that he obeys Allah Almighty, although he is dissolute wicked for he seeks recompense for his worship of Allah Almighty.

Another division of the laymen and owners of property limit themselves to attend the gatherings of celebration, thinking it to be the only work they are required to do. The gatherings of celebration are good as long as they exhort one to do good deeds, and if one is not moved to do, they lose their goodness. Those people are evidently conceited. It does not matter to weep or show impression for what one hears in the gathering unless it positively moves him to do work. It is of no profit to him to save him from Allah Almighty to hear the description of the acts of worship without doing them.

You may argue that the causes and means of hidden conceit are numerous, and one could hardly get rid of them all or at least most of them. What should one do? In reply to it, let's say that if one divides his mind into different concerns and interests, the way would seem difficult on him, and the tunnel of darkness endless. But if one concentrates his concern and thinking on one thing, he would be able to deduce the necessary tricks, means, instruments and equipment to help him achieve it. Consider how man succeeded to subjugate the things of his world to be in his service; and that is because his main concern is focused on his world and no more. based on that, if his main concern is focused on the affair of his hereafter, there is only one thing for him to do, i.e. to repair his heart. But even, he failed to repair it, regarding it impossible. But nay! This is not impossible if one's concern is true to which he is sincere. The righteous predecessors and those who followed them with good conduct never failed to do it. So, let him of strong determination and true willpower not fail to do it.

You may ask: "Then, by which could man be saved from conceit?" in reply to that, it should be known to you that one is saved from conceit by three things: Mind, knowledge and Ma'rifah. Those three are inevitable.

The first is mind: By mind I mean the natural light by which one perceives things as they really are. The purity of mind and intelligence should be natural in man for it is impossible to acquire them. But once mind exists, it is apt to be supported and strengthened by practice and exercise. To be sure, the good reason and intelligence represent the basis for all happiness. The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Blessed be Allah Who divided mind into portions among His servants." (This narration is reported by At-Tirmidhi on the authority of Tawus). It is also reported on the authority of Abu Ad-Darda' “Allah be pleased with him” that it was said to the Messenger of Allah “Allah’s blessing and peace be upon him”: "O Messenger of Allah! A man might observe fasts by day, stand at night (for supererogatory prayers), perform Hajj and Umrah, give in charity, fight in the Way of Allah, visit the

patient to inquire about his health, follow the funeral processions, and help the weak. But at the same time, he knows not his position with Allah Almighty on the Day of Judgement." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, he would be rewarded as much as is equal to his mind." (This narration is reported by Al-Khatib in his Tarikh).

Anas "Allah be pleased with him" said: A man was praised in front of the Messenger of Allah "Allah's blessing and peace be upon him" and the people described him as good. He asked them: "What about his reason?" they said: "O Messenger of Allah! We tell about what seems of his worship, good merits and manners." The Messenger of Allah "Allah's blessing and peace be upon him" further asked: "But what about his reason? The foolish might be, with his foolishness, more criminal than the dissolute wicked with his wickedness. To be sure, on the Day of Judgement, the people would be brought near (to Allah) in proportion to their minds." It is further narrated on the authority of Abu Ad-Darda' "Allah be pleased with him" that he said: Whenever a mention was made to the Messenger of Allah "Allah's blessing and peace be upon him" of a man as being strong in worship, he would ask about his mind. If they described it as good, he would say: "I expect (good for him), and if something otherwise was said about him, he would say: "He would attain nothing." (This narration is reported by At-Tirmidhi and Ibn Adi). On another occasion, a mention was made to him of a man as being strong in worship. He asked about his mind and it was said: "It is not good enough." On that he said: "Then, your companion would not attain (the high rank) as you assume of him."

The second is knowledge. By knowledge I mean that he should know four things: He should know himself, his Lord, the world and the hereafter. As for himself, he should know that he is no more than a humiliated strange slave, outsider to those brutal desires and lusts which are in opposition to his nature on which Allah has created him. What agrees with his nature only is to know Allah Almighty, and have a look at His Honored Face. This is impossible if he limits his knowledge to himself and extends it not to imply his Lord. As for the knowledge of both the world and the hereafter, let one seek the aid of what is mentioned in the Book of Condemnation of World and the Book of Mention of Death, in order to know that the world, whatever it might be, is weightless in comparison with the hereafter. Once he knows himself, his Lord Almighty, the world and the hereafter, his knowledge of Allah would stimulate his love for Allah Almighty, his knowledge of the hereafter would make him more desirous for it, and his knowledge of this world would make him more turning from it. He would be mainly concerned only with what conveys him to the Presence of Allah Almighty, and benefits him in the hereafter. If this will prevails in his heart, his intention in all matters would be good. That is because he intends, by everything he does, to seek its aid to follow the way to the hereafter, and remove from himself the desire and inclination to this world. To be sure, as long as one's love for the world prevails over his love for the hereafter, and his own desires and delights

are dearer to him than the pleasure of his Lord, he would not be able to get rid of conceit. But the love for Allah Almighty by having good knowledge of Him should prevail; and this leads to the third thing.

The third is Ma'rifah. I mean by Ma'rifah the knowledge of how one should follow the way to Allah Almighty, and of what draws him close to Allah, and what removes him far from Allah, of the evils, obstacles and obstructions of the way, etc. all of this is mentioned throughout the different books of the Revival of Religious Sciences. The basic rule is that the love for Allah Almighty should prevail in his heart, and replace the love for this world, until the will becomes strong and the intention good.

You may argue: If one does all of that, which thing he should fear? In reply to it, let us say that he should fear lest he would be deceived by Satan, who might invite him to call the people to the truth, instruct them and guide them to the right path, and spread religious knowledge. That is, when the sincere novice finishes from his self-discipline, and purifies his heart from all impurities and embitterment's, and sets it right on the straight path, and concentrates his concerns on one, i.e. Allah Almighty, and gives no care to this world which seems slight in his eye, in such a way that Satan fails to seduce him from the direction of the world and its desires and lusts, he comes to him from the direction of religion, and invites him to show pity and mercy for the servants of Allah Almighty. The person then looks with the eye of mercy to the servants and sees them in confusion and under the influence of this world, deaf and blind and possessed by diseases (of ignorance) unknowingly, to the point that they become at the threshold of destruction. Feeling merciful for them, and having what is beneficial to guide them to the truth, he is stirred up to respond to his invitation immediately.

Once he responds to his invitation, Satan finds a field to tempt him. He first invites him, as slyly as is the creeping of the ants, to seek authority and majesty. Then, he invites him to be ostentatious and get adorned to the people in his speech, clothes and appearance. The result is that the people turn to exalt him, show respect and honour to him more than they show to kings and rulers. That is because they see him willing to cure their ailments just out of mercy and pity for them, and without asking him to do so. He becomes dearer to them than their parents, children, and anyone else. They favor him with themselves and their property, and become to him like servants to their master. At that level, he gets comforted, and tastes the greatest worldly pleasure one could ever taste during his life, with which he despises any pleasure. He had previously left the entire world with its pleasures and delights; and now he has fallen in one of its greatest pleasures. That is the expected opportunity of Satan. He stretches his hand to his heart, and uses it in the very way and manner he likes, under the claim of saving for him all that maintains his pleasure.

The sign of this state is that if anyone else undertakes the mission of guiding the people to the truth, and taking them out of darkness to the light of faith, he would feel it difficult and heavy upon himself. That is because

Satan makes him imagine that it is he and not anyone else who should take the lead of guidance. But if one is sincere to his purpose of guiding the people and delivering them from the fire, and he finds such as suffices or at least assists him in that, he would not feel it difficult on himself. But once this is found in his heart, Satan avails himself of that opportunity to invite him to all majors sins of heart and shameful deeds of organs, which leads to his destruction: We seek refuge with Allah from that.

You may ask: "Then, when should one engage in advising and guiding the people?" let me say that he should do so once he finds that he has no purpose but to guide the people to the truth just for the Sake of Allah Almighty, in such a way that if he finds anyone else to assist him or suffice him, he would rejoice and not grieve with that. This means that he should have no covet of their wealth and praise, and it is the same to him whether they would praise or dispraise him. He should give no care to their dispraise since Allah Almighty praises him, nor should he rejoice at their praise unless Allah Almighty praises him.

He should look at them indifferently in the sense that he should neither become arrogant over them, and rather see all of them better than him, due to his ignorance of the conclusion of deeds, nor should he have covet of seeking position and rank in their hearts. This means that he should not be ostentatious, nor should he get adorned for them. to be sure, the real purpose of the shepherd is not to get adorned for the cattle and sheep in so much as to look after them, graze them, and protect them from the wolves and all harmful animals, careless of the eye with which the cattle and sheep might see him. Unless one sees all the people whom he guides with the same eye a shepherd sees the cattle and sheep, he would not be safe from the evils of engagement in reforming them. it is true that he might succeed to reform them, but he would surely impair himself. In this way, he becomes like the lamp that illuminates for the others and burns itself.

You may argue: "If the preachers are to leave preaching unless they attain that high degree, the world would fall short of preaching, and the hearts would go astray." In reply to that, let me say that the Messenger of Allah “Allah’s blessing and peace be upon him” said: "Love for this world is the head of every sin." (This narration is reported by Al-Baihaqi on the authority of Al-Hassan). But had it not been for the fact that people love this world, the world would have been destroyed, living would have become idle, and the hearts and bodies would have been ruined. But the Messenger of Allah “Allah’s blessing and peace be upon him” knew well that the love for this world is destructive, and that telling that it is destructive does not remove it from the hearts of the majority. But an exception is made of a very few, whose leaving the world would not lead to its destruction. This is the reason that lies behind his advice. So, the preachers would continue to have love for authority and majesty, and would not leave it because of the claim that preaching for the purpose of seeking authority is unlawful.

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